

## Past Papers session

### Paper 01

### Day 02

(i) Al-Kursi

1. Sura 2.255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ مِئَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.

(ii) Al-Anaam

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَلَيْسَ بِكَونٍ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ  
تَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ  
لَا تُنْزِكُ الْأَبْصَارُ وَهُوَ يُنْزِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? 102. He created all things, and He has full knowledge of all things. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him: and He has power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

(i)(a) Main Theme:

The main theme of the passage which we know as 'the Verse of Throne' is Allah in Himself. It begins with the expression of the shahada (declaration of oneness of God) and then elaborates that the God is beyond human comprehension and He is free from all limitations and weakness like sleep, slumber, fatigue etc. He is a being who is unlike other beings because He knows everything and can do everything and enjoys autonomy in exercising His authority. surah al Anaam says, "To Him is due the primal origin of the heavens and the earth....." [6:101] His attributes are unique and different from anything that we know in our present world. He is the exclusive Master of the heavens and the earth. No one shares His attributes and kingdom. His powers never weaken or waver.

(ii)(a) Main theme:

These verses of Surah al Anaam discuss the fundamental Quranic theme of Allah in Himself. He does not have partners and the entire universe is the creation of His will and design. God is free from all physical relations specially wife and children. The Holy Quran refers to it in Sura al Ikhlas, "He begets not nor is He begotten."



[Ch112:V3] It further describes that God is beyond human comprehension. This is because of the great difference between the creator and the creatures. It tells us that God is the most powerful and He can decide the outcome of events even before they occur. He perceives everyone because of his perfection but no one else perceives him.

**(i)(b) Importance:**

This verse is declared by the Prophet (pbuh) as one of the treasures of Paradise. It makes Muslims realize they must emphatically reject any idea or notion that there can be any partner of God which eliminates the possibility of shirk in practical lives. Muslims understand God's power which gives them a conviction of heart in worshipping Him alone and they do not look towards others for the fulfillment of their needs. It is recited by Muslims for seeking Allah's protection in their daily lives against all evils. The attribute of "Qayyum" (self subsisting) also means that God is the source and constant support of all derived forms of life which we see around us. Throne (Kursi) is a symbol of authority. Muslims understand that He is the King ruling over all that exists. In everything is the working of God's power, will and authority.

**(ii) (b) Importance:**

This passage is important for Muslims because it strengthens belief in two articles of faith i.e. Unity and Oneness (Tauheed) and Allah's Predestination and Decree which gives conviction of heart in worshipping Him alone. When a person believes in Tawheed and in Allah's attributes authority and power, he does not depend on worldly deities. When he believes in Allah as Aleem (Al-Knowing-Well Aware) he refrains from committing sins even secretly. He attains spiritual purity and he becomes free from moral evils. He becomes fair in dealings with people. When a Muslim believes in Allah as Latif and Khabeer, he does not waste his time in discussing with people physical characteristics of Allah instead he utilizes his time in praying and praising his Lord Allah to confirm paradise for himself.

**2009 M/J**

**2 (a) How are the Qur'an and Hadiths used together in Islamic legal thinking? [10]**

This question is about the basis of legal thinking, in particular the primary sources. Answers could talk about how the two are used together, with the Qur'an being the most important as it's God's word. Candidates should also be able to mention that the Hadiths expand on the Qur'an, that they never disagree, but rather complement each other. Where the Qur'an gives a brief teaching the Hadiths are referred to for fuller details; similarly where the Qur'an is silent on a point the Hadiths are referred to. Used together they identify the main principles of morality and action. This is why they are the authority for the foundation of legal matters. Excellent answers will give a detailed account of the link between the two sources, as well as any differences, how they are used and their importance to the Islamic legal system.

**3 (a) Describe the events of two of the battles fought by the Prophet while he was leader of the community at Madina. [10]**

Candidates may choose any two battles, but will probably write on Badr, Uhud or Khandaq (the Trench). Some may choose Hunayn or Khaybar. Whichever two battles candidates choose, they should be able to

- name them and
- describe them in detail
- giving dates and important points.
- Better answers will also narrate the events as they unfolded rather than giving confused details;
- excellent answers will give an in-depth narrative.



**4 (a) Write an account of the first migration (hijra) of the Muslims to Abyssinia. [10]**

Good answers should be able to narrate the story of the migration to Abyssinia with considerable detail, being able to name the main Muslims involved. Answers could give an account of the persecution faced by Muslims in Makkah and why these persecutions had increased on the Prophet's followers; that the Prophet ordered some followers to go to Abyssinia to seek protection from it's just king; they were led by the Prophet's cousin, Ja'far Ibn Abu Talib; the Quraysh followed them and asked the king to return them; what happened when Surah Maryam was recited to the king. Excellent answers will give in-depth details of the story as it happened, as well as saying why these particular Muslims took part.

**5 (a) Write accounts of the lives of the Prophet's two grandsons al-Hasan and al-Husayn. [10]**

Answers for this part could give an account of the lives of the grandsons of the Prophet from their childhood to their deaths. For both of them, their closeness to the Prophet could be described as well as important points such as their support for their father throughout his Caliphate.

**Al-Hasan** was involved with his father in the battle of Siffin and the battle with Aisha. He became Caliph but gave it up after a year due to heavy opposition from Mu'awiya. He was poisoned and died in the year 670.

**Al-Husayn** rejected the Umayyads and refused to accept Yazid as caliph after Mu'awiya. Al-Husayn's supporters in Kufa were killed/punished. In 680AD, returning from Hajj, he camped at Karbala and Umayyad troops surrounded the camp. There was a battle between his 72 supporters and a 4000 strong army. They put up resistance but eventually al-Husayn was surrounded and killed. His head was taken to the Caliph.

**Q2(a):**

From the earliest times, Muslims usually refer to the practice of the Prophet when they wanted to know exactly how to reach a decision. The ahadith were always regarded as important source of teaching alongside the Quran. There are many verses in the Holy Quran which justify Hadith as a source of Islamic Law. Some of these are:

"So take what the Messenger gives you, and refrain from what he prohibits you." [59:7]  
The Prophet (pbuh) declared:

"Behold I have been given the Book and a similar thing (Sunnah) along with that."

Particularly among legal experts they became acknowledged as a source which was second only to the Quran itself. In fact, it was agreed that the divine revelation from Allah and the words and actions of the Prophet Muhammad were so closely related, that what the Quran stated in general terms could be further explained by referring to the Holy Prophet's ahadith.

1. As all Muslims know, the Quran teaches that Muslims must pay Zakat, the charity tax. This is usually mentioned in the Quran together with Salat, as an activity of sincere believers.

"And be steadfast in prayer, give the charity tax, and bow down your heads with those who bow down." [2:43]

In this example Muslims are encouraged to give Zakat, but they are not told exactly what they should give, or how they should give it. These details are found in the Hadith of the Holy Prophet:

"Abu Sa'id al-Khudri narrated that the Messenger of Allah said: No charity tax is due on property amounting to less than five Uqiya (of silver), and no charity tax is due on fewer than five camels, and there is no charity tax on fewer than five Wasq (of wheat grain)."

[the two words Uqiya and Wasq refer to the measures of weight]

Ahadeeth such as this helped legal experts to give advice to Muslims about how the teachings in the Quran about Zakat should be obeyed. They also formed the basis of the rules about Zakat in the religious law of Islam.

2. The Quran also commands the Muslims, "pilgrimage thereto is a duty man owes to Allah for those who can afford the journey." (3:97) but it does not explain the rites of Pilgrimage, its dress, its prohibitions, timings, or number of times it has to be performed in person's lifetime, all this was explained by the Holy Prophet (P.B.U.H) he said, "Take your religious rites from me."



3. Those concerning fasting in the month of Ramadan for which the Quran says, "And eat and drink until the white thread becomes distinct to you from black thread of dawn," The Prophet (P.B.U.H) interpreted the verses by saying that "the white thread refers to day and black thread refers to the night."

4. Allah says in the Quran "so be obedient to your Lord. O Mary, Prostrate (to Him) and bow down alongside those who bow down." (3:43) The Prophet's hadith expand on how to put the injunction from God into action, "Pray as u see me praying."

5. The Quran has many teachings about financial dealings. Riba, the taking of interest for making a loan to someone is entirely prohibited in Quran:

"They say, trade is like interest, and Allah has allowed trade and forbidden interest." [2:275].

In this injunction and elsewhere in the revelation it is not clearly mentioned that what kind of business transactions are regarded as Riba. The Sunnah explains it clearly:

"We asked the Messenger of Allah about the money exchange, he replied: if it is from hand to hand, there is no harm in it; otherwise it is not permissible."

The remarks of the Prophet about the wickedness of Riba (interest) were used by the legal experts together with the Quran to build a wider picture of what is accepted as trading practice in Islam and what is condemned.

6. Hadith makes certain exceptions to the general rules as laid down by the Holy Quran. The Quran made a declaration in general that one may bequeath his property to his parents or children.

"It is prescribed, when death approaches any of you, if he leaves any goods, that he should make a bequest to his parents and next of kin." [2:180]

Hadith has created the exception in the rule by declaring that there will be no transfer of inheritance between Muslims and non-Muslims.

"A Muslim may not inherit from a non-Muslim, nor a non-Muslim may inherit from a Muslim."

These examples show that Hadiths contain tafsir which are invaluable guides to key verses in the Quran, and help Muslims understand the words of their creator better, thus enables them to live their lives in accordance with the tenets of Islam.

### Q3.(a)

#### Battle of Badr

The Battle of Badr was the first battle between Muslims of Madinah and Quraish of Mecca that took place in 624 A.D. / 2nd A.H. After the migration of Madinah, the relations between them were not good as the Holy Prophet (PBUH) had captured their trade routes. The Muslims had heard of a Meccan caravan passing near Madinah, and they waited for it near the wells of Badr. As Abu Sufyan, who was leading the caravan feared that Muslims might intercept it, he sent a messenger to Makkah with an urgent plea for help. The Meccans immediately raised an army of about 1300 men under Abu Jahl to escort the caravan safely back to Mecca. Meanwhile, Abu Sufyan reached Makkah safely from another route and asked the army to return. However, some of the leaders like Abu Jahl insisted on attacking the Muslims, some of the Makkans left and the strength came down to 1000.

When the Holy Prophet (PBUH) heard about the Meccan army advancing, he consulted his companions and decided to fight against the Makkani army. He immediately raised an army of Muslims. Quraish reached Badr first and encamped there. Muslims though encamped later were able to occupy the wells. Both armies were badly mismatched. There were 313 Muslims who had to fight over 1000 Quraish. In addition to this, the Muslim army was ill-equipped having 2 horses and 70 camels. On the other hand, the Quraish army was well-equipped having 200 horses and 700 camels. It rained the night before the battle. The ground on which Muslims stood was sandy so rain proved to be a mercy as it made the ground smooth and the sand firm. The Quran says,

"He sent down Water for you from heaven....to confirm your feet."

The Prophet (S.A.W) spend the night, praying to Allah for the victory; he prayed,

"O Allah if this small band of men perish, there will be no one alive to worship you. And your faith will be destroyed forever."

Holy Prophet (PBUH)'s prayer for the Muslims was accepted by Allah that is mentioned in the Holy Quran which says,



"When you sought aid from your Lord, He answered you: I will surely assist you with a thousand of the angels ranks on ranks." [8:9]

The battle took place on 17<sup>th</sup> of Ramadan, 2AH /624AD. Both the armies arranged themselves in ranks on the Friday morning. Al Aswad bin Abu Asad was the first non believers to step forward after the war of words but he was killed by Hamza. Then the duels took place in which Hamza killed Utba, Ali killed waleed bin Utba. Then they both assisted Ubaida bin Haris to kill his opponent Shaiba. Ubaida was the first Martyr at this battle.

After this the general battle began. According to the Prophet's (PBUH) instructions, Muslims first shot arrows at the Makkans men threw stones and lastly fought with swords in their hands. During the battle, Ali killed Abu Sufiyan's son Hanthala, then he killed Tuaima bin Adi with his spear. Hazrat Bilal killed his former master Umayya bin Khalaf. When the battle was heated, Prophet (PBUH) took a handful of dust and threw it at the faces of the pagans saying, "May your faces be disfigured." It caused a sandstorm, the Quran says, "It was not you who slew them; it was Allah: when you thrust (handful of dust) was not your act but Allah's..." (CH 8:V17) The Makkans had to face heavy losses and they fled in confusion leaving behind 70 dead and 70 prisoners. Their leader Abu Jahl was injured by two Muslim brothers Ma'uz and Mu'az and then was killed by Abdullah bin Masood. Abu Bakr, Abdur Rehman bin Auf, Talha etc had formed a defensive ring around The Prophet (PBUH) A large amount of booty was also captured that was distributed among the Muslims. Among the prisoners were Prophet's uncle Abbas, Hazrat Ali's brother Aqeel and Prophet's son in law Abul Aas. Only 14 Muslims got Martyred, 6 Muhajirin and 8 Ansar.

The Holy Prophet (PBUH) surprised everyone by treating the captured Meccans honourably. He freed most of the prisoners on simple terms and conditions. The ones who could pay were freed after they paid their ransom. The literate ones were freed after a certain period in which each one of them was required to teach 10 Muslim children. The poor and the old captives were freed without ransom.

*"Allah helped you in Badr when you were a small little force"*

### **Battle of Uhah 3AH/625AD**

After the battle of Badr, Islam gained a firm footing at Madinah and the importance of the city began to increase. The Quraish considered the rise of Madinah as a threat to their political and commercial interest. Moreover, they could not forget their defeat in the battle of Badr. Several of their important leaders were killed in the battle, and they wanted to avenge their deaths.

Ka'ab bin Ashraf of the Jewish tribe of Banu Nazir went to Makkah to participate in the mourning for those killed at Badr. He and other Jewish poets wrote poems to instigate the Quraish to fight against the Muslims. Abu Sufyan, the commander of the quraish army, which was defeated at Badr, went to meet the Jews of Banu Nazir, who promised help. Meetings were held where it was decided to collect funds and raise a strong army for attacking Madinah and wiping out the Muslims. Some other tribes also invited to join in this war. Finally a fully armed force of three thousand men left Makkah for Madinah with 200 horses and 3000 camels. The Prophet was the news of Makkan army through one of his uncle Abbas bin Abdul Mutlaib.

The Holy Prophet (P.B.U.H) consulted his companions about the best way to meet the enemy. The consensus of opinion was that the Muslims should go out for the Madinah to meet the enemy. Although the Holy Prophet (P.B.U.H) had a different opinion, yet when the majority insisted on meeting the enemy outside Madinah, he agreed.

Three miles to the north of Madinah, the Quraish camped near the hill of uhad. On the way, Abdullah bin Ubbay, the leader of the hypocrites, deserted with three hundred of his men on the excuse that the Holy Prophet (P.B.U.H) had turned down his suggestion of fighting the enemy from inside the city. The Holy Prophet (P.B.U.H) with the remaining seven hundred men, reached Uhah and also set up camp. He posted fifty archers under Abdullah bin Jubair to protect the pass in the Uhah mountain and defend the Muslims from any possible attack by the enemy from behind. They were given strict instructions not to leave their post under any circumstances.

Several Quraish women accompanied the army of the pagans including Hinda, the daughter of Utba, who was killed in the battle of Badr; Umm-e-Hakeem, the granddaughter of Abu Jahl, also killed in the Battle of Badr and Fatima, the sister of Khalid bin Walid. Muslim woman also took part for the first time. Among them were Ayesha Umm e Salma and Umm e Ammara.

When the fighting started, the Quraish attacked first. The Muslims fought bravely under the command of the Holy Prophet (P.B.U.H) and killed and wounded many warriors of the Quraish, who began to flee in disorder leaving behind a great deal of booty. When the archers saw the enemy retreating, they left their posts to collect the booty. Khalid bin Walid, the head of the enemy cavalry, found the opening in the mountain undefended. He attacked from behind. The Muslims force was taken by surprise and there was utter confusion. The enemy tried to reach the spot where the



Holy Prophet (P.B.U.H) was. He was wounded in the head and face and lost his teeth. They killed the Muslim flag bearer Musab bin Umair who resembled the Prophet. The enemy raised the cry that the Holy Prophet (P.B.U.H) was killed and the confusion increased.

The Holy Prophet (P.B.U.H), however, stood firmly and called out to his companions to come back. When the Muslims saw their leader, they rejoined the battle. Soon, more support came to the Prophet (P.B.U.H) and a group of his companions moved him to a well protected area at the foot of the mountain. Ka'ab bin Malik announced that the Prophet was still alive.

Now the fighting was less one-sided. The Muslims who had rallied put up a determined fight. Both parties were, however, extremely exhausted. Soon the fighting died down and each army prepared to leave.

In this encounter seventy Muslims were killed and forty injured; while the enemy lost only thirty of their men. Hamzah, an uncle of the Holy Prophet (P.B.U.H) was killed by Wahshi al Harb a slave of Hinda, wife of Abu Sufyan. Hinda mutilated the corpse and chewed his liver in order to avenge the death of her father, Utba, killed in the Battle of Badr at the hands of Hamza.

The Holy Quran mentions this battle in these words:

"Allah did indeed fulfill His promise to you, when ye, with His permission, were about to annihilate your enemy, until ye flinched and fell to disputing about the order and disobeyed it after He brought in sight (of the booty) which ye coveted. Among you are some that hanker after this world and some that desire the Hereafter---" (3:152)

"Those of you who turned back on the day the two hosts met, --- it was Satan who caused them to fail,---" (3:155)

"What ye suffered on the day the two armies met, was with the leave of Allah, in order that He might test the Believers." (3:166)

Q4. (a)

### Migration to Abyssinia

The hardships and the sufferings of the Muslims increased and some Muslims were persecuted to death e.g. sumayya and her husband Yasir. Meanwhile a divine revelation encouraged migration in these words,

"Those who migrate in the cause of Allah after having been wronged, we will surely give them a better place in this world....." [16:41]

The Holy Prophet therefore gave permission to a group of Muslims to migrate to Abyssinia. Accordingly in the 5<sup>th</sup> year of prophethood, 615 A.D a group 12 men and 4 women secretly left for Abyssinia. They included Hazrat Uthman and his wife Ruqayya (daughter of the prophet), Hazrat Sawdah and her husband Sakran bin Amr, Zubair, Abu Ubaidah bin Jarrah, Abdur Rehman bin Auf etc. Then followed another group of 83 men and 19 women including Hazrat Jafar (son of Abu Talib). Najashi (Nagus) the Christian king of Abyssinia treated Muslims with kindness and respect and Muslims found a safe place to live.

When the Quraish came to know of this, they sent a deputation of two men, Amr bin Aas and Abdullah bin Rabiyya, with some gifts to the king to request him to hand over the emigrants to him. Najashi was a just man. He said in reply that he cannot return the Muslims unless he found out the truth of their religion. He called the Muslims to his court. Hazrat Jafar bin Abu Talib represented the Muslims and said,

"O King! We were ignorant people and we lived like wild animals. The strong among us lived by preying upon the weak. We obeyed no law and we acknowledged no authority save that of brute force. We worshipped idols made of stone or wood, and we knew nothing of human dignity. And then God, in His Mercy, sent to us His Messenger who was himself one of us. We knew about his truthfulness and his integrity. His character was exemplary, and he was the well-born of the Arabs. He invited us toward the worship of One God, and he forbade us to worship idols. He exhorted us to tell the truth, and to protect the weak, the poor, the humble, the widows and the orphans. He ordered us to show respect to women, and never to slander them. We obeyed him and followed his teachings. Most of the people in our country are still polytheists, and they resented our conversion to the new faith which is called Islam. They began to persecute us and it was in order to escape from persecution by them that we sought and found sanctuary in your kingdom."

According to a tradition, Najashi asked Hazrat Jafar to recite some verses from the Quran. He very wisely recited the following verses of surah Maryam,

"He said, 'I am only the messenger of your Lord to give you [news of] a pure boy



she said, "How can I have a boy while no man has touched me and I have not been unchaste?" He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'" (ch.19v19-21)

After hearing these verses of surah-al Mariam Najashi said:  
"By God this and Gospel are the lights of one candle".

Thereafter Najashi returned the gifts, sent by the leaders of the Quraish. Thus the mission of Quraish failed and they returned disappointed.

### Q5.(a)

The children of Hazrat Fatima (RA) and Hazrat Ali played important roles in the early years of the Islamic community and among Shi'i Muslims; in particular, they are regarded as immensely significant.

**Hasan Ibn Ali** was born in Medina in 3AH/625 AD and was given his name by the Holy Prophet pbuh himself. There are stories of the Prophet pbuh allowing him and his brother to climb on his back while he was prostrating prayer, and interrupting his sermon to come down from the Minbar to pick him up when he tripped over. These show the love Hazrat Muhammad pbuh felt and the pride he took in his grandchildren.

In the years following the death of the Holy Prophet pbuh we hear of Hasan and Husayn being sent by their father to take water to Hazrat Usman when he was besieged by his opponents, before his assassination in 35AH/656AD. And during Hazrat Ali's caliphate, Hasan was sent to Kufa to seek reinforcement during the struggle with Talha, Zubair and Hazrat Aisha. He was among his father's force in the battle of Siffin. After the assassination of Hazrat Ali in 40 AH/ 661AD, his supporters proclaimed Hasan as the Caliph. But Muawiya, the Governor of Syria rejected this and moved forces against him. Hasan reacted slowly to this threat, may be because he was reluctant to fight against fellow Muslims, and his own forces hesitated. His position became increasingly weaker, through desertions to Muawiya's side, and Hasan finally renounced the Caliphate after less than a year in the office.

He settled in Medina, where he died in about 50AH/670AD, at a relatively young age. Many say that he was poisoned by Jauda, one of his wives, who was enticed by Muawiya's promises money and marriage to his son. Hasan was buried in Medina. Shi'i Muslims regard Hasan as a second Imam, following Hazrat Ali Ibn e Abi Talib. So they accept that he was sinless and perfect in his actions. They also credit him with miracles.

**Husayn Ibn Ali** was born in Medina in 4AH/626 AD, and like his brother was a source of great joy to his grandfather, who was remembered as taking him on his knee and carrying him on his back.

Husayn was of course a loyal supporter of his father Hazrat Ali and after Hazrat Ali's assassination, he was reluctant to accept Hasan's renunciation of the Caliphate, though he knew that Muawiya was too strong to resist. He made his rejection of the Umayyads clear, when as one of five senior Muslims he refused Muawiya's request to acknowledge Yazid, his son, as a successor to the Caliphate.

When Muawiya died, Husayn refused to recognize Yazid. Supporters of his cause invited him to Kufa to lead an uprising against the Umayyads, and he cautiously sent his cousin Muslim Ibn Aqeel to find out the situation. Muslim detected wide spread support among the Kufans and wrote to encourage Husayn to come. But immediately after Muslim sent the letter, he was captured by the Umayyad Governor of Basra and killed. Strict measures were taken against Husayn's supporters in Kufa, who were terrified.

Husayn meanwhile left Medina for Mecca in Rajab 59 AH/680 AD. But suspecting trouble during the Hajj, he set out from Mecca with members of his family and close supporters. This was on 8 Zulhajj 60AH/10 September 680 AD. Leading Muslims advised him against this, and people he met on his journey counseled caution. But he was not to be turned aside from his aim. His will was strengthened when he heard that troops had been sent against him, and that his messengers to Kufa had been killed.

On 2nd Muharram 61AH/ 2<sup>nd</sup> October 680 AD. Imam Husayn pitched his camp at Karbala, in the desert near Kufa. The next day, an army of Umayyad troops surrounded the camp and prevented anyone from fetching water from a stream of River Euphrates, some distance away. Negotiations were conducted between the two sides for some days, but without any result. Finally the battle began between the 72 supporters of imam Husayn and the 4,000 strong Umayyad army. At first, there were small skirmishes, but as the day wore on, Imam's supporters were killed one by one, and his camp was set on fire. Finally, with only a handful of his supporters left alive, mainly women and children, he made for the river to get water, and there he was surrounded. He still put up a fierce resistance, but he was outnumbered and struck out.

→ gave caliphate to son, Yazid bin Muawiyah



His head was cut off and taken to Ubayd Allah Ibn Ziyad, the Umayyad governor of Kufa, and then to the Caliph Yazid at Damascus. Imam Husayn's body was buried at Karbala in the present day Southern Iraq.

**Q 2. (b) Why do some legal scholars reject the use of analogy (qiyas)? [4]**

Qiyas is the forth source of Islamic law according to sunni Muslims coming after Quran, Hadith and Ijma. It involves the comparison of an existing accepted situation with a new one. Some Muslims especially Shia reject it because it involves a lot of individual opinion. Its decision may differ from one person to another and therefore, cause unease for some Muslims e.g in the Quranic command about polygamy the qiyas of one person will be different from other due to which a specific number cannot be decided for anyone. It does not have the same broad support of the community through communal agreement as other three sources have.

**Q3. (b) How does his conduct in one of these battles provide a model for Muslims today when they face difficulties? [4]**

The Prophet's conduct in the battle of Badr provide valuable lessons for Muslims today. He responded to danger with calmness and wisdom so Muslim today should not panic in difficulties. He did not fear the makkani army and fought courageously so Muslims should not fear anyone but Allah. He depended upon God for victory and not his numeric strength. He kept remembering God all times. So Muslims today should keep God in mind and should always turn to him for help. Quran says, "And remember God much often so that you may be successful"

**Q 4. (b) Why did the people of Makkah pursue these Muslims? [4]**

The Makkans wanted to destroy the new faith, as it threatened their own religious and economic stability and therefore, did not want the Muslims to escape and for Islam to flourish. The makkans had fears due to the increasing number of Muslims. They wanted to bring emigrants back and persecute them in order to discourage others from accepting Islam. The success of this Migration was a threat to their political leadership in Arabia. This migration also threatened their economic prosperity.

**Q5 (b) Explain why they each died in the way they did. [4]**

Al-Hasan died because of the constant threat from the Umayyads to secure power, and they always viewed al-Hasan as an obstacle due to his support and his being the grandson of the Prophet. His poisoning reflects the treachery of the Umayyads.

Al-Husayn died because he resisted the Umayyads as he saw them as corrupt. He never gave up on his principles even for his own safety, and so he was seen as an upholder of right against wrong.



## Past Papers session

### Paper 01

#### DAY 03

(ii)

3. Sura 41.37

وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِلََاهَ عَابِدِينَ

37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.

(ii)

4. Sura 42.4-5

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكْلَأُ الْسَّمَاوَاتِ وَيَطْمَئِنُّ مِنْ فَوْقِهَا وَالْمَلَائِكَةُ حَامُونَ يَخُفُّونَ رِجَّتَهُ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.

(ii) (a) Main Theme: [2 marks]

This verse of Surah Fussilat also known as Ha Mim was revealed during the early years in Makkah. Fussilat means "clearly spelled out message of Quran." It discusses the theme of Allah in Himself by directing attention to the worship of God alone. We come to know that celestial bodies and the cycle of nature on earth are the signs of Allah and help us to identify true Lord and His presence. The Quran says, "Behold! In the creation of the heavens and the earth and the alternation of Night and Day – there are indeed signs for men of wisdom." (3:190) It further emphasizes that Allah alone should be praised and worshipped and nothing should be associated with Him.

(ii)

(c) Main theme:

These verses of the surah ash-Shura discuss the main theme of God's power, majesty and His ultimate authority over that exists in this Universe. Allah's majesty is so much that the heavens tremble and are almost ready to burst by His Everything in the Universe acknowledges His power and supremacy by praising Him. It further discusses that always glorify God's attributes of forgiveness and mercifulness for those who repent and request Him for forgiveness. The Quran says, "None can change his words and none will you find as a refuge other than Him" (1:1) This verse refer to the fact that Allah should be only called upon for forgiveness.



**(i) (b) Importance [2 marks]**

This passage is important in daily lives of Muslims. The foremost demand of God for human beings is to worship Him alone. Tawhid oneness of God, is neither a group of letters that must be pronounced to become a Muslim nor merely a conceptual belief but it is needed for the survival of Muslims. Just like the Sun and the Moon which have only to accomplish the task of moving in the prescribed cycle, Muslims have to move in God's land as He wants them which means to worship in His prescribed manners. Muslims in their daily lives learn from this passage that it is not the shining of the sun not the shimmering of the Moon that is responsible for the cycle of the day and night but it is God who administers all such affairs. Thus they consider themselves humble servants of God and turn to Him for salvation.

**(ii) (b) IMPORTANCE:**

The importance of this passage in the daily lives of Muslims can be understood by the fact that it focuses on Tawhid with respect to God's Power to punish or His mercy to forgive mankind. We should not associate partners with God as this would invite God's anger. In their daily lives Muslims need to give rights of Allah and the rights of human beings. They need to show humbleness like Angels who despite having magnificent power to dispose different affairs but they fear God and seek His mercy day and night. Muslims should not be pessimist in difficulties and they must trust in God who would help them in all their problems. They should try to be forgiving to others as a sign of being grateful to God for His mercy and forgiveness.

**O/N 2009**

→ Timeline question      corrections

**2 (a) Write an account of the ways in which the Qur'an was revealed to the Prophet between the years 610 and 632. [10]**

This part of the answer requires a descriptive account of the revelations, from the first one to the last ones. Answers should indicate (and describe) that revelations came in both Makka and Madina. An account of the first experience should be given; when the prophet was meditating in Cave Hira, the Angel Gabriel came to him and commanded him to read. They could also add references to other revelations coming at other times without warning, that they induced bodily changes in the prophet, that they provided answers to situations happening in his life at that time. Examples and details should be given. Excellent answers will be able to provide a confident narrative of the modes in which revelation came down and give a coherent account of the history of the prophet's experiences. → First to Last      sequence

**3 (a) Describe two events from the life of the Prophet that illustrate the way he treated non-Muslims. [10]**

Candidates can choose any two events and give a full and concise description of them. The point of the events should be underlined, as well as giving some reasons for the prophet's conduct. Some events which candidates could talk about (though not the only ones) are:

- his treatment of non-Muslims during the early persecution of Muslims in Makka; how he was taunted and had things thrown at him, and how he reacted
- the story of the prophet going to Al-Ta'if; how they reacted to his message and how the prophet reacted to them
- the conquest of Makka; his treatment of his non-Muslim enemies
- his relationship with non-Muslims when they migrated to Madina; how he made treaties with the Jewish tribes and his interaction with them.

There may be other relevant events that the candidates choose, which should be credited if they give a detailed description of them.



4 (a) Write briefly about the conversion to Islam of Abu Bakr, Umar, Uthman and Ali. [10]

Good answers for this part will give full, yet concise, accounts of the four conversion stories. Candidates should talk about the conversion stories and not their later lives. Some points that could be mentioned for each companion are:

*preference of persecution*

**Abu Bakr:** close friend of the prophet from childhood and amongst the first to convert (first free adult male); he became Muslim without hesitation; was open about calling others to the new faith and persuaded many to accept Islam; he purchased slaves and set them free; he was the first person to openly invite people to the new faith and was beaten severely; *Bilal (RA) once pulled by his beard and dragged through the streets of Makkah for protecting the prophet*

**Umar:** he was initially angry at the prophet and the new message he was preaching and set out to kill him; on his way he was told his own sister and brother-in-law had converted and so went there; overheard recitation of part of sura Ta Ha; when he read the words himself he went to accept Islam; he had a reputation of being the fiercest man in Makkah and so his conversion provided Muslims some protection; he fought Qur'aysh until Muslims could pray at the Ka'ba.

**Uthman:** *First unnamed to accept Islam* he converted at the hands of Abu Bakr; was the third male convert; his family deserted him after his conversion; he was married to the Prophet's daughter Ruqayyah soon after; amongst the first group to migrate to Abyssinia. *His uncle persecuted him, once he wrapped him in a blanket and lit fire around him so that he would be suffocated and die*

**Ali:** he was a cousin of the prophet who had been taken into the prophet's household to alleviate the financial burden on his family; one of the first Muslims (only ten when he accepted Islam); when the prophet openly invited others to come to Islam, only Ali stepped forward to help him; for this Ali was made the prophet's brother and vice-regent; caused ridicule amongst Qur'aysh who laughed at the thought of elders obeying Ali; Ali stood firm during persecutions. *These persecutions led him to leave Islam, once doubtfully he came back and was beaten*

5 (a) Trace the events that led up to the Prophet's migration (hijra). [10]

For this answer an account should be given about the events before the prophet migrated to Madinah, not the actual journey or events of migration itself.

Answers could briefly discuss the persecution of the Muslims by the Makkans and their migration to Abyssinia which later encouraged them to make the migration to Yathrib. The boycott of the Banu Hashim clan by the Qur'aysh followed by the deaths of Abu Talib and Hazrat Khadijah are points that candidates can discuss when answering this question. Answers could also talk about the prophet's reaction to the loss of protection and his attempts to spread Islam elsewhere. The prophet met six men in Makkah, who had come from Yathrib for the annual pilgrimage. They became Muslim and returned to Makkah the following year with more people who took an oath at 'Aqaba in 621. The following year more people came to take the oath with the prophet. They invited the prophet to come to Yathrib as their leader. The best answers will be able to give details of the number of pledges, the number of Yathribites/Madinans involved, some brief details of what was in the pledges, and an indication of the result of the pledges.



O/N 2009

Q 2. (a) As Prophet (pbuh) approached the age of 40, he started retiring into a cave a nearby mountain known as Hira. One day angel Jibrael appeared before him and asked him to read. This was repeated thrice after which the Angel recited the following five verses of Sura Alaq also known as Sura Iqra,

"Proclaim in the name of your Lord and Cherisher who created, created man out of a clot of congealed blood. Proclaim and your Lord is the most bountiful. He who taught by the pen. Taught man that which he knew not." (96:1-5)

This was the first revelation and the beginning of Prophet hood of Hazrat Muhammad (pbuh). From this time onwards, that is 610 A.D, he continued to receive revelations throughout the rest of his life for a period of 22 years 5 months and 14 days.

He received revelations as divine instructions on all important occasions of life. Revelations received in Makkah during 610 to 622 are known as Makkan surahs. These are generally brief and are related to articles of faith. e.g. oneness of Allah, life after death etc. They also talk about the opposition of the unbelievers and the language used is stronger. For example 'We know indeed the grief which their words do cause to thee.' [33:6] "and warn your nearest kinsmen"

In 613 A.D, he started open preaching after receiving the divine command, which said, "Explain openly what you are commanded and turn away from those who join false gods with Allah." [15:94]

Throughout all the years of persecutions and hardships in Makkah, Prophet (pbuh) received revelations which not only consoled and comforted him but also his followers e.g. Sura al Duha and Surah al Kauthar etc. Last 2 verses of Surah al Kauthar

In 622 A.D he and his followers migrated to Medina when he was instructed through revelation. The surahs received during 622 to 632 are known as Madni surahs. These are mainly about social duties and religious obligations i.e. pillars of Islam e.g. Fasting, Zakat etc. These surahs are generally lengthy.

In 624 A.D Prophet (pbuh) received a revelation in which the permission of fighting was given in these words, "Fight in the cause of Allah against those who fight you." (2:190)

In the same year he received instructions about obligation of fasting and Zakat. During all the battles against Makkans i.e. Badr (624 A.D), Uhud (625 A.D), Trench (627 A.D) he was guided through revelations. In 628 A.D at the time after treaty of Hudaibia he received a revelation which said,

"Verily We have granted you a manifest victory." (48:1)

Later on, he continued to receive revelations till his farewell pilgrimage in 631 A.D. The last revelation received by him was in the plain of Arafat after he performed Hajj and delivered the sermon:

"This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (5:3)

When a revelation came, the Holy Prophet (pbuh) experienced different sensations. He heard ringing sounds, he perspired in the cold; he became so heavy that the animal he was riding on and his companions could feel the weight of his body.

When a companion once asked of Prophet (pbuh) how a revelation comes to him, he replied,

"It comes to me sometimes as the ringing of a bell and this is hardest on me, then he leaves me and I remember from him what he says and sometimes the Angel comes in the shape of a man and he talks to me and I remember what he says."

Hazrat Aisha reports, "I saw revelations coming down upon him in the severest cold and when that condition was over, perspiration ran down his forehead."

A companion relates that once he was sitting with his leg under the leg of the Prophet. A revelation came at that moment and he felt his leg would crush under the weight.

The Quran was revealed in portion but it did not remain long in that condition as it was simultaneously recorded by the Scribes.

Q3:

1. After the death of Abu Talib, the Quraish increased their attacks against the Holy Prophet (P.B.U.H). This new situation meant that he could no longer stay in Makkah with any hope of victory. Before things became too critical, he had to explore new avenues in his search for support. So, accompanied by his adopted son, Zaid bin Hartih, he set out for Taif, a town about 60 miles from Makkah, to preach Divine Message to its people.

Taif was populated by Saaqef, this second largest tribe in Arabia. As he began his journey he was full of hope that if they responded favourably it would signify a new face in the history of Islam.

In Taif the Holy Prophet (P.B.U.H) approached the chiefs calling upon them to believe in Allah and support him in his efforts to establish Islam; but none gave him a favourable response.



They set upon him a crowd of teenagers to follow him and shout abuses at him. They even threw stones at him. He was so badly wounded that his shoes were filled with blood. Zaid tried hard to defend and protect him from the stones. In trying to shield the Holy Prophet (P.B.U.H), his head was badly wounded. The mob followed them until they were driven to the outskirts of the city.

The Holy Prophet (P.B.U.H) then sought refuge in an orchard that belonged to two brothers who although opposed to Islam and to the Holy Prophet (P.B.U.H), felt sorry for him. They sent their Christian slave with a bunch of grapes for him.

At that time the Angel Gabriel appeared and addressed him saying: *"Allah has heard what your people said to you, and how they have replied to you. Allah has sent the angel of the Mountains to you so that you may order him to do whatever you wish to these people."*

The Angel of the Mountains then appeared and said, *"O Muhammad! Order what you wish. If you like, I shall cause mountains surrounding Al-Ta'if, to fall upon them, and crush them into pieces."*

The Prophet (peace and blessings of Allah be upon him) replied, *"Why should I pray for their destruction, for I hope that there shall be among their children those who will worship Allah alone, and will worship none besides Him."*

He prayed, *"O Allah forgive them and guide them ... for they know me not."*

Afterwards, the Holy Prophet (P.B.U.H) set out on his journey back to Makkah.

**2.** There were three main tribes of Jews; **Banu Qainuqa, Banu Nazir and Banu Quraiza**, settled in the suburbs of Madinah in their own strong fortresses.

As soon as the Holy Prophet (P.B.U.H) was settled in Madinah, he called together the Muslims and the Jewish tribes for consultation. After an exchange of views, an agreement was reached which granted equal rights to the Jews with full liberty to follow their own faith without any interference by the Holy Prophet (P.B.U.H) or his followers. It stated that the Muslims and Jews were allies and would help each other, that neither party would commit aggression against the other, and that in case of an attack on Madinah, both Muslims and Jews would defend it.

It guaranteed freedom of worship for the Jews. It also guaranteed protection of their life and property. The Treaty also established the Holy Prophet (P.B.U.H) as the leader and the head of the State of Madinah.

### Q5:

The prophet Muhammad (S.A.W) has incurred the displeasure of Quraish by preaching Islam openly in Makkah. As a result of that he had to face severe persecutions and difficulties and some of his followers were persecuted to death e.g. Sumayya and her husband Yasir. In 5<sup>th</sup> year of prophethood Prophet instructed some of his followers to migrate to Abyssinia for the protection of their king Najashi. Quraish pursued the emigrants but failed to bring them back. This later encouraged Muslims to migrate to Madinah. The Prophet's clan Banu Hashim was boycotted for three years i.e. 7<sup>th</sup> to 10<sup>th</sup> year of prophethood. The deaths of Abu Talib and Khadija in 10<sup>th</sup> year of prophethood deprived him of the physical protection and he started looking for a new center for preaching Islam. He also went to Al-Ta'if in order to invite the Banu Saqeef tribe to Islam but they not only rejected his message but also persecuted him.

The Holy Prophet returned from Ta'if to Makkah and resumed his preaching. In the eleventh year of prophethood (620 A.D) six pilgrims from the tribe of Khazraj in Yasrib came to Makkah. They embraced the faith after hearing the teaching of Islam by the prophet. When they went back to Yasrib they introduced Islam to their friends and relatives. Soon the message of Islam reached Yasrib.

Later in 12<sup>th</sup> year of prophethood /621 A.D twelve persons from Yasrib met the Holy Prophet and accepted the faith and pledged to abstain from all the un-Islamic practices i.e. stealing, adultery, killing their children, slandering or disobeying the prophet etc and to lead a righteous believing in one Allah. This is called the **First Pledge of Aqabah**. These people promised to spread Islam in Yasrib and the Holy Prophet sent Musab bin Umair with them to preach Islam to the residents of the city.

In 13<sup>th</sup> year of prophethood (622 A.D) a deputation consisting of **73 men and two women** came from Yasrib to take the same Pledge. This is called the **second Pledge of Aqabah**. They promised to listen and obey the Prophet, to spend in plenty as well as in scarcity for the cause of Islam, to enjoin upon good and forbid evil, fear no one but Allah and to defend the Prophet against his enemies if he needed and to lay down their lives for the cause of Islam. They also invited the Prophet to Yasrib and pledged full support for him as their leader. Soon Islam began to spread rapidly in Yasrib.



When the unbelievers came to know of these developments they redoubled their persecution, so the Prophet allowed his companions to secretly migrate to Yathrib and family after family left in this manner. All the companions were able to migrate except Hazrat Abu Bakr and Hazrat Ali. The Qur'anic held a meeting in the council hall, "Dar-un-Nadwa" where it was decided that one person from each tribe should be selected who would simultaneously attack the Prophet and kill him. *ice - 1000000*

The prophet was informed of this plan of his enemies by Allah and was told to leave Makkah that same night: "Remember how the unbelievers plotted against thee, to keep thee in bonds or slay thee, or get thee out (of the home). They plot and plan, and Allah too plans, But the best of planners is Allah."

The Holy Prophet asked Ali to sleep on his bed, and then he quietly left the house unnoticed. Accompanied by Abu Bakr, he made his way to Yathrib. *100 words only up to part 2*

2 (b) What does the Prophet's first experience of revelation tell us about the nature of prophethood in Islam? [4]

The Prophet's first experience of revelation in the cave of Hira helps us to understand the concept of prophet hood in Islam. It shows that Allah chose prophets according to His own will which means that it was predestined and could not be attained by personal efforts. It was given without warning and often through miraculous events at the time of calling which caused confusion and fear. For example, Prophet Muhammad got afraid when he was squeezed by angel Jibrail. Similarly, Hazrat Musa got confused when God addressed him for the first time. This fear and confusion shows that the prophets were chosen from mankind. This event also shows that Jibrail acted as a link between God and Prophets

3 (b) How can these examples help Muslims today in their relationships with non-Muslims? [4]

The Prophet practiced forgiveness on the occasion of visit to Taif. He had an opportunity to have revenge on those who had harmed him but instead he chose to pray for them. Muslims can learn that prayer can be more powerful than retaliation. It is not necessary to fight violence with violence. In difficult circumstances, such as oppression, or when people are harming you, forgiveness can be a powerful tool. Muslims should learn to be more forgiving in all circumstances, e.g if someone has stolen from them or has called them names etc.

4 (b) In what ways did the conversion of 'Umar help the young Muslim community? [4]

His conversion boosted Muslim morale. He was an open persecutor and oppressor of Muslims, but upon conversion was the most open about public praying. Muslims couldn't pray at the Ka'ba until he became Muslim. He helped the Muslims gain confidence in practising Islam openly; no-one dared interfere with 'Umar when he was praying. He was known for his temper and his physical strength. All this gave a physical protection to the vulnerable Muslims.

5(b) Explain the importance of the Pledges of 'Aqaba to the Prophet in the period leading up to the migration. [4]

The Pledges of Aqaba (621-622) proved to be a major source of the turning point in the prophetic mission of the holy Prophet (P.B.U.H). These Pledges came at a very critical juncture of his career. He had lost the tribal support with the death of Abu Talib, and the other uncle, Abu Lahab had flatly refused to extend protection to the ungarded Prophet (P.B.U.H). The pace of growth of Islam had almost come to a halt afterwards. Then, Prophet (P.B.U.H) had been rejected by the people of Al Taif he had to seek tribal protection from Muslim bin Adi. Amidst these circumstances the Yathribite pilgrims gave him strong hope and then the pledges further encouraged him to continue his mission beyond Makkah. The second pledge in particular convinced him to make him to make his mind to migrate because the people of Yathrib had promised him to support him both in the time of peace and war. For this reason, the second pledge is also known as the pledge of war.



## PAST PAPERS

### Paper 01

#### Day 04

#### (i) Surah al Ikhlas

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not begot, nor is He begotten; 4. And there is none like Him.

كان من الله الحق  
الله الصمد  
لم يلد ولم يولد  
ولم يكن له كفوا احد

#### (ii) 6. Sura 1

1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the chonshar and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgment. 5. You who worship, and your aid we seek. 6. Show us the straight way; 7. The way of those to whom you have given your grace, not those who earn your anger, nor those who go astray.

بسم الله الرحمن الرحيم  
الحمد لله رب العالمين  
الرحمن الرحيم  
مالك يوم الدين  
إِنَّكَ لَجَدُّ رَبِّكَ فَتَعْتَبْ  
أَمْ حَسِبْتَ أَنَّ أَصْفَادَ السَّمَكِ

#### (i) (a) Main Theme:

Surah al Ikhlas was revealed in Makkah. Hazrat Abdullah bin Masood reported that the Qurraish asked the Prophet "Tell us of the ancestry of your Lord" thereupon this surah was revealed.

It presents the fundamental Quranic theme of Allah in Himself. It explains the concept of Tauhid for the purity of faith (Ikhlas). It tells us that Allah is a personality but His nature is sublime and far beyond our limited conception. He is the ultimate reality and free from all limitations of time and space.

He does not have physical relations with any of His creatures. His personality and attributes are unique because He is the perfect. Phrases like "Samad" and "Ahad" make Muslims understand that God is independent of all but all are dependent and He needs nothing for His sustenance. "Allah, there is no god but He, the living, the self-subsisting...." (Ch 2:V255).

#### (ii)

#### (a) Main theme: [21 Marks]

This early Makkah surah is known as Fatihah because it is the opening chapter of Quran. It discusses fundamental Quranic theme of God's relationship with the created world by informing us that God is the Lord of all that exists. Even the things which we cannot see about the Surah includes affirmation of Tauhid in all of its various categories: i.e. unity of Allah's Lordship, Worship, Names and Attributes. It also teaches that what and whom to ask. Allah will lead us on the path of his obedience which is given in the Quran and in Sunnah of the Holy Prophet "verily! Right guidance is the guidance of Allah." (3:37) Allah will guide us but not force us to be on right path. If we follow our own way, we may go astray.

#### (i)

#### (b) Importance:

This passage is important for Muslims because it gives a clear understanding of God's personality which helps us to have pure and undivided faith in Him alone. Ayat ul Kursi discusses the same theme but this passage explain all aspects of Tauheed



and Holy Prophet (P.B.U.H) told that this sura is equivalent to one third of Quran. While focusing on God's nature this sura gives further inspiration and salvation to Muslims when they understand that their god is perfect who can grant them all that they need. In daily lives of Muslims this sura helps them to understand that human beings have limitations as they are bound in life which has to taste the death, hence, human beings cannot be helpful like God who is unique. It sums up the whole argument by warning us against the tendency of comparing Him with anyone or anything. Thus the passage is the source of contentment and spiritual strength for Muslims in their daily lives.

(ii)

**(b) Importance: [2] Marks**

Al-Fatihah is actually a prayer that Allah teaches to all who embark upon the study of His Book. The recitation in five daily prayers commence with it. No prayer is accepted without Fatiha. Recitation of Tasmiah brings Allah to mind before one does the action and it reminds one of the purpose, the source of fulfillment of that need, the source of blessings for that action and its final destination. It reminds Muslims of the Day of Judgement. It also points us towards the nations of the past and warns us against falling into the same acts of transgression and misguidance that they were guilty of. The straightway "Sirat-ul-Mustaqeem" is the path based on righteousness, which God asks us to follow. We can follow this path by implementing the teachings of the Quran and Hadith in our lives.

M/J 2010.

**2 (a) Give an account of how the Qur'an was compiled in the years following the Prophet's death. [10]**

For this answer candidates should write a clear and comprehensive account of the compilation of the Qur'an, after the Prophet died and not during his life, including the figures involved. Candidates could start from the events/consequences of the battle of Yamama and the need to compile the revelation, as well as mentioning the role played by Abu Bakr, Umar, Zayd Ibn Thabit and Uthman in the compilation. Candidates could further elaborate on this by mentioning the roles of Hafsa, and the other Companions who worked with Zayd. They could also mention how there were different, competing versions of the Qur'an in different parts of the Islamic Empire.

**3 (a) Write about the life of the Prophet up until the first revelation. [10]**

Candidates can provide details of any events related to the Prophet Muhammad's life up until he received the first revelation. However, good answers will write a narrative naming key figures, important events and sequence them in the order in which they happened.

Candidates could talk about the Prophet's parents, his guardianship under his uncle Abu Talib, and his relationship with the Quraysh. They could mention special events that occurred in his childhood, e.g. the angels washing his heart. They should also mention his trade journeys, and related to this, his subsequent marriage to Khadija, as well as the meeting with Bahira. Better answers may also give elaborations about his character and mention his increasing seclusions just before revelation – with any relevant supporting quotations.

**4 (a) Describe the events relating to the Prophet's experiences in caves. [10]**

Candidates should be able to give an in-depth narrative of the Prophet's experiences in the two caves, namely Cave Hira and Cave Thawr/Saur.

They should be able to name the caves and give details of what happened in each cave. They should also be able to name the key figures involved, e.g. Jibra'il and Abu Bakr. Related to Cave Hira, candidates could mention why the Prophet was in the cave, the appearance of the angel, the quotation of Surah 96:1-5, as well as a description of what happened to the Prophet when he left the cave. Related to Cave Thawr/Saur, candidates could mention why the Prophet found himself in the cave, who he was with, details about Abu Bakr's role as well as a reference to the Qur'anic verse relating to this incident. (9:40)



Important

2-5-6 min each  
18 Q each  
border should be changed

quotes

Describe the teachings of Islam about the position of women as wives, mothers and daughters.

Candidates should give relevant details about what Islam teaches about women being wives, mothers and daughters. This should be a descriptive account of their position and their role/ duties. Candidates should also give reference to the life of the Prophet to elaborate on these roles and duties, and may quote Qur'an and Hadith to support their points.

As wives, candidates could mention their position with their husbands as well as their duties around the home. These details could be elaborated upon using illustrations from the Prophet's life, about the role his wives played and how he behaved with them. They could also quote relevant verses from the Qur'an/Hadith about wives. As mothers, candidates could mention their duties to their children, the high position they are given for this, which could be illustrated through a story about the Prophet and his mother. They could also quote relevant verses from the Qur'an/Hadith about mothers.

As daughters, candidates could mention the relationship they have with their parents, as well as their brothers. They could mention that daughters are considered a mercy (rahma) for parents. Their position could be illustrated using examples of the Prophet's relationship with his daughters. They could also quote relevant verses from the Qur'an/Hadith about daughters.

## M/J 2010

Q2:

### Under the first Khalifa, Hazrat Abu Bakr

At the time of the Prophet (P.B.U.H) death no official copy of the Quran existed and perhaps no one possessed the complete written text. However, an incident occurred, after which the companions felt the necessity to collect and compile the text of the Quran.

During the Khalifat of Hazrat Abu Bakr some people in the country declared themselves to be Prophets. Among them was Musailima. Hazrat Abu Bakr waged a war against him and many companions who had committed the Holy Quran to memory were martyred in that battle known as the battle of Yamamah.

Hazrat Umar realized that those who had memorized the Quran would gradually depart from the world either owing to natural death or martyrdom in future battles. Hazrat Umar suggested to Hazrat Abu Bakr that the Quran should be compiled. Hazrat Abu Bakr, however, hesitated and said that he would not do the job left unfinished by the Holy Prophet (P.B.U.H). According to Hazrat Abu Bakr, "Umar went on persuading me to accept his suggestion till I was convinced that he was right so I accepted his suggestion."

Hazrat Abu Bakr asked Zaid bin-Sabit, one of scribes of Divine revelation to collect the Quranic verses from every part of the Islamic empire and compile them in book form. He was also reluctant but Abu Bakr persuaded him.

A commission was appointed headed by Zaid Bin Sabit and its members comprised at least twenty or twenty five companions who had committed the Quran to memory. Zaid Bin Sabit traced out and collected the chapters of the Quran from every person who had it in their possession. He collected it from palm leaves, stones, and pieces of wood and people who had committed it to memory.

- Zaid Bin Sabit was not content just finding a written piece of the Quran.
- He also verified it from those people who had heard it from the Holy Prophet (P.B.U.H).
- Though he himself was a hafiz of Quran, he always tried to find a verse in writing before including it in his manuscript.
- He did not accept any part without two witnesses to it.

so that version of the Quran he recorded was the one heard from and written under the supervision of the Holy Prophet (P.B.U.H).

The script prepared by Zaid Bin Sabit was named "Mushaf" by Abdullah bin Masood. It remained with Abu Bakr and after his death was transferred to the custody of Hazrat Umar, the second Khalifa, who gave it to Hazrat Hafsa, a widow of the Holy Prophet (P.B.U.H). This copy of the Quran came to be known as Mashaf al-Hafsa i.e Hafsa's copy of Holy Book.

### Under the third Khalifa, Hazrat Usman

The Khalifat of Hazrat Umar saw a phase of quick conquest. Imam Bukhari has narrated on the authority of Anas bin Malik that after the conquest of Syria and Iraq, new converts of these countries recited the Quran in different ways. This



distributed Hazrat Huzaifa bin Yamaan who went to the Hazrat Usman and requested him to take immediate action for removal of these differences; otherwise it might create a rift among the Muslims.

Accordingly Hazrat Umar acquired the copy of the Quran prepared by Zaid Bin Sabit from Hazrat Hafsa. He appointed Zaid Bin Sabit along with three other knowledgeable Muslims, Abdur Rehman bin Harris, Abdullah bin Zubair and Saad bin Aas, who assisted to make copies of the Quran from the original text. They were told to follow the dialect of the Quraish in case of differences over the language, as the Quran had been revealed in the dialect.

The Quran was read out loudly from the beginning to the end in the Prophet (P.B.U.H) mosque from these copies of the Quran, so that not a shadow of doubt remained in the mind of anyone that changes had been introduced in the Quran. These copies were then dispatched to the capital city of every Province of the Muslims States with instructions that in future copies should be made only from the official authentic text. Hazrat Umar also ordered that if anyone had a copy with a different text, it was to be destroyed by fire.

Hazrat Usman is known as Jami-al-Quran. These means that he brought the Muslims around to a uniform reading of the Quran. The Quran that is being read today is the same as in the time of Hazrat Abu Bakr. Nothing has been added or deleted from it. The arrangement of the chapters and verses are in the same order as proclaimed by the Holy Prophet (P.B.U.H), in accordance with Divine instructions.

### Q3: Birth, name, parents....

According to the custom of Arabia, new born were raised by wet nurses, away from the busy cities. Therefore, keeping with the local tradition, the infant Muhammad's (P.B.U.H) upbringing was entrusted to Halima, who belonged to the tribe of Banu Sa'ad. Great blessing and good fortune surrounded Halima and her family as long as Muhammad (P.B.U.H) stayed with her, they were never short of food, and their flock yielded milk in abundance. Muhammad (P.B.U.H) remained with Banu Sa'ad for five years, where he learned pure Arabic dialect he took pride in it, he said, "Verily I am the most perfect Arab amongst you; my descent is from Quraish and my tongue is the tongue of the Banu Sa'ad."

After two years Muhammad (P.B.U.H) was brought back to his mother but there was epidemic in Makkah so she sent him back with Halima. When Muhammad (P.B.U.H) was about five years old, the Angel Gabriel came and his chest was opened and a clot of blood was taken out of his heart and it was washed with Zam-Zam water.

When Muhammad (P.B.U.H) was six years old, he was returned to his mother. She took him to Madinah to visit the grave of her husband. On their return journey she passed away at Abwa and was buried there.

Umm Aimen, the slave girl brought Muhammad (P.B.U.H) to his grandfather Abdul Muttalib, who brought him up with love and affection. When Muhammad (P.B.U.H) was eight years old, Abdul Muttalib died, before his death he entrusted him to the care of his son Abu Talib.

Abu Talib was very kind to Muhammad (P.B.U.H); he was loving and affectionate his nephew.

Allah says regarding this, "Did he not find you an orphan and give you shelter (and care)." (Ad Dhuha 93:6) When he was a boy, Muhammad (P.B.U.H) looked after the flocks of Abu Talib.

At the age of twelve, Muhammad (P.B.U.H) accompanied Abu Talib on a trade journey to Syria. There he met a Christian monk named Bahira, who saw the signs of prophethood in him. He spoke high of Muhammad (P.B.U.H) and told Abu Talib to take special care of his nephew and protect him. Muhammad (P.B.U.H) had a sensitive and gracious nature, from his early childhood he was aware of suffering of the oppressed and the poor. He pondered over the condition of the Arabs.

Between the years 580-590, a sacrilegious war broke out at the fair of Ukaz in which all the tribes of Arabia were involved. Muhammad (P.B.U.H) was present in the battle, however he did not participate in actual fighting, he helped by picking up stray arrows thrown by the enemy and giving them to his uncles.

When Muhammad (P.B.U.H) was fifteen years old, a war broke out during the Hajj season between the Quraish and Hawazin, despite the fact that war was forbidden during the pilgrimage season. It lasted for many years. Seeing the injustice and ravages of war, some tribes decided to form an alliance to protect the rights of the oppressed and provide them with justice. For this purpose they assembled in the house of Abdullah bin Jad'an, they agreed that if they found anyone either a native of Makkah, or an outsider had been wronged they would help him against the aggressor till the stolen property was restored to him. This alliance came to be called Hilf-AL-Fudul (truce of Fudul) according to some it was named after the names of the leading members of the alliance. Hazrat Mohammad (P.B.U.H) was among those who attended the meeting with his uncle Zubair bin Abdul Muttalib and was so impressed by its noble objectives that he remained loyal to it. Later on he said, "I was present in the house of Abdullah bin Judan at so excellent a pact that I would not exchange my part in it for a herd of red camels; and if now in Islam I were summoned unto it, I would gladly respond" (Mohammad: Martin Lings)

Muhammad (P.B.U.H) led a virtuous life. He was considerate, kind, forbearing, patient, noble hearted and a man of principles. He was honest and truthful and was known as "Sadiq" and "Ameen" for these characteristics. Hazrat Sa'ad his business partner said: "I was partner of Mohammad (P.B.U.H) in business. I always found him very honest in his dealings; he never picked quarrels, nor made any false statement"

On the occasion of the annual pilgrimage, Muhammad (P.B.U.H) used to supply water to the pilgrims and look after their comforts. He was always fair and honest in his dealings.



Muhammad (P.B.U.H) was hard working and always acted with great integrity and honesty. Khadijah bint Khuwalid, had heard about the honesty of Muhammad (P.B.U.H) and approached him for this purpose and sent her slave Maysera with him.

Muhammad (P.B.U.H) worked diligently and earned a great deal of profit. When they came back Maysera praised him for his honesty, Khadijah was very much impressed, and she proposed marriage to him, which he accepted after consultation with his uncle. Hamzah bin Muttalib went with him to Khuwalid to ask her hand and he married her. At the time of marriage, Muhammad (P.B.U.H) was 25, while Khadijah was 40 years old. They were blessed with four daughters; Ruqayyah, Zaynab, Umm Kulthoom, and Fatimah and two sons both the sons died during infancy.

Quraish decided to repair Ka'bah, which, had been damaged due to floods. When the question of placing the black stone arose, a dispute started as every tribe was eager to have the honour to install the black stone. The dispute was prevented by an elder who suggested that the arbitration of the first person who entered the mosque the next morning should be taken and all accepted the decision. Muhammad (P.B.U.H) happened to be the first person who came to Ka'bah, and he accepted to arbitrate. Muhammad (P.B.U.H) placed the black stone in a sheet and asked the leader of all tribes to lift it to the level where it was to be placed, and then he himself deposited it in its place. Thus, Muhammad (P.B.U.H) was able to prevent a crisis with wisdom and diplomacy, which could have led to bloodshed.

**Q4:**

### **Experience in the cave of Hira**

A few years before the conferment of prophethood, he became more and more fond of solitude. He started retiring for days with a supply of dates, oatmeal and water into a cave in a nearby mountain, known as Hira. There he pondered and mediated over the condition of his people. These spells of loneliness and meditation became more frequent as he approached the age of forty.

One day towards the end of Ramadan in 610 AD, he was in the cave of Hira, when angel Jibrael appeared before him and asked him to read. This was so sudden and unexpected that startled by the strange voice, he answered "I cannot read". Then he felt that he was being hugged and squeezed so hard that he thought that he would die of suffocation. He was then released and the request to read was repeated. "I cannot read", said Muhammad (P.B.U.H) again. The angel again hugged him and asked him to read. Muhammad (P.B.U.H) was afraid of being squeezed a third time, so he asked: "What shall I read?" The angel then recited the following verses.

"Proclaim (or read) in the name of thy Lord and Cherisher, Who created. Created man, out of a (mere) clot of congealed blood. Proclaim! And thy Lord is most bountiful, He who taught (the use of) the pen. Taught man that which he knew not" (96:1-5)

Muhammad (P.B.U.H) recited these verses after the angel and the words were imprinted on his mind. This was the first revelation and the beginning of Prophethood of Hazrat Muhammad (P.B.U.H). He was then forty years old. Muhammad (P.B.U.H) was greatly shaken by this experience and he ran out of the cave. Suddenly, he heard a voice and raising his head in the sky, he saw the same angel in the sky filling the whole horizon and saying: "O Muhammad (P.B.U.H), you are the messenger of Allah and I am Jibrael." Whichever way he looked, he saw the same vision and heard the same voice. He stood there until the angel disappeared.

After the experience he came home and narrated the incident to Hazrat Khadija. She comforted him and assured him that no harm could come to a man of his nature and that Allah would protect him from all evils. Then she took him to her Christian cousin Warqa bin Naufal, who explained the significance of miraculous experience.

### **Experience in the cave of Thawr [5]**

Holy Prophet (PBUH)'s second experience in cave was in the Cave of Thawr where he took shelter when migrating to Madinah. This incident took place in 622 A.D. when the Holy Prophet (PBUH) was 52. He had escaped from Mecca following Allah's commands when the pagans had plotted to assassinate him and took refuge in the cave of Thawr when the pagans were carrying search for him. He was accompanied by Hazrat Abu Bakr - one of his closest companions. Abu Bakr swept the cave clean and then the Prophet entered. Hazrat Abu Bakr was bitten by a scorpion or snake but he did not cry out because the prophet was sleeping in his lap.

Hazrat Abu Bakr trembled with fear and expected them to break in the cave. He said to the Holy Prophet (P.B.U.H), "if any one of them looks down, he will find us". To this, the Holy Prophet (P.B.U.H), answered "O abu Bakr, how can you fear for two men whose constant companion is Allah Himself" This is also referred in the Holy Quran that says, "... for Allah did indeed help him, when the unbelievers drove him out: he had no more than one companion: the two were in the cave, and he said to his companion, 'Have no fear, for Allah is with us.'" (9:40). Some members of the Quraish party climbed up to the cave and the foremost of them turned around as he saw the cave entrance. His companions asked him why he did not go into the cave. He answered: "its entrance is covered with cobwebs and there is a pair of wild pigeons on the threshold. Obviously no one could have gone in without disturbing the pigeons and destroying the cobwebs" The Quraish was further



convinced that the cave was empty when they saw its entrance covered with branches growing from nearby tree. They agreed to leave and called one another to return Makkah. During their brief stay at the cave, Abdullah son of Abu Bakr brought news of the Quraish and Asma daughter of Abu Bakr, brought them for food. On the third day when they were sure that the Quraish had given up their search the Holy Prophet (P.B.U.H), and Hazrat Abu Bakr continued their journey to Yatrib.

Q5:

#### As Wives:

Both the Quran and Sunnah have laid great emphasis on men to be kind and gentle with their wives. Wives are equal to their husbands. They are partners with their husbands in family life. They are primarily responsible for the home.

They have financial independence. The Holy Quran says, "Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other and because they support them from their means." [4:34] This verse makes it clear that husbands have to provide sustenance to their wives, clothe them and house them.

Abu Hurairah relates that the Holy Prophet pbuh said, "The best amongst you is he who is most kind to his wife." (Tirmizi). In case of more than one wife, man is enjoined to treat all of them equally. He said on the occasion of Farewell pilgrimage, "O people! You have rights over your wives and your wives have right over you. Treat your wives with kindness."

Similarly she given right to seek divorce (Khula).

It is the duty of the husband to pay dower to his wife at the time of marriage. Allah says, "And gives the women (on marriage) their dower as a free gift." (an-Nisa 4:4)

Woman can keep her property acquired before marriage and she has no legal obligation to spend on her family out of her personal wealth. It is the duty of a man to fulfill her material and financial needs. The husbands are enjoined to be kind to their wives even if they have finally decided on separation. Both husband and wife must decide family matters with mutual consultation.

The Prophet (p.b.u.h) loved his wives. Khadijah was his first wife; His love for her was so great that he did not marry again during her lifetime. He never rebuked his wives for any of their shortcomings. During his last illness, when he became very sick he ask his wives for permission before staying in 'Aishah (R.A) house. He helped his wives in their daily chores.

#### As Mothers:

A woman's position as a mother is unique in Muslim society. They have the main responsibility for bringing up children. They are the first teachers of faith and proper conduct. The Holy Quran and the Holy Prophet pbuh have given special importance to the mother and stressed upon the children to be more considerate, submissive, grateful and obedient to her in comparison to the father. They deserve respect from their children because of what they have done for them.

Abu Hurairah relates that once a person asked the Holy Prophet : "O Messenger of Allah, who is the most deserving person to get good treatment from me?" He replied, "Your mother." When he asked this question this for the fourth time, the Holy Prophet said: "Your father." This hadith indicates that the status of the mother is greater than that of the father (agreed upon).

A companion of the Holy Prophet once asked his permission to take part in Jihad. The Prophet asked him if his mother was alive. On getting the answer in affirmative, the Prophet asked him to go home and serve her as "heaven was under her feet" (Ahmad, Nasai).

This means that to respect, obey and serve the mother is the key to heaven. In doing so, we shall be able to please Allah and the Holy Prophet. Prophet (pbuh), on his way to perform farewell pilgrimage, went to the grave of his mother at Abwa and wept while remembering her.

#### As daughters:

According to the teachings of Islam, daughters are to be treated with love and care. They should always be allowed freedom in legitimate choices. They have a right to their parents' legacy.

In this connection, the holy Prophet is reported to have said,

"If one brings up three daughters, teaches them good manners, and treats them kindly, till they no longer need his help, Allah will make paradise obligatory for him."

A companion asked, "what if he has two?". He replied, "and he too." The reporter of this hadith said that if people had inquired about one, the Prophet would have said the same thing.

Daughters should be cared for as carefully as sons. Abdullah Ibn Abbas related that the Holy Prophet said, "If anyone has a baby daughter and does not bury her alive, nor ignores her, nor prefers his sons to her, Allah will bring him into paradise." (Abu Daud)

Prophet pbuh had great affection for his daughters, especially his love for Hazrat Fatima is a model of fatherly love for daughters. He is reported to have said, "Fatima is a part of me, whoever hurts her hurts me, whoever holds malice against her, holds malice against me". When she visited him in his last illness, he gave her his own chair to sit.



6-7 mins each, 100 words approx paragraph form

Explain why the first community of Muslims thought it was necessary to compile the Qur'an. [4]

Abu Bakr came to see that the Qur'an could not be kept in memories alone.

- Although the Prophet had not made a written compilation, Abu Bakr realised that this would have to be done if the authentic Qur'an was to be preserved.
- 'Uthman realised that the original message might be lost.
- If different versions were allowed to exist the original meaning might no longer survive.
- Muslims would not have a single source of guidance.
- Rival interpretations might break the unity of the community.
- Only the original revelation given to the Prophet could preserve unity

3. (b) Why was his relationship with his wife Khadija important for him? [4] (Elaborate)

- Khadija support of the Prophet financially and spiritually and being the first Muslim.
- Her support allowed him to spend time in seclusion.
- Seclusion prepared him for receiving revelations.
- Her maturity allowed her to console and believe in the Prophet when he received revelation

4 (b) Explain the significance of one of these experiences for the development of Islam. [4]

Candidates should try to show some understanding of the importance of one of these incidences, and try to relate its significance to Muslims today.

**Cave Hira** This event started God's final guidance for mankind as it was when the Prophet was given the first revelation of the Qur'an, which is the most important book for Muslims to get guidance. The event was also significant for the Prophet as he was given his prophethood. It highlighted the transition from polytheism to monotheism. Candidates should try to reflect upon these reasons and their significance to themselves or the wider community of Muslims.

**Cave Thaur** This event was significant because there was a threat to the Prophet in Makka and God gave permission to leave. Candidates should mention that at this time, the Prophet had to have trust in God as well as his followers to escape the threat. If he hadn't trusted them and if he had been captured Islam would not have developed. It was the beginning of a new phase for the Muslims because they left everything behind. Candidates should try to reflect upon these reasons and their significance to themselves or the wider community of Muslims.

5. (b) What do these teachings tell us about the relationship between men and women? [4]

The Islamic society is governed by a sense of both individual and collective responsibility to Allah who has defined the limits for human behavior. There are certain principles to govern the interaction of sexes. Free social mixing between men and women is not permitted unless it is for some serious reason or purpose.

When mixing does take place, both men and women are to exercise proper decorum in the way they speak and behave. Women are advised not to display themselves in public and not entertain or talk unnecessarily to men who are not their close relatives.

A Muslim man and woman are not permitted to be alone together unless they are close relation. Both Muslim men and women should observe modesty. The Quran says, "Say to the believing men that they should lower their gaze and guard their modesty....and say to the believing women that they should lower their gaze and guard their modesty...." (24:30-31) In marriage, husbands and wives must try their best to live with love and affection and show respect and kindness to each other even in disputes. Where family matters are concerned, decisions must be taken with mutual consultation and not force.



## PAST PAPERS

### Paper 01

### Day 05

(i) Al-Alaq → Maki → Created world.  
8. Sura 96.1-5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ  
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ  
اقْرَأْ وَرَبُّكَ الْكَرِيمُ  
الَّذِي عَلَّمَ بِالْقَلَمِ  
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood:  
3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.

(ii) Baqarah → Madni → Created world  
7. Sura 2.21-22

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ  
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.

(i)

(a) Main theme:

These verses of Surah al Alaq present the fundamental Quranic theme of Allah's relationship with the created world. It mentions God power to create and ensure the survival growth of mankind it gives the message to acquire knowledge by reading and writing. This passage was the first direct revelation to the Holy Prophet (pbuh)

We come to know that humans and animals have the same origin "clot of congealed blood" but Allah has blessed humans with a high destiny by giving them the ability to use the Pen.

It dignifies God as the greatest teacher who taught all forms of knowledge to the humans and made them superior to other creatures. "and He taught Adam the names of all things." This is even more noticeable and important in the spiritual world. Iqra is command to read the signs the Created places in creation to understand His mercy, Wisdom and power.

(ii)

a) Main Theme

These verses from Surah al Baqarah discuss the theme of God and His creation, and His Oneness through the natural world. These are based on the concept of piety which is achieved by the constant remembrance of Allah. God is the creator of all mankind and the purpose of creation is obedience and servitude to his commands. Allah's bounties of fertile earth, shade and water from sky are recounted to emphasize that God alone should be praised and worshipped. Quran says, "praise be to Allah, cherisher and sustainer of the worlds." It also suggests that mankind should not commit the greatest sin of Shirk i.e associating partners with Allah



(i)

**(b) Importance:**

These teachings also help Muslims to see God's power, which is seen in the way He is able to create humans. Knowledge is a link between man and God, and they should do all they can to learn throughout their lives. It implies reading, writing, books, study, research etc. Seeking Knowledge with the attention of benefiting oneself and the people is rewarded like performing additional prayers or fasting. Knowledge is among the important thing which Allah directed Prophet Muhammad to pray to be granted more for it. Allah teaches us new knowledge at every given moment. After creation, He shows care for his creatures by sending revealed scriptures so they are not left on their own. This surah (Iqra) reminds us of our responsibility of continuing with the prophetic mission by transmitting our learning to future generations.

(ii)

**(b) Importance:**

We understand from these verses that our relationship with God is that of the Lord and the slaves who should be subservient to him. The physical life is symbolized by the Earth and spiritual is symbolized by the sky to emphasize that both physical and spiritual life depends upon Allah. This sura also convey the message inculcating taqwa and sense of gratitude to God for his countless bounties. We realize that only He deserves all our praise and worship and we should show gratitude for his favours through obedience and acts of worship i.e salat, fasting or pilgrimage which inculcate a consciousness of Allah's presence and make us modest towards Him

Q/N 2010. Quran + Hadith. Relationship  
2 (a) Describe how the two main sources of Islamic legal thinking are related. [10]  
- Repeated MJ 2009 → D2.

3 (a) Describe the main difficulties encountered by the Prophet himself during his time in Makka after his call to prophethood. [10] → persecutions

Candidates should write a detailed account of the difficulties faced by the prophet, and should write about the events as they happened.

Candidates could give a brief description of the Prophet beginning to preach openly after years of secret worship, including an account of when he stood on the hill and made his speech declaring his faith, and the reaction of the Quraysh. They could go on to give a description of the subsequent mocking and torture he faced, mentioning the key figures involved in the persecutions, and mention of the tolerance and patience of the Prophet. They could also include relevant references from the Qur'an.

Taif + Boycott. Services (main activities).  
4 (a) Write about the major contributions made to Islam by Abu Bakr during the Prophet's lifetime. [10]

For this answer, candidates should give a detailed account of the main events in Abu Bakr's life with the Prophet. They should be able to give a basic description of Abu Bakr being the Prophet's childhood friend, and the first to accept Islam. This could be elaborated upon by describing how he was a staunch supporter of the Prophet, guiding others to accept Islam and giving his wealth in the battle of Tabuk. Other important points that could be described are his loyalty to the Prophet, particularly after the night journey, as well as him being the Prophet's companion during the hijra.

5 (a) Outline the main events of the Prophet's journey from Makka to Madina. [10]

Candidates should be able to write a detailed narrative tracing the main events as they occurred on his journey to Madina. Candidates could give brief background information relating to the threat in Makka and his departure, and mention by name the key figures involved in the threat and his departure. They should mention that he left with his companion Abu Bakr, and give a detailed account of their journey and their stay in Cave Thaur. They could also mention their stay at Quba as well as giving some details of their arrival in



Madina. Better answers will be able to mention all the key figures involved, the events as they unfolded and be able to quote relevant Qur'anic verses.

O/N 2010

Q3:

**The Prophet pbuh** proclaimed the message of Islam openly on the mount of Safa after the divine command for open preaching of Islam in 613 AD.

"Exponent openly what you are commanded and turn away from those who join false gods with Allah." [15:94]

He was rejected by the gathering, specially his uncle Abu Lahab cursed him. After this event he had to face stiff opposition and both physical and mental persecutions. The influential people of Makkah like Abu Jahl, Abu Lahab, Abu Sufyan etc became his enemies. The opposition increased gradually. Initially, he was mocked and rejected but as the time passed by, rubbish and thorny bushes were thrown and abuses were hurled at him. Once when he was prostrating, Abu Jahl placed filth on his back. On another occasion, Utha tried to strangle him when he was praying at the Kaaba.

They also called him a mad man, a poet and a magician and also wrote poems against him. His uncle Abu Lahab called him "abtar" at the death of his second son. At that time Allah consoled and comforted him with Surah al Kauthar and declared that his enemies were "abtar". "For he who hates you, he will be cut off." [108:3]

Abu Lahab also forced his sons Utha and Utala to divorce the Prophet's daughter Ruqayya and Umm-e-Kalsoom. Abu Lahab's wife Umm-e-Jamil used to throw thorny bushes in the path which the Prophet pbuh was expected to take. An old lady pelted him with rubbish on his way to prayer.

The pagans of Makkah also tried to bribe him by offering him wealth, leadership and even promised to marry him with the fairest girl if he abandoned the preaching of Islam. The prophet pbuh rejected all such offers. They also went to the Prophet's uncle Abu Talib and threatened him. When Abu Talib asked the Prophet pbuh to stop preaching, the Prophet pbuh said, "By God! If they place the sun on my right hand and the moon on my left hand and ask me to stop preaching the word of God to the people, I will never accept what they say...."

The Prophet pbuh and his family were boycotted for three years i.e. from 7<sup>th</sup> till 10<sup>th</sup> year of prophet hood and were forced to live in a narrow valley outside Makkah which is also known as Shib-e-Abu Talib. It was a time of difficulties and hardships but the Prophet pbuh remained steadfast. After Abu Talib's death, he did not have the clan protection because his worst enemy Abu Lahab became the chief of Banu Hashim, therefore, he went to Taif in search of a new centre for preaching Islam but the people of Banu Saa'eef not only rejected his message but also abused him and even threw stones at him. Thus he came back to Makkah unsuccessfully. Later, the Makkans also plotted to assassinate him which forced him to migrate to Madina by leaving his motherland.

Q4:

**Abu Bakr** was a close friend of the Prophet pbuh. Abu Bakr was the closest and most beloved companion of Prophet Muhammad (P.B.U.H) amongst all his male acquaintances. He was born in 573 C.E in the Bani Tamim branch of the Quraysh. Even during the days of ignorance, he led a pious life and abstained from immoral vices. He was the first free adult male out of Prophet's immediate family to accept Islam. He accepted Islam without any hesitation. The Prophet pbuh is reported to have said, "Whenever I offered Islam to anyone, he always showed some reluctance.... Abu Bakr was the only person who accepted Islam without any reluctance...."

He had to face persecutions for his faith. Once the Prophet Muhammad (P.B.U.H) was busy in his prayer in the Ka'bah when an infidel Utha bin Abi Moet tied a cloak around his neck and started strangling him. By chance Abu Bakr reached there and pushed the infidel off the Prophet Muhammad (P.B.U.H). At this some mischievous people present there started beating him up. They pulled his hair and injured him badly. He also brought other prominent Makkans to Islam. For example, Usman, Talha, Zubair and many other companions accepted Islam as a result of his efforts. He bought slaves who were Muslims and set them free. For example, he gave one of his pagan slaves and bought Hazrat Bilal and set him free. He showed the strength of his faith by readily accepting the truth of the Prophet's account of the Miraj (the Night Journey). For his demonstration of belief, the Prophet pbuh gave him the title "Al Siddiq" i.e., "Testifier to the Truth".



Abu Bakr's closeness to the Prophet was sealed by his daughter Aisha's marriage to the Prophet soon after the death of Hazrat Khadija. He accompanied the Prophet pbuh on the Hijra in 622 AD. During the journey he stayed with the Prophet in the cave of Thaur and was reassured by the Prophet and is referred to in the Quran as "Second of the Two" (9:40).

After migration, he made a living by farming. In Madina, when the holy Prophet (P.B.U.H) purchased a plot of land for the construction of a mosque, Hazrat Abu Bakr paid its cost. He took part in all important battles against the Makkans and the Jews. He accompanied the Prophet in the battle of Badr, and was close to him in the battles of Uhud, Trench, Khyber and Hunain. In the battle of Hunain when most of companions dispersed, Hazrat Abu Bakr was one of those who continued to attend to the holy Prophet (P.B.U.H). He showed his unstinting support for the Prophet by supporting his decision of signing the Treaty of Hudaibiya in 6 AH/628 AD and pacified Hazrat Umar, who was unhappy at the terms of the treaty. He gave all his possessions to support the Tabuk Expedition in 9 AH/ 631 AD. He led the first pilgrimage to Makkah. He also led the prayers during the Prophet's last illness. Prophet said at the time of his death, "If I were able to choose a friend on earth, I would choose Abu Bakr."

5 (a).

After the Delegation from Yathrib left the Prophet (P.B.U.H) asked his followers to migrate to Yathrib in batches. The Quraish became much concerned at this development and held a council of war in which, they decided to kill the Prophet (P.B.U.H). The plan was that men representing all the tribes should participate in the killing so that the Banu Hashim might not be able to avenge the murder. The Prophet (P.B.U.H) was warned of this plot by a divine revelation and Allah ordered him to migrate to Yathrib, Allah says, "Remember how the unbelievers plotted against you, to keep you in bonds, or to slay you or get you out (of your home). They plot and plan and Allah too plans, but the best of Planner is Allah." (Al-Anfal 8:30)

The Prophet (P.B.U.H) escaped secretly at night with Abu Bakr, leaving behind Ali to sleep in his bed and to return the valuables entrusted to him by people. The Prophet came out of his house and threw dust at the assassins, v36.9; "And We have put before them a barrier and behind them a barrier and covered them, so they do not see".

Next morning, when the chiefs of Makka found Ali in Hazrat Muhammad's bed they were furious. Determined more than ever to find him, they offered a huge reward of one hundred red camels for his capture, dead or alive. Many young men of Quraish went out in search of Prophet SAW and came close to the cave. Some members of the quraish party climbed up to the cave and the foremost of them turned around as he saw the cave entrance. His companion asked him why he did not go into the cave. He answered, "Its entrance is covered with cobwebs and there is a pair of wild pigeons on the threshold. Obviously no one could have gone in without disturbing the pigeons and destroying the cobwebs".

The Quraish were further convinced that the cave was empty when they saw its entrance covered with branches growing from a nearby tree. They agreed to leave and called one another to return to Makkah.

Hazrat Abu Bakr trembled with fear and expected them to break in the cave. He said to the holy Prophet SAW, if any one of them looks down he will find us. To this the holy Prophet SAW answered, "O Abu Bakr, how can you fear for two men whose constant companion is Allah Himself"

This incident mentioned in Quran in the following words, "For Allah did indeed help him, when the unbelievers drove him out: he had no more than one companion the two were in the cave and he said to his companion, Have no fear, for Allah is with us" (9:40).

During their brief stay at the cave, Abdullah son of Abu bakr brought the news of Quraish, while Asma daughter of Abu Bakr, brought them food, and Amir Bin Fuhaira, the freed slave of Abu Bakr, used to bring the milk sheep to provide them with fresh milk. After spending three days in the cave, they set out for Madinah.

One of the Makkans Suraqa bin Malik almost caught up with them but could not get near because his horse kept stumbling.



During the Prophet's sojourn under taking six days of journey the Prophet (P.B.U.H) arrived at Quba, a place near Yathrib on 23<sup>rd</sup> September 622 A.D. He stayed at the place of fourteen days during which he built a mosque. That was the first mosque that was built on the earth; the Prophet (P.B.U.H) himself participated in the building of the mosque at Quba. Ali R.A joined him in Quba.

On his way from Quba to Madinah, the Prophet (P.B.U.H) offered his first Friday congregational prayers at the quarters of Banu Saleem, and delivered his first Friday sermon.

Meanwhile the people of Madinah waited for the Prophet (P.B.U.H) eagerly. In their delight, the girls of the Ansar sang to greet the Prophet. On the day the Messenger of Allah (P.B.U.H) arrived, the people had just gone back into their houses. The first person to see him was a Jew, thus fulfilling the prophecy contained in the Torah. In Madinah, the people greeted the Messenger of Allah (P.B.U.H) enthusiastically. Children were singing as he arrived. Everyone was eager that he should stay with him. He grabbed the halter of his camel, but the Prophet (P.B.U.H) said, "Let it go its own way, it is under orders." Eventually the camel stopped at the home of Banu Malik Ibn al-Najjar. By herself, she knelt at a place, which today marks the door of the Prophet's mosque. It belonged to two orphan boys of the Banu Najjar. The Prophet (P.B.U.H) paid them the price of the land and built the mosque of the Prophet (P.B.U.H) (Masjid-al-nabvi). While the mosque was being built, he stayed at the house of Abu Ayub al Ansari.

Part b5 → 100 each

2. (b) Give an example to show how the Qur'an could be used in the exercise of qiyas (analogy) to face a new situation

Qiyas is the fourth source of Islamic law according to Sunni Muslims coming after Quran, Hadith and Ijma. It involves the comparison of an existing accepted situation with a new one. It depends upon Quran for its acceptance. This may be illustrated by the following examples:

1. Asl: the Quran forbids sales transactions after the prayer on Friday; [62:9]  
by analogy, therefore, all kinds of transaction (far')  
have been forbidden; (Hukm)  
'illa: every kind of transaction is forbidden because like sales, they distract Muslims from Friday prayers.

3. (b) How does his conduct in one of these difficulties provide an example for Muslims today? [4]

Candidates should take one of the incidents mentioned in part (a) and comment on how it can be used as an example to Muslims.

They should give a brief mention of one incident, e.g. throwing intestines on Prophet, preaching at Ta'if, etc., and elaborate by saying how the Prophet reacted and the characteristics displayed e.g. patience, tolerance, forgiveness. They should then go on to give an example of how this could be related to a present day situation. Better answers will be able to give a detailed explanation of how the prophet's morals give guidance for the contemporary situation.

4. (b) Why was Abu Bakr given the title 'Saviour of Islam'? [4]

Candidates in this part should try to show an understanding of the importance and significance of Abu Bakr to the Prophet and therefore to Islam. They could mention how his loyalty to the Prophet contributed to keeping the community united, he held the community together when the Prophet died, and this led to him becoming the first caliph.

5. (b) What was the significance of this journey for the Muslims? [4]

The importance of migration can be judged from the fact that the Muslim calendar starts from this event and not from any other incident in the life of the Prophet (P.B.U.H). The migration not only completely altered the prevailing conditions of Arabia, but it changed the entire course of human history. The hijra reshaped the Arab peninsula socially and politically and also had an impact on worldwide civilization. Muslims before migration used to pray secretly for fear of the unbelievers. As they were weak and in minority. They became strong enough to stand against injustice and persecution. Prophet also got the chance to organize his followers into a disciplined



community. Muslims became one nation and Madina became the place where Prophet call received response and continued to grow and expand.

## May/June 2011

2 (a) From the Qur'anic passages you have studied, outline the relationship between God and two of His messengers who were sent before the Prophet Muhammad. [10]

Candidates can choose any two messengers before the Prophet Muhammad that they have studied through the prescribed passages in the syllabus [though not exclusively]. They should mention who the prophets are and talk about God's relationship with that prophet, how it is mentioned in the Qur'an, teachings that God gave them, and any miracles they were given. Better candidates could give references to other suras in the Qur'an where they are mentioned. Candidates should give a description of the prophet's experience, where usually they go through adversity and God helps them. It could be mentioned that God defends them against their enemies.

3 (a) Give an account of the events of the Prophet's night journey and ascension ['Isra wami'raj]. [10]

Candidates should talk about the events of the night journey as they happened, and be able to provide an in-depth narrative of the journey. They could talk about the Prophet being woken from his sleep and taken on al-Buraq from Makka to Jerusalem by the angel Jibril. They could mention all the things that he saw on his way, the prophets that he met, the questions that he asked Jibril, and the fact that he led the prophets in prayer. They should also go on to mention that he was taken through the heavens and was finally in the presence of his Lord. Answers should also mention that this all took place in one night, and what the people of Makka said when he told them about his journey. + Abu Bakr

4 (a) Write an account of the following figures during the lifetime of the Prophet: Hamza, 'Abu Bakr and 'Ali. [10] ~ 5-6 mins each, 130 words each

Candidates should be able to give narratives of the biographies of these figures during the life of the Prophet. They should mention their relationship to the Prophet and describe the way in which this relationship developed with the development of Islam. They should also mention key events from each person's life. Good answers will be able to provide a narrative of the lives of these figures and mention important facts from their lives, mentioning incidents that occurred from their relationship, when they happened and what happened.

5 (a) Describe the difficulties faced by the followers of the Prophet in Makka. [10]

Candidates should give a detailed narrative of the persecutions faced by the early converts in the days after the Prophet started preaching Islam. Good answers will be able to name key figures involved in the persecution, and the names of the Muslims who were being persecuted, stating that it included slaves and those without tribal protection. They could talk about the type of difficulties they faced and give an account of the persecutions. Good answers will be able to present their narratives in a clear and comprehensive manner without confusing details.



will You place there one who will create mischief there and shed blood"  
and down with enmity between ourselves on Earth shall be Your dwelling  
place and Your means of livelihood.)"

May/June 2011

Q.2

*Research*

Adam (2:30-37): Adam was the first human to be created by God. God had told the angels He would place a representative on earth, and the angels asked why, if he will only make mischief. Unlike the angels who only glorify God. When God spoke to Adam, he gave him knowledge about Himself through the things he was taught the names of, and the lessons he learnt in obedience to God. God gives knowledge to whom He wills. "And He taught Adam the names of all things." It shows the superiority of humans over angels due to what they know, and so it stresses the importance of gaining knowledge. God also told Adam that he and his wife should live in the Garden but they were not to touch a specific tree. "But don't approach this tree, or you will run into harm and transgression." Satan, who was jealous of Adam and had refused to bow to him, came to tempt Adam and his wife into eating from the tree. He is from the mischief makers who whisper evil into the minds/hearts of humans.

God sent Adam and his wife to live on earth. Adam realised his mistake and through this event turned to God for forgiveness. And God, because He is the most merciful, turned towards Adam, meaning He forgave him. Through these events Adam learnt about God's creation, His knowledge and His forgiveness. This passage tells Muslims about the favours God gives his prophets. He gives them knowledge for guidance, and He forgives when people turn to Him in repentance.

*Al An'am*

Ibrahim (6:75-79) was given knowledge of God through the law and order of the heavens and the earth. He was searching for his Lord, and looked to the stars and the moon and the sun, which people at his time worshipped. God inspired him to realise that the things in creation that do not last cannot be the things to be worshipped as God does not change. "Unless my Lord guides me, I will surely be of those who go astray."

Ibrahim was gifted with exceptional wisdom through which he understood the concept of Oneness of God despite he was born in the people who were polytheists. It describes the stages of Ibrahim's spiritual enlightenment until he declared the unity of Allah to his people and forbade them from associating partners with Allah (shirk). "And never shall I give partners to Allah."

"I have let my few firmly held beliefs guide me, and I have created the heavens and the earth." Through these events he turned himself to believe in God and did not associate partners with Him. God showed Ibrahim His Unity, and His control over creation.

*Maida*

Jesus (5:110): Jesus/Isa was given special miracles which helped him understand God's personality and His ultimate power. God asked Jesus to recount the blessings that God had given him and his mother (Maryam), showing that God gives his prophets favours to help them in their lives. God then gives a list of the things He has given Jesus, and the benefits of those favours: He was given the holy spirit which allowed him to speak to the people as a child and when he was older. He was also taught the Law and the Gospel to teach the people how to live their lives in accordance to God's laws. He was also able to give life to the dead and heal the sick, by the will of God. "And you heal those born blind, and the lepers by my leave, and behold you bring forth the dead by my leave." (5:110)

He also protected Jesus from the unbelievers who accused Jesus of magic and did not believe His powers were a sign of God's majesty. "That they said (in boast) 'We killed Christ Jesus the son of Mary the Apostle of Allah,' But they killed him not, nor crucified him but so Allah raised him up unto Himself; and Allah is Exalted in Power, Wise." This all showed Jesus the favours he was given by God which allowed him to believe in Him and follow Him.

*Durgh Kausar*

The Prophet Muhammad faced hardships like the other prophets, but God reminds him that He gave him blessings in this life and the next.

God revealed Surah Kauthar (108) to console and give hope to the Prophet (P.B.U.H) under the increasing difficulties in Makkah by promising that he would be given abundant blessings in this worldly life and in the hereafter. "To you have we granted abundance". It is interpreted as fountain in heaven, his spiritual progeny (Muslims) and his daughter Fatima, who gave him two grandsons Hassan and Hussain. Prophet (P.B.U.H) was instructed to remain loyal to his faith by continuing to live as God taught him. "So pray to your Lord and sacrifice". It also warned that it would not be the Prophet (P.B.U.H) but his enemies that would be cut off. "He who hates you, he will be cut off". Surah Duha (93) reassured him that "your Lord has not forsaken you, nor is He displeased". It also gave him the glad tidings of successful future life by saying, "and the hereafter will be better for you than the present." which referred to his successful future life in Madina. It reminded the prophet (pbuh) of God's support for him throughout his life "did he not find you an orphan and give you shelter; And he found you wondering and he gave you guidance; And he found you in need and he made you independent" After the revelation of these surah the Prophet (P.B.U.H) continued his mission with renewed hope, strength and devotion.



### Q3.

Isra and Miraj took place on 27 Rajab, 11<sup>th</sup> year of prophethood. By Allah's will, Holy Prophet (pbuh) was taken from the sacred mosque in Mecca to the farthest mosque, Masjid al Aqsa in Jerusalem in one night. On his way, he was shown some signs of Allah and he also performed prayer at some important places. The first part of the journey is referred as "Isra," or the "Nightly Journey." The Quran describes this event in these words,

*"Glory to Him who took his servant for a journey by night from the sacred mosque to the farthest mosque whose precincts We blessed, in order that We might show him some of our signs; for He is the one who hears and sees."* [17:1]

According to a hadith, Prophet (pbuh) said, "while I was lying in al-Hatim, suddenly someone came to me and cut my body open .... Then he took out my heart. Then a gold tray full of belief was brought to me and my heart was washed and was filled and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me (It was Burraq). The animal's step reached the farthest point within the reach of its sight. I was carried on it and Jibrael set out with me. It took him to Jerusalem; Prophet (pbuh) tied the animal to the same ring on the door of Masjid Aqsa used by the other Prophets. The Prophet (pbuh) offered two Bakk'abs over there. Gabriel then brought vessels; one was filled with wine and the other with milk. The Prophet (pbuh) chose the vessel filled with milk, and drank from it. Gabriel said, "Praise be to Allah who guided you to Al-Fitra (the right path). The Prophet (pbuh) again rode the Buraq till he reached the lowest heaven. When Jibrael asked for the gate to be opened, it was asked, "Who is it?". Jibrael answered, "Jibrael". It was asked, "Who is accompanying you?". Jibrael replied, "Muhammad (pbuh)". It was asked, "Has Muhammad (pbuh) been called?". Jibrael replied in the affirmative. Then it was asked, "He is welcomed. What an excellent visit his is."

The gate was opened and on the first heaven Prophet (pbuh) saw a man, sitting with a large group of people on his left he wept. The prophet (p.b.u.h) was told that he was the prophet Adam. Those on his left were the souls of his descendants who were the inhabitants of Hell, while those on his right were the inhabitants of Paradise. So when he looked at right side, he laughed and when he looked at his left side, he wept. The Prophet greeted Hazrat Adam. On second heaven he met Hazrat Yahya and Hazrat Isa. On third heaven Prophet Yusuf. On the fourth Prophet Idrees. On the fifth Hazrat Haroon. On the sixth Hazrat Musa and on the seventh he met Ibrahim.

Then came a point where angel Jibrael left the Prophet (pbuh), as he was not allowed to go beyond for his wings would burn. This point is called Sidra-tul-Muntaha. The Prophet (pbuh) went ahead alone and finally, he entered the presence of Allah himself. Here the last verses of surah-tul-Baqarah were revealed, and Allah promised that the major sins of his followers would be forgiven, if they did not commit shirk. Abdullah abn Mas'ud narrated, "He was given five prayers, he was given concluding verses of surah al Baqarah, and remission of serious sins for those among this Ummah who associate not anything with Allah" (Sahih Muslim)

Fifty prayers a day were made obligatory for the Muslims. On his return, the Prophet (P.B.U.H) informed Moses (P.B.U.H) about fifty prayers, Moses told him to have the prayers reduced, as his people would not be able to offer these. The Prophet (P.B.U.H) went back to Allah and the numbers were reduced by ten. Again, Moses (P.B.U.H) urged him to have the number reduced, which he did until it came down to five daily prayers. Moses again urged the Prophet (P.B.U.H) to go back and have the number further reduced but he refused saying "I have asked my Lord till I am ashamed to face him". (Sahih Bukhari)

The Prophet (P.B.U.H) was shown the paradise and the Hell. After he came back from Heaven, he led all the Prophets in Salah at Al-Quds. Later on the famous Dome of the Rock was constructed where the Prophet (P.B.U.H) led prayers.

When Prophet (pbuh) returned, the lock on his door was still moving as it was when he left his house. When Prophet (pbuh) narrated this event to Quraish, they made fun of him but when Prophet told them of trade caravan that he had seen on his way, his truthfulness was proved. Hazrat Abu Bakr believed and testified this experience and was given the title of Siddique.

### Q4:

#### (ii) Hazrat Hamza

He was related to the Holy Prophet (P.B.U.H) in many ways. He was the Prophet's (P.B.U.H) uncle and also the son of his maternal aunt as well as his foster brother. He was two years older than the Holy Prophet (P.B.U.H). Hazrat Hamza was very fond of wrestling and hunting and excellent in the arts of swordsmanship and archery. He was so involved in and attached to his pastimes that he hardly took any notice of the spread of Islam.

One day he was returning from a hunt he was informed that if he had come earlier he would have seen the condition of his nephew Mohammad (P.B.U.H) who was preaching his religion in the Ka'abah, when Abu Jahl abused him. Hazrat Hamza was



aged on hearing this. He rushed to the Ka'abha where Abu Jahl was sitting with his companions. He pounced upon Abu Jahl and struck him with his bow on the head with great force. Then he declared his acceptance of Islam. Those were the days when Holy Prophet (P.B.U.H) would preach Islam secretly. With the acceptance of Islam by Hazrat Hamza the situation changed and the Holy Prophet (P.B.U.H) was able to preach Islam openly. After his acceptance of Islam, he gave up hunting and wrestling and devoted his time and energy to the cause of Islam. Hazrat Hamza migrated to Madinah.

In the second year of hijrat, Holy Prophet (P.B.U.H) sent thirty men to check the caravan of the non-believers of Makkah under the command of Hazrat Hamza. He had thus, the honour of being entrusted with the banner of Islam for the first time in Islamic history. He was also sent by the Holy Prophet (P.B.U.H) on various military expeditions. During the battle of Badr he killed many unbelievers including their great warriors. In the Battle of Uhah, the unbelievers deputed Wahshi, a slave of Hinda, Abu Sufyan's wife to kill Hazrat Hamza in return of his freedom and a handsome reward.

Wahshi hid himself behind a rock and as soon as Hazrat Hamza came within range threw his weapons at him. It was such a deadly weapon that as it struck Hazrat Hamza succumbed to his injury. Hinda whose father was killed in the Battle of Badr by Hazrat Hamza, cut out of the liver from his dead body and tried to chew it. Then she cut off the nose and ears of the dead body and made a necklace of them. The Holy Prophet (P.B.U.H) led the funeral prayers for all the martyrs of Uhah, including Hazrat Hamza and gave him the title of 'Chief of the Martyrs'.

(iii)

- 'Ali was brought up by the Prophet and Khadija.
- He was one of the first Muslims.
- Some say he was the first to accept Islam after Khadija.
- On the night of the hijra, he agreed to lie in the Prophet's bed as a decoy.
- He married Fatima soon after the Muslims arrived in Medina and became the Prophet's son-in-law.
- A sign of his closeness to the Prophet is that he was paired with him when Ansar and Muhajirun were paired.
- He played a prominent part in the battles against the Quraysh and Jews.
- As a scribe of the Prophet he wrote the Treaty of Hudaibiya.
- He washed and buried the Prophet's body.
- The Prophet uttered a number of Hadith that give 'Ali much honour and a place very close to him.
- In Shi'a views, words of the Prophet about 'Ali at Ghadir Khumm on the return from the farewell pilgrimage are an indication that he meant 'Ali to be his successor.
- For his bravery the Prophet gave him the title Asad Allah / Lion of God.

## Q5: FOLLOWERS:

The Prophet pbuh proclaimed the message of Islam openly on the mount of safa after the divine command for open preaching of Islam in 613 AD,

"Expound openly what you are commanded and turn away from those who join false gods with Allah." [15:94]

He was rejected and after this event, period of persecutions and difficulties started for the prophet pbuh and his followers especially the poor and the weak.

- ✓ Sumayya was poor woman who converted to Islam with her husband Yasir and her son Ammar. Sumayya and Yasir were persecuted to death by Abu Jahl when they refused to abandon their faith. They were the first martyrs of Islam.
- ✓ Hazrat Bilal bin Rabah was an Abyssinian slave who accepted Islam at an early stage. His pagan master Umayya bin Khalaf persecuted him mercilessly. He was made to lie on hot sand in the scorching heat of sun and a heavy stone was placed on his chest. Despite these severe persecutions, he did not abandon his faith and always said, "Allah! The One, Allah! The One."

Not only the poor and the weak but also the rich and the noble Muslims were also persecuted.

- ✓ Once Abu Bakr was pulled by his beard and was dragged through the streets of Makkah for protecting the Prophet pbuh. → Uncle wrapped
- ✓ Hazrat Usman was the first Umayyad to accept Islam. His uncle tied him with ropes and beat him with sticks.
- ✓ Harith bin Abi Hala was also killed by the Makkans when he was trying to protect the Prophet against his enemies.
- ✓ Zinra, a Roman slave girl was beaten and made blind by her master. → Abu Leheb
- ✓ Suhaib Rumi was beaten so badly that he became unconscious.
- ✓ Khubab -bin- Arat, a blacksmith was branded by his own tools; his body was burnt badly as they threw him on burning coal.

In 5<sup>th</sup> year of prophet hood/615AD the Prophet (S.A.W) permitted some of his followers specially the poor and the weak, to migrate to Abyssinia to the protection of the Christian king Negus. The Quraish followed them and demanded

10 Despite these he never left Islam  
 Due to the intensity of the persecution, Prophet told them to meet at Dore Akrem and learn about the



Negus to send them back. He called the emigrants and after listening to the speech of Jafar bin Abu Talib, he refused to send them back and the Makkans had to return unsuccessfully.

The Prophet pbuh and his family Banu Hashim were boycotted for three years i.e., from 2<sup>nd</sup> till 10<sup>th</sup> year of prophethood and were forced to live in a narrow valley outside Makkah which is also known as Shiba-e-Abu Talib. It was a time of difficulties and hardships but they remained steadfast. They were not allowed to worship at the Kaaba. Hazrat Abdullah bin Masud was persecuted mercilessly when he recited the Quran loudly near the Kaaba. The poor and the weak Muslims were deprived of their possessions and their means of livelihood were taken away.

6-7 marks, 100 words  
2. (b) Explain why God sends his revelations through messengers. [4]

Allah sent Prophets to mankind from amongst themselves for their guidance and reformation because a man can best serve as an example and a guide for his own race. The message could have been conveyed by the angels, but they belong to a different class of beings and cannot serve as models for men. The Quran says, "If there were settled on earth, angels walking about in peace and quiet. We should certainly have sent them down from the heavens and angel for a messenger." (17:95)

3. (b) Explain the importance of this event to the Prophet himself. [4]

This event gave him comfort after a period of difficulty in Makkah, and he realized God had not left him. It gave him the encouragement he needed to carry on preaching in the face of continued opposition. It allowed him to see what he, and all Muslims, should be striving for which gave him renewed strength. He realized his status amongst prophets (as seal of the prophets, he led them in prayer), and realized the blessings God had given his community (by giving the five prayers). It confirmed his prophethood as he met with God, going further than anyone else had been.

4. (b) Explain why one of these figures was important in the development of the Islamic community. [4]

Good answers here will choose one of these figures and say why his relationship was important to the Prophet and the early development of Islam. Candidates should be able to talk about how their chosen figure gave the Prophet encouragement and defended him, and why this was important to the Prophet, and therefore the Islamic community, at the time it happened.

5. (b) What can these stories teach Muslims in their everyday lives today? [4]

Answers should reflect on the accounts the candidates have given in part (a) and be able to put their answers in a modern context. They may be able to say e.g. that Muslims should remain steadfast under all circumstances, or that they should not retaliate, but the better answers will be able to give clear examples from the lives of the candidates or the world they live in. Better answers will refer to (a) but not repeat the description, rather will explain the accounts/stories in a modern context or related to their everyday lives.



# Paper 01

## Day 06

(i)

Surah Zilzaal *Mekki*  
*Created world*

9. Sura 99

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا  
وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا  
وَقَالَ الْإِنْسَانُ مَا لَهَا  
يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا  
إِنَّ رَبَّكَ أَوْحَىٰ لَهَا  
يَوْمَئِذٍ يَصْنَعُ النَّاسَ لَشِقَا لِيَوْمِئِذٍ  
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ  
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: 'What is the matter with her?', 4. On that day will she declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good see it. 8. And anyone who has done an atom's weight of evil shall see it.

(ii)

Surah Naas *Mekki*  
*Created world*

10. Sura 114

قُلْ أَغُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،  
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ  
الَّذِي يُوسْوِسُ فِي صُفُورِ النَّاسِ  
مِنَ الْجِنَّةِ وَالنَّاسِ

1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

(i)

(a) Main Theme:

Surah Naas concludes the Quran. It describes the theme of God's relationship with the created world. It describes God as Cherisher and Sustainer of all mankind. It warns us against secret whispers of evil within our hearts, who whisper evil/bad ideas to humans, and then disappear and leave them on their own. Since God is all powerful and provider of all necessities and protection therefore, only he can protect us from all evils especially the internal ones i.e Satan and jinns. It is one of the suras of protections. Allah created everything so controls everything, even mischief makers. The refuge must be sought with Allah from all evils, Satan, jinns and men. We must call upon Allah to protect us from Satan's clutches. Quran says, "If suggestion from Satan assails thy mind, seek refuge with Allah"

(ii)

(a) Main Theme:

Surah Zilzal presents the fundamental quranic theme of God's relationship with the created world. It depicts the last day and the end of time when everything known will be destroyed by a tremendous and more far-reaching convulsion than any earthquake we know. The Quran says, "When the earth is flattened out and throws out whatever it contains and gets empty." [Ch 84: V 3-4]



On the day of resurrection the dead will be raised from their graves and the justice will be done in the light of the truth. In world good and evil are mixed together. But on that day each grade of good and evil will be sorted out by God's command all events will proceed for He is the "Master of the Day of Judgement". Reward and punishment will be given on the basis of good and bad deeds done in this world.

(i)

(b) Importance:

This makkah surah mentions the necessity of seeking God's protection from internal evils. This power of evil may be Satan, or evil men or the evil inclinations within man's own will. It also refers to the occasion when magic and charms were being worked on the Prophet (S.A.W) so as to cause his death. It was revealed to protect Prophet against that magic. Reciting this sura with the other 'quls' is a source of protection.

"Whisperer" refers to Satan and its followers who mislead humans almost without their noticing them. We understand that evil leads us astray when we fall victim to satanic guiles. So as long as we put ourselves in God's protection and have trust in Him evil cannot really touch us in our lives.

(ii)

(b) Importance:

This Surah is a warning for people to give up their lives of sin, and and be obedient to Allah. We also understand that even if we escape punishment in this world, we will not be able to do so in the hereafter. It reminds us of resurrection and the last day which is an article of faith in Islam.

"Zurra" (An atom weight) refers to the subtlest form of good and evil which will then be brought to account, and it will be done openly and convincingly "shall see it". On that Day Earth will bear witness to the actions of men it has witnessed. So we become careful about our activities in this world as Prophet declared it 'glorifying ground' for hereafter. The concepts of reward and punishment encouraged us to strive in the way of good.

Nov 2011

2 (a) Give an account of how the Qur'an developed into book form. (10)  
*to designed were all stages*

Candidates should give a detailed account of how the Qur'an was collected, mentioning that it was revealed, was written on bone and leaves and subsequently collated. They should also be able to mention the names of the people involved in the process. The order of the answer and accuracy will determine the levels.

Candidates could mention the revelation was received by the Prophet Muhammad from the Angel Jibril orally as he could not read or write. They could also mention how the companions of the Prophet would write verses they heard from the Prophet onto pieces of animal skin and parts of bone. Candidates should also mention what happened after the Prophet's death, that it was suggested by Umar to Abu Bakr that the verses be collected after many of the reciters of the Qur'an had died in the battle of Yamamah. At first Abu Bakr was hesitant to do something the Prophet had not done, but then asked the companion Zaid Ibn Thabit to collect the various parts.

The collected parts stayed in the possession of Abu Bakr. When he died, Umar had them and after his death, they remained with Umar's daughter, Hafsa. It was this collection that was used by the Caliph Uthman to compile them into one book which was sent around the various parts of the expanding Muslim world. Candidates should relate this story with details of what happened during Uthman's time for him to order the distribution of the Qur'an.

Candidates can be credited for mentioning other points not mentioned above as long as they are relevant and insightful.

3 stages

1. Prophet's preservation

2. Abu Bakr / compilation

3. Uthman / standard collection + distribution as MS 2010

→ 5-6 mins each

→ 150 words each



3 (a) Write about the Prophet Muhammad's interaction with the Quraysh while he lived in Makka, before and after revelation. [10]

Good answers will be able to provide a detailed and concise narrative of events that occurred between the Prophet and the Quraysh.

Candidates should talk about the Prophet's status in the community prior to Islam. They could talk about the fact that the Prophet was known as 'Al-Amin' or the trustworthy. They could mention, using examples, that prior to his Prophethood, the Quraysh used to consult him in important matters, trust him with their goods, and look to him for advice. For example they could mention that when the Prophet was younger he was chosen by the Quraysh to settle the dispute of who should replace the sacred black stone to its position at the Ka'ba.

Answers should also mention that after Prophethood, the Prophet Muhammad was rejected when he invited the Quraysh to Islam. He was taunted, mocked and openly humiliated by major members of Quraysh.

+ Khadijah (marriage) + summary of boycott

4 (a) Describe the Prophet's conduct as leader in two of the battles he fought in. [10]

Candidates can mention his conduct in any two battles, but should remain focused on the Prophet's conduct rather than giving a narrative of the whole battle. Basic answers will describe the actual events in which the Prophet took part. Better answers will describe his conduct as leader rather than focussing on the actual events of the battles.

Some points that candidates should mention include: that the Prophet constantly turned to God for help, that he would take opinions from others, he was patient and did not fight out of anger, that he treated captives/prisoners of war well, and that he took part in all the battles himself.

Candidates could also mention other points as long as they are relevant to the battles and to his position as leader. Good answers will be able to relate examples and events and give the names of the battles they happened in.

5 (a) Write about the life of Aisha during the Prophet's lifetime. [10]

Candidates should give a detailed narrative about the life of Aisha and her relationship with the Prophet.

Answers will be able to mention key events from her life, such as her early marriage to the Prophet, her youth and good memory which allowed her to remember and teach many of the sayings and events from the life of the Prophet, as well as teaching the way of Islam whenever a new revelation was given.

Candidates could also mention that she took part in the major battles, and the events that surrounded the necklace controversy after which a revelation was revealed about her. Candidates should also know that the Prophet was with her when he passed away.

Good answers will be able to present their narratives in a clear and comprehensive manner giving details of the exact events.

Nov 2011

Q2: The Holy Quran started to be revealed in 610 AD and continued for a period of 22 years 5 months and 14 days. The Quran was revealed in portions but it did not remain long in that condition. Though it could not be completed until the last verse was revealed, it was never without some form of arrangement and every verse and chapter was given its place in the Book.

Whenever a revelation was received by the Prophet (P.B.U.H) he would summon one of his literate companions and dictate the text to him. He would then ask him to read what he had written. This was to ensure perfect accuracy. He would also ask them to memorize the verses in order to recite them in their daily prayers.



The Quran was written on thin and flat tablets of stone, wood, branches of palm trees, bones of camels and goats and on piece of leather etc.

The verse and chapters of the holy Quran were not compiled in the order of revelation, for example, the first five verses of Surah Alaq are the first in order of revelation, but they are placed in the 96<sup>th</sup> chapter whereas, the chapters which appear at the beginning of the Quran were revealed at Madinah after the Prophet (P.B.U.H) migration.

The arrangement of different verses and chapters of the Quran was done under the guidance of Hazrat Jibrail. According to Hazrat Usman every portion of Quran was written down and given its specified place at the bidding of the Prophet (P.B.U.H). It was customary with the messenger of Allah that when verses of different chapters were revealed to him or when any chapter was revealed, he would call one of his scribes and say to him "write this verse in the chapter where such and such verse occur" (Ahmad)

The Quran did exist in the written form but no complete copy of it existed at the time, nor could such a copy be made while the Prophet (P.B.U.H) was alive and still receiving revelations. The whole Quran in one arrangement was safely preserved in the memories of the reciters. It was the practice of the Holy Prophet (P.B.U.H) to recite loudly the text of the Quran, revealed so far every year, during the month of Ramadan. Those companions who had written it down would bring out their manuscripts and compare it with the version of the Holy Prophet (P.B.U.H) so that they could check the text and order of the chapter.

In the last year of his life, a few months before his death, the Holy Prophet (P.B.U.H) read out the complete text of the Quran twice. This how the Divine Message was recorded in scriptural form and learnt by heart to be preserved for the coming generations.

**Under the first Khalifa, Hazrat Abu Bakr**  
**Under the third Khalifa, Hazrat Usman**

### Q3:

Before:

Muhammad (P.B.U.H) led a virtuous life. He was considerate, kind, forbearing, patient, noble hearted and a man of principles. He was honest and truthful and was known as "Sadiq" and "Ameen" for these characteristics. Hazrat Sa'ad his business partner said: "I was partner of Mohammad (P.B.U.H) in business. I always found him very honest in his dealings; he never picked quarrels, nor made any false statement"

On the occasion of the annual pilgrimage, Muhammad (P.B.U.H) used to supply water to the pilgrims and look after their comforts. He was always fair and honest in his dealings.

Muhammad (P.B.U.H) was hard working and always acted with great integrity and honesty. Khadijah bint Khuwalid, had heard about the honesty of Muhammad (P.B.U.H) and approached him for this purpose and sent her slave Maysera with him.

Muhammad (P.B.U.H) worked diligently and earned a great deal of profit. When they came back Maysera praised him for his honesty. Khadijah was very much impressed, and she proposed marriage to him, which he accepted after consultation with his uncle. Hamzah bin Muttalib went with him to Khuwalid to ask her hand and he married her. At the time of marriage, Muhammad (P.B.U.H) was 25, while Khadijah was 40 years old. They were blessed with four daughters; Ruqayyah, Zaynab, Umm Kulthoom, and Fatimah and two sons both the sons died during infancy.

Quraysh decided to repair Ka'bah, which, had been damaged due to floods. When the question of placing the black stone arose, a dispute started as every tribe was eager to have the honour to install the black stone. The dispute was prevented by an elder who suggested that the arbitration of the first person who entered the mosque the next morning should be taken and all accepted the decision. Muhammad (P.B.U.H) happened to be the first person who came to Ka'bah, and he accepted to arbitrate. Muhammad (P.B.U.H) placed the black stone in a sheet and asked the leader of all tribes to lift it to the level where it was to be placed, and then he himself deposited it in its place. Thus, Muhammad (P.B.U.H) was able to prevent a crisis with wisdom and diplomacy, which could have led to bloodshed.

### After:

The Prophet pbuh proclaimed the message of Islam openly on the mount of Safa after the divine command for open preaching of Islam in 613 AD,

"Expond openly what you are commanded and turn away from those who join false gods with Allah." [15:94]

He was rejected by the gathering specially his uncle Abu Lahab cursed him. After this event he had to face stiff opposition and both physical and mental persecutions. The influential people of Makkah like Abu Jahl, Abu Lahab, Abu Sufyan etc became his enemies. The opposition increased gradually. Initially, he was mocked and rejected but as the time passed by, rubbish and thorny bushes were thrown and abuses were hurled at him. Once when he was prostrating, Abu Jahl placed filth on his back. On another occasion, Utba tried to strangle him when he was praying at the Kaaba.

They also called him a mad man, a poet and a magician and also wrote poems against him. His uncle Abu Lahab called him "abtar" at the death of his second son. At that time Allah consoled and comforted him with Surah al Kauthar and declared that his enemies were "abtar". "For he who hates you, he will be cut off." [108:3]



Abu Lahb also forced his sons Utba and Utaiba to divorce the Prophet's daughter Ruqayya and Umm-e-Kalsoom. Abu Lahb's wife Umm-e-Jamil used to throw thorny bushes in the path which the Prophet pbuh was expected to take. An old lady pelted him with rubbish on his way to prayer. The pagans of Makkah also tried to bribe him by offering him wealth, leadership and even promised to marry him with the fairest girl if he abandoned the preaching of Islam. The prophet pbuh rejected all such offers. They also went to the Prophet's uncle Abu Talib and threatened him. The Prophet pbuh and his family were boycotted for three years i.e., from 7<sup>th</sup> till 10<sup>th</sup> year of prophet hood and were forced to live in a narrow valley outside Makkah which is also known as Shilb-e-Abu Talib. It was a time of difficulties and hardships but the Prophet pbuh remained steadfast.

#### Q4:

The prophet (SAW) had to fight the makkans on many occasions, mainly in self defense and only after Allah had given permission of jihad in Safar 2 AH.

**"Fight in the cause of Allah those who fight you.(2:190)**

The first battle he fought was the battle of Badr in 624 A.D /2AH. It was in self defense as the Makkans army numbered more than 1000 was advancing. Though he had only a small amount of equipment and soldiers he trusted Allah and did not lose hope. Before the battle he said to his companions,

**"You shall not be the first to attack. You shall not let personal hate on revenge sway your heart while fighting. You will not raise arms against anyone who is not a party to the fight. You will spare the old and sick. You shall protect women and children from injury."**

Thus he commanded his army not to transgress the limits of warfare.

He constantly turned to Allah for help before and during the battle "O Allah! If this small band of men perish, there will be one left alive to worship you and your faith will be destroyed forever"

When the Muslims won and they took 70 prisoners, he treated them all equally and did not give preference to his son-in-law Abul A'as or his uncle Abbas. He treated them kindly. The literate ones could earn their freedom by teaching 10 Muslim children, while the rich ones paid ransom. The poor captives were set free without ransom.

The second battle fought was the **battle of Uhud** in 3 A.H/ 625 A.D against the Makkans. The

prophet decided to fight in self defense again. He asked the opinion of his companion who suggested to fight outside of madina. He agreed even though he wanted to fight from madina. Even though he was the leader, he respected other opinion.

Before the battle he said:

**"You are not fighting for glory, nor land, nor bloodshed but merely to defend the word of Allah and to keep high the banner of truth"**

Thus he emphasized that their goal should be the defend Islam or not to obtain worldly benefit. When the Muslim began to flee when Khalid bin wailed attacked from behind he did not panic. He remained calm and patient and rallied the Muslims, some of whom formed a protective ring around him. He did not lose hope but trusted in Allah.

He did not flee from the battle field after being severely injured rather he led them from the front. At the end of the battle he courageously accepted Abu sufyan's challenge to fight next year at badr. Thus the prophet always took part in the battle himself and fought for the cause of Allah.

#### Q5.

Hazrat Aisha R.A, the Prophet Muhammad's pbuh third wife (though some think he married her before Hazrat Sawda), was the favourite of his later years. She was the daughter of his Companion Hazrat Abu Bakr and one of his reasons for marrying her may have been to strengthen ties with his close friend.

Hazrat Aisha would have known the Holy Prophet pbuh from her childhood as a daily visitor to her father's house. According to most authorities, she was six years old when she was married to him, though the couple did not become man and wife until she



was older. (some authorities say that she was older than when she married the Holy prophet pbuh). In about 2AH/624AD,

Hazrat Aisha went to live in the Holy Prophet's house in Madina. Throughout the Holy Prophet's life, Hazrat Aisha held a special place in his affections and was looked on as his principal wife. Her beauty and lively character attracted him to her, above his other wives, though on at least one occasion, she caused him some embarrassment. This was when she was accompanying him on an expedition and got lost while she was looking for a necklace she had dropped. Hazrat Muhammad's party moved on without noticing her absence, and she was eventually brought back by a handsome young man, who came across her as she sat waiting in the desert. People in Madina started gossiping about this, and Abdullah Ibn Ubayy, a leader among the munafiqun (the hypocrites who resisted the Holy Prophet's leadership in Madina), made a great deal of the incident. But there was no firm evidence against Hazrat Aisha, and then the Prophet Hazrat Muhammad pbuh received a revelation declaring that she was innocent and her enemies were in the wrong, particularly this man, Abdullah.

Those who brought forward the lie are a body among yourselves: think it not to be an evil to you.

On the contrary it is good for you.

To every man among them (will come punishment) of the sin that he earned,

And to him who took on himself the lead among them, will be a chastisement grievous.

Why did not the believers, men and women, when you heard of the affair, think well of their people and say 'This is an obvious lie'?

Why did they not bring four witnesses to prove it?

When they have not brought the witnesses, such men in the sight of Allah are themselves liars. (Al-Nur 24.11-13)

These verses not only absolve the position of Hazrat Aisha but also emphasize that false accusations are strongly disapproved by Allah.

The Holy Prophet's continuing love and special affection for Hazrat Aisha are clear from his desire to be taken to her apartment when he was dying. She nursed him there in his last days and it was there that he was buried. According to the general view, Hazrat Aisha was eighteen years old when she became a widow.

## 2.(b) What is the significance to Muslims today of having the Qur'an in the form of a book? [4]

- Having the Qur'an in book form ensure the standard copy.
- Having a standardized copy also lessens the likelihood of it being reproduced with mistakes.
- If the Qur'an had not been collected into Book form, parts may have been lost
- It also suggest unity between Muslims e.g. they use the same book. They read it in own original language even if that language is not their own.
- The practical benefits include the copy can be carried by individuals and referred to with ease to guidance. It also ensures that the order of the surah's and verses remain the same

## 3.(b) Why did the Quraysh feel they needed to reject the Prophet's message? [4]

Good answers here will be able to mention that the Quraysh had their own belief system and that they worshipped many idols opposed to the Prophet Muhammad's message of monotheism. By changing their ways, they faced losing their status and position as leaders and keepers of the Ka'ba. They also faced losing income, felt threatened by the Prophet's influence upon the youth of Makkah, and his growing support. This should not just be a description of the reasons, candidates should include evaluation.

## (b) What can Muslim leaders today learn from the Prophet's conduct in their relations with other states? [4]

Good answers here will be able to take at least one of the examples of the Prophet's conduct and show some evaluation of how that conduct is relevant to modern lives and in particular the way in which Muslim leaders deal with others. Candidates should show how the Prophet's way of dealing with things is still relevant today.

## 5.(b) How can she be seen as a role model for Muslims now? [4]

Answers here should reflect upon the life of Aisha and relate how it can be relevant to Muslims now. For example, they could mention how her role as a teacher of sunna should inspire Muslims to learn and each their religion. She memorized the Qur'an which Muslims should also aspire to do. She is especially role model for women as she was more learned than many of the men of her time. She was patient in



times of difficulty and generous with wealth when she had it. Good answers should be able to say that she took part in public life.

Some candidates may come from a different perspective, e.g. that she cannot be a role model.

Candidates should be credited for whichever view they take as long as they can justify their answers.

*Discuss each Surah in different paragraph*

**MAY/JUNE 2012**

*(theses)*  
2 (a) From passages you have studied from the Qur'an, write about God's relationship with humankind. [10]  
Part (a) tests AO1, and part (b) tests AO2.

*Extra beyond 11q 21st 114*  
(created world)  
(a) The suras which are in this section of the syllabus are Sura 1, Sura 2.21-22, Sura 96.1-5, Sura 99, Sura 114.  
Candidates could choose at least two passages from the syllabus or other passages to write about. It is necessary to reference passages to gain the higher levels.  
Candidates should give reference to the suras and how they talk about God's creation. They could mention how the suras that they have studied allow humankind to see the link between them and God. This link can be talked about in different ways, e.g. what God has given humankind and what God expects from humans in return. They should be able to give specific examples, e.g. God giving knowledge to humans; God judging humankind for his actions. Higher level answers could mention how these passages help humans to remember their Lord and be grateful for what they have been given. ⑤

①  
3 (a) Give an account of the battles of Khandaq (Trench) and Khaybar. [10] *8-9 may 2011*  
(a) Good answers will be able to give relevant details of both battles with dates and names of key figures involved, being careful to avoid general answers that could be attributed to any battle fought in the Prophet's lifetime.

Khandaq: took place in 627; Banu Nadir had broken their treaty agreements and planned to kill the Prophet; they planned an attack with the Makkans and gathered an army of 10 000; Salman al-Farsi suggested the Muslims dig a trench to keep the army out; hypocrites in Madina joined the Makkans; the army could not get in and after a storm which prevented them from fighting, the siege ran into weeks and they eventually gave up; there were only minor squirmishes; Banu Qurayza were punished for their treachery.

Khaybar: fought in 629 against the Jews who had broken their agreements with the Muslims; a small Muslim army caught the oasis by surprise; captured 2 forts then went for main fort of Qamus, which was heavily guarded; the Prophet sent 'Ali, who is said to have moved a door by himself which would have taken 40-50 men to move; he was given the title of 'Lion of Allah'; Jewish leader was killed; Jews requested they stay in the oasis and in return give half their produce to the Muslims.

Excellent answers will expand on these points and give an in-depth narrative.

4 (a) Describe the main events relating to the first migration (hijrah) of Muslims to Abyssinia. [10]  
*R.D. M.J. 2009*

5 (a) Outline the main events in the lives of the Prophet's grandsons al-Hasan and al-Husayn. [10]

**MAY/JUNE 2012**

2. (a) From passages you have studied from the Qur'an, write about God's relationship with humankind. [10]  
The Holy Quran is replete with descriptions of Allah's relationship with the created world. The Quranic passages set for special study give us the perfect knowledge of God's relationship with the created world.



Surah al Fatihah highlights God's relationship with the created world by telling us that He is the lord and we are the slaves. He is the most compassionate and forgiving and only He can guide us to the path of His obedience. It also tells us that He is the only one who deserves all praise and worship as mentioned "Praise be to Allah, the Cherisher and Sustainer of the Worlds." [1:2]. This surah also emphasizes upon worshipping God alone and to turn to Him for help and guidance. It says "You alone we worship and your aid we seek."

Surah Al Alaq (96:1-5) tells us about God as the creator of all mankind. In this passage, God gives us the message to acquire knowledge by reading and writing as it says, "Read in the name of your Lord and Cherisher, who created." (96:1). This passage also dignifies God as the greatest teacher who teaches all forms of knowledge to mankind and made them superior over all other creatures. It says "He, who taught by the pen, taught man what he did not know."

Moreover, the verses of Surah al Baqarah [2:21-22] mention God as the Cherisher and Sustainer of all that exists. These verses speak of God's favours upon us for our sustenance which includes the creation of man himself, heavens and the earth, rain and growth of fruits. It says "Who has made the earth your couch and heavens your canopy; and sent down rain from the heavens....." [2:22]. It also reminds Muslims of their duty to worship God alone and to avoid shirk, which is the greatest sin in Islam. It says "Then do not set up rivals with Allah when you know."

Surah Naas (114) mentions the dependence of mankind on the Lord of Worlds. It speaks of God as the protector from all external and internal sources of evil. It tells us that God is the safest refuge from all kinds of evil because He is the most powerful and asks us to seek refuge from the evil in the following words: "Say I seek refuge with the Lord of mankind." [114:1]

Surah al Zilzaal (99) tells us about God as the master of the Day of Judgement. It tells us that everything in the system of the universe is subservient to God, as on the Day of Judgement the earth will start shaking in obedience to His command. Everyone will be held accountable to Him for his deeds in his life. "Then shall anyone who has done an atom's weight of good, see it and anyone who has done an atom's weight of evil shall see it." [99:7-8]

### 3(a): Trench 627 (A.H.)

After the punishment and exile from Madinah by the Holy Prophet ﷺ, the Jews wanted to take revenge from Muslims. A delegation of Jewish leaders therefore went to Quraish to incite them against the Muslims and promised them their full support. They gave the same promise to the tribe of Banu Ghatafan and Banu Sulayyam. The upper hand of Quraish in the battle of Uhud motivated the Makkans and all other enemies of Islam that with a huge army they would be able to defeat the Muslims. United by their hatred for the Muslims and encouraged by the Jewish promise of support, several Arab tribes marched toward Madinah for a massive attack.

The battle of Trench was fought in 5 A.H 627 A.D. The Quraish began preparations for a greater attack on Madinah after the battle of Uhud. This time they assembled a large force of 10,000 soldiers consisting of different tribes, under the command of Abu Sufyan. Amongst the Army: 4,000 well-armed foot-soldiers, 3,000 horsemen in full armour, 1,500 camels loaded with provision, 1,000 camel-riding soldiers and several hundred well-armed soldiers of other tribes.

At the same time horsemen from the Banu Khuza'a left to warn the Prophet of the invading army. As usual the Holy prophet ﷺ consulted his companions, in the counsel, he appreciated the opinion of Hazrat Salman Farsi (RA) who suggested digging a trench around the city of Madinah in order to fortify it.

On three sides of the city, there were rows of houses, orchards and oases which served as fortification only one side was unprotected. A trench, five yards deep and five yards broad was dug. The Holy Prophet ﷺ himself demarcated the site and worked like a labourer. 3,000 sacred hands completed the trench in 20 days. In winter nights, the Holy Prophet ﷺ and his companions worked sometimes without food for days.

The Allied forces were confident of an easy and quick victory. They advanced determinedly upon the city. But they came to an abrupt halt when they found a deep and long trench between them and the city. The trench warfare was quite unfamiliar to the Makkans and their allies. The Muslims compelled them to stay at an adequate distance from the trench by hurling stones and arrows at them. Thus, began the siege of Madinah, which lasted for about 27 days.

Prophet received a visit from Nuaym ibn Masud, an Arab leader who was well respected by the entire confederacy, but who had secretly converted to Islam. Prophet asked him to end the siege by creating discord amongst



Confederates which he did successfully with a wise strategy. At the first Banu Quraiza had refused to support the unbelievers. But later they also came out against the Muslims and broke their treaty with the Holy Prophet. Thus there was a mighty attack on Muslims from all sides. For this reason the battle is also called Battle of Ahzab or the battle of Allies. The Quran says, "Behold! They came on you from above you and from below you, and behold! The eyes became dim and the hearts gaped up to the throats, and ye imagined various thoughts about Allah! In that situation were the Believers tried: they were shaken as by a tremendous shaking." (33:10-11).

The hypocrites among the Muslim army, finding the situation dangerous, asked permission from the Holy Prophet to return to their homes on the excuse that their homes were not safe in this connection the Quran says, "Behold! A party among them said: 'Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!' And a band of them ask for leave of Muhammad, saying, 'Truly our houses are bare and exposed,' though they were not exposed they intended nothing but to run away.'" [33:13]

The allied army made several attempts to cross the trench. But they did not succeed. A month had passed since the siege began. The Arabs were not accustomed to such a long drawn war. Their supplies began to run short. Moreover, it was winter with rain and icy cold winds. Because of the shortage of food, forage and bad weather, a large number of their camels and horses died. ALLAH sent a severe windstorm to the confederate forces, as well as His angels on a very cold day. The wind blew down their tents and their cooking gear and the angels threw fear and terror into their hearts. They hurriedly left, leaving behind all their possessions. - This encounter known as Battle of Tribes (ahzab) / Battle of Trench (khandaq) ended in disgrace for the Meccans and their strength was broken forever. - This is referred in the Holy Quran that says, "... Remember Allah's blessing on you when hosts came down on you (to overwhelm you) : but we sent against them a hurricane and forces ye saw not, but Allah sees all that you do" [33:9]

The Prophet (saw) decided to punish Banu Quraiza for their treachery and appointed Saad bin Mu'adh to decide their fate according to the Jewish law at Trench. According to his decision all men of Banu Quraiza were killed except ten.

## 629 The Expedition of Khyber:

Khyber was the strongest and most protected settlement of the Jews of Arabia, where an estimated 20,000 warriors resided. The most famous and largest among the six fortresses of Jews was 'Qamus' Marhab, the strongest Jewish warrior was killed at the hands of Hazrat 'Ali (RA) Hazrat 'Ali (RA) by the blessing of the prayer of the Holy Prophet (saw) conquered the invincible fort of Qamus.

After the treaty of Hudaibiya, the malice of the Jews increased to a greater intensity. The treaty of Hudaibiya led them to think that the Muslims were weak.

They imagined that their acceptance of such humiliating terms could be due to nothing but weakness. They, therefore, got in touch with all those who had agreed to help them in their fight against the Muslims, asking them to prepare to march toward Madinah.

When the Holy Prophet (saw) came to know about the proposed plot of the Jews to attack Madinah, he launched into prompt and immediate action. This time, the Holy Prophet (saw) considered it more proper to go to Khyber swiftly, lest the Jews should seize the chance of advancing on Madinah. Thus, he set out with 1600 believers from Madinah in the month of Muharram of 7<sup>th</sup> A.H and reached Khyber, the strongest and most fortified settlement of the Jews, in three days.

The Jews were surprised when they saw the Muslims marching on toward Khyber, They immediately rushed to their fortress. There were several fortified quarters and 7 big forts in Khyber. Qamus was the strongest fort whose ruler was the all-Arab famous warrior Marhab, He was considered to be stronger than 1000 horsemen.

According to historians, there was a force of about 20,000 Jews in the forts. When the Holy Prophet (saw) realized that the Jews were prepared to fight, he ordered an attack. The first battle took place on the fort called Na'im. A fierce battle took place and the fort was conquered. The Muslims captured other small fortresses as well, without much difficulty, but when they reached the famous and impregnable fort of Qamus they found it a harder nut to crack. The fight prolonged to 20 days. Each day they had to return without success. When the Muslims complained to the prophet about their successive failures, he consoled them and told them that next day he give the flag and command to the person who was dear to Allah, and to whom Allah was dearer, and that person would succeed in taking Al-Qamus. Next morning, when all were assembled the Holy Prophet (saw) beckoned 'Ali (R.A) and with his own hands put the armour on him, handed him the sword and staff, and sent him forth as the commander of the Muslim troops for that day.

2 women and children were taken as captives and their land and property were given to the Muslims.



elling Muslims under the command of Hazrat 'Ali (R.A), Marhab came out of the fort and invited Hazrat 'Ali (R.A) for a combat. The fight took place between Marhab and Hazrat 'Ali (R.A) in which Hazrat 'Ali (R.A) killed him in the first attack. Then a fierce battle started and the Jews were forced to give in and the fort was captured by the Muslims. <sup>5-7 may 100 words</sup> During the fight, Hazrat 'Ali lost his strongest fort, Damus. The Jews realized that the end must come. They requested the Holy Prophet to grant them peace on the condition that they would pay him half the produce of their lands. The Holy Prophet was kind enough to accede to their request, their lives, property women and children were left untouched. Much booty fell into the hands of the Muslims. Besides vast stores of dates, oil, honey and barley, flocks of sheep and herds of camels, the spoils in treasure and jewels were very large. The Quran says "Allah has promised you abundant gain and he made it easier for you."

## 2.(b) Explain the significance of the Quran being revealed to humankind. [4]

The Holy Quran is a sacred and pure scripture revealed by Allah, the Supreme Being, and is not an ordinary Book. It is a Book of warnings, directives, and instructions revealed for the guidance and betterment of mankind for all times under all conditions and requirements the Quran says, "Blessed is He Who sent down the Criterion to His servant, that is may be an admonition to all creatures" (25:1). It is complete and final because no aspect of human life has been left without guidance and nothing more is needed to supplement all that is provided by it. The Quran says, "Nothing have we omitted from the Book" (6:38). And also "and we have sent down to thee a Book explaining all things" (16:89). It guides human life till its ultimate end in the Hereafter. Moreover, its laws are in keeping with the exact nature of human life, obviously because it is from the Creator Who knows the nature and needs of His Creation.

## 3.(b) What lessons can Muslims learn from either of these battles? [4]

There could be various answers given for this part and any relevant and detailed answers should be credited accordingly. Some suggestions of what candidates could write are, that in times of difficulty to keep hope like when the Muslims were hungry and weak during the battle of Khandaq and Khaybar (allowance was made to eat non-halal food if there was no other option); Muslims should remain strong and patient and work hard for their victory; despite victory, Muslims should remain fair and trustworthy (keeping their promise to the Jews to allow them to remain in Khaybar); they should have faith in God at all times; it is important to be open to suggestions from others (e.g. the Prophet taking advice from Salman al-Farsi).

## 4.(b) What was the importance of making this migration at that time? [4]

Candidates could mention that the Muslims being persecuted meant they could not establish their religion in Makka, and moving to Abyssinia allowed them religious freedom. Those not willing to renounce Islam were in danger of torture or death. The migration therefore safeguarded the new converts to Islam and the future Muslim community. Importantly, it was the Prophet who encouraged them to go.

## 5.(b) Explain how al-Husyan's death remains important to Muslims today? [4]

The tragedy of the Death of Imam Hussain carries a lesson for the Muslim World. He could have saved himself, his friends and relatives by giving allegiance to Yazid. But he stood firm to his principle and ultimately sacrificed himself. He won an everlasting victory over the forces of evil. It is a legacy left by him that Muslims should never submit to any authority which goes against the Divine Law and thrusts itself upon the people by force. If the authority is aggressive and evil, sacrifice on the part of the followers of truth becomes more essential. Numerical minority or the lack of resources should not stop them from continuing their struggle against evil. In spite of being helplessly besieged by the enemy along with members of his family, Imam Hussain did not give up his principles of truth and did not surrender to unjust rule. So Muslims are encouraged to speak out against injustice and be upholder of truth whatever the circumstances.

O/N 2012 (11)

## 2 (a) Write about the Prophet's different experiences of revelation, after the first revelation. [10]

Answers here should not give a narrative of the first revelation in the cave of Hira, though brief mention of it is fine. Candidates should also focus on the Makkan period, i.e. the first 13 years of revelation. Candidates should mention that the Qur'an was revealed to the Prophet over a period of 23 years, and not as a complete book. After the first revelation, sura al-alag, revelation stopped for a period which caused the Prophet to worry. Once they started again they came strongly and frequently.

immediate after  
there only revelation



and candidates could mention that there were different ways in which the verses were revealed to the Prophet, sometimes the Angel Jibra'il brought the revelations and sometimes they were revealed like the ringing of a bell. They were not within his control (sura 75:16-19) and he had no idea when they were coming.

Candidates could give specific examples of verses that were revealed to the Prophet in Makka in different circumstances. They could also mention that the main task of the Prophet in Makka was to call people to Islam and so the Makkan suras are primarily based on the Oneness of Allah and righteous conduct.

Better candidates will include specific examples and quotations to support their answers.

### 3 (a) Describe three qualities of the Prophet Muhammad that make him a model for humankind. [10]

Candidates can write about any three qualities of the Prophet that show how he can be a role model for others.

Examples they can choose are: his forgiveness, for example when he forgave his enemies after the conquest of Makka and his mercy, for example when he went to preach at al-Ta'if, he showed mercy to the inhabitants when the Angel Jibra'il offered to crush them between the mountains [there has to be a clear distinction between forgiveness and mercy for them to be two separate qualities, otherwise they should only be counted as one]; his fairness, for example when he judged in a favour of a Jew over a Muslim during a disagreement between the two; his patience, for example when the Quraysh mocked him when there was a break in revelation.

Candidates can offer other qualities, but they should give examples to show what the Prophet said/did and how it made him stand out from other people.

Good answers will provide detailed examples with relevant quotations.

Instructions:

• write in the paragraph

• Each quality should be discussed separately.

### 4 (a) Write about the Prophet's relationship with the following figures: Aminah, Halimah Sa'adiah and Abu Talib. [10]

Candidates here should give brief descriptions of the role these three personalities played in the Prophet's life. Better answers will mention the relationship between these figures and the Prophet and narrate key events in their lives.

With reference to Aminah, candidates could briefly mention the events surrounding the Prophet's birth, that he did not spend much time with his mother (being sent for nursing), when he was reunited with his mother they travelled to Yathrib to meet his family, that she died on the way back from Yathrib, and that after prophethood he wept at her grave.

Abu

Halimah Sa'adiah: candidates could write about how she came to be the Prophet's wetnurse, how her and her family's fortunes changed whilst the Prophet was with them, that she asked to keep the Prophet for longer than the initial two year period; that she was shaken by the story of the two angels who came to clean the Prophet's heart, after which she returned the Prophet to his mother. The Prophet was known to call Halimah 'my mother'.

Abu Talib: candidates could write about how he came to be guardian of the Prophet, that he loved the Prophet like his own son. They could also mention their trade journeys together and how Abu Talib reacted to his prophethood. He also provided the Prophet with protection in Makka due to his position, but suffered with him during the boycott.



① (2) 130 words each  
8-9 mins each

5 (a) Write about the main points in the lives of Bilal and Abu Sufyan. [10]

Candidates should write a clear and concise narrative about the events of the two companion's lives, in the order that they happened.

Abu Bilal  
Bilal: candidates could mention that he was originally from Ethiopia and that he was a slave. After conversion he suffered harsh persecution at the hands of his master, and candidates could give details of this story. They could also mention that he was one of the slaves freed by Abu Bakr. He migrated to Madina and fought in all the battles. Good answers will be able to give details of his appointment as the first muezzin. They could also mention that he killed his former master, that he gave the adhaan after the Conquest of Makka, and after the death of the Prophet he was so grief stricken he refused to call the adhaan again and left Madina. Candidates may go on to mention his life after Madina, that he went to Damascus and died there.

Abu Sufyan: he was a prominent and powerful figure among the Quraysh, and a staunch opponent of the Prophet and the Muslims. It was his caravan returning from Syria that was the basis for the battle of Badr, and candidates should give details of his involvement in this event. After the loss at Badr, revenge was sought and Abu Sufyan led the Quraysh army to Uhud. His wife Hind also went seeking revenge for the death of her father. After Uhud Abu Sufyan vowed to fight again and the next time they met was at the battle of the trench. Candidates could also talk about the breaking of the treaty of Hudaibiyah, Abu Sufyan's attempts to restore the treaty, his subsequent conversion when the Prophet marched towards Makka, and the honour the Prophet gave him despite him being a fierce opponent for many years. At Ta'if Abu Sufyan lost an eye, and Yarmouk he lost the other; he died aged 90 in Madina.

O/N 2012 (11)

Q2.

The Holy Quran was revealed to the Prophet (P.B.U.H) over a period of 22 years 5 months and 14 days (610-632) through a piecemeal process. According to Hazrat Ali (R.A) initially four or five verses would be revealed at one time.

"(It is) a Quran which we have divided in order that you may recite it, to men at intervals: we have revealed it by stages". (17:106)

After the first revelation of Surah Al Alaq (96:1-5) the revelations stopped for sometime which caused the Prophet (P.B.U.H) to worry. This interval is known as "fatrah tul wahi". Once they started again they came strongly and frequently. They were not in his control and he had no idea when they were coming as the Quran says,

"Move not your tongue with it, (O Muhammad), to hasten with recitation of the Quran. Indeed upon us is its collection and its recitation. So when we have recited it (through Jabriel), then follow its recitation. Then upon us is its clarification (to you)" (Al Qiyamah 75:16-19)

The revelations revealed in Makkah from (610AD-622AD) are known as Makki Surahs. 86 surahs were revealed during this period of 12 years 5 months and 13 days. They are generally shorter in length and deal with concepts like touheed, good moral and conduct and life here after. They also take about the nations of the past as well as Christian and Jewish scriptures and the language used is stronger. For example

"We know indeed the grief which their words do cause to thee." [6:33]

The early revelations instructed the Prophet (P.B.U.H) for preaching as well, for example he started secret preaching after the divine command that said,

"O you wrapped up (in a mantle). Arise and deliver your warning and your lord do you magnify." (74:1-3)

And "Admonish thy nearest kinsman" (26:214).

The main task of the Prophet (P.B.U.H) in Makkah was to call the people to Islam and to leave idol worship and therefore, these surahs are about the concept of touheed and to reject Shirk

"Expound openly what you are commanded and turn away from those who join false gods with Allah" (15:94)

According to Abdullah Bin Masood, Surah Ikhlas was revealed when Quraish asked the Prophet (P.B.U.H) "Tell us about the ancestry of your God?"



"say: He is Allah, the one and only; Allah, the eternal, absolute; He does not beget, nor is He begotten; 4. And there is none like Him." [112:1-4]

The Quranic verses were revealed in response to specific situation in order to give moral support to the Prophet (P.B.U.H) in times of need and distress.

"Thus (It is revealed) that we may strengthen your heart."

For example Surah Al Kauthar was revealed when Prophet (P.B.U.H) was distressed at the death of his son and Abu Lahab called him "Abtar", Allah consoled by saying

"To you have we granted abundance. 2. So pray to your Lord and sacrifice. 3 For he who hates you, he will be cut off". (108:1-3)

Revelations were also sent to give renewed motivation and inspiration to the Prophet (P.B.U.H) specially when he faced rejection. For example Surah Duha was revealed when Abu Lahab's wife Umm-e-Jamll mocked at him for being left alone by God after interval in the revelations. Allah encourage him by saying,

"your lord had not forsaken you, nor is he displeased" (93:3)

The Prophet (P.B.U.H) received revelation in different ways. He experienced different sensations. He heard ringing sounds, he perspired in the cold; he became so heavy that the animal he was riding on and his companions could feel the weight of his body.

When Harith Ibn Hisham asked the Prophet (P.B.U.H) about his experiences of revelations, he said, "It comes to me sometimes as the ringing of a bell and this is hardest on me, then he leaves me and I remember from him what he says and sometimes the Angel comes in the shape of a man and he talks to me and I remember what he says."

Zayd bin Thabit, one of the chief scribes relates: "When the revelation came to him he felt intense heat and drops of perspiration used to roll down his body like pearls. When this state was over I used to fetch a shoulder bone or a piece of something else. He used to go on dictating and I used to write it down. When I finished writing the sheer weight of transcription gave me the feeling that my leg would break and I would not be able to walk anymore ...."

### Q3.

The Prophet (P.B.U.H) is an excellent model for the Muslims to follow in all walks of life. He had an ideal character and conduct. Allah testified to his character. "And you stand on an exalted standard of character" (Al Quran 68:4). Again Allah says "you have indeed in the Apostle of Allah a beautiful pattern of conduct. The Prophet (P.B.U.H) manners were ideal, he said, "Allah sent me to complete the excellent virtues and to perfect the good manners." Ayesha R.A was asked about the habits of Prophet (P.B.U.H) she replied, "His habits were in accordance with teachings of Quran." The Quran contains the commands and the teachings of Allah, while the life of the Prophet (P.B.U.H) is fulfill meant of that command and illustration of this teachings. Muslims should take the life of Prophet (P.B.U.H) as a model for themselves in every sphere of life and should mold their character and personality according to it.

#### Mercy and Forgiveness

Prophet (P.B.U.H) was the kind, merciful and forgiving men. Abu Huraira reported, "I heard Allah's apostle saying, Allah divided mercy into one hundred parts and He kept its ninety nine parts With Him and sent down its one part on the earth, and because of that, it's one single part, His creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it." He was most forgiving even to his bitterest enemy there are innumerable incidents that shows his merciful character. At the time of the Conquest of Makkah, He forgive all his enemies who had persecuted him for the last many years, and forced him to leave his town and migrate to Madinah, he asked them, "What do you thing I am going to you?" They said, "you are noble brother and a son of a noble brother". The Prophet (P.B.U.H) said, "No blame on you be this day. Go, you are free."

Wahshi killed Hamza in the battle of Uhad, Jetr he accepted Islam, and came to Madinah; the Prophet (P.B.U.H) forgave him butt asked him to hide his space from him as be reminded him of his uncle. He even forgave Hind, wife of Abu Sufyan, who had ripped open Hamzah's body and chewed his liver at the time of battle of Uhad. When the Muslims were fighting against the people of Taif, people said to the Prophet (P.B.U.H) "Thuqai's arrows have scorched us so supplicate Allah to punish them, the Prophet (P.B.U.H) raised his hands towards heaven, the people thought that he was going to curse them but he said, "O Allah give guidance to Thuqai's."

#### Honesty and Truthfulness

Prophet (P.B.U.H) was honest and truthful. He was a poor orphan who started trade with his uncle, but in short period; he became well known and respected. He was known as Al-Sadiq (the truthful) and Al-Amin (the trust worthy). When the dispute arose among the various tribes of Makkah as to who should lay the Black Stone, they decided the one who entered Ka'bah the next morning would place it. They were very pleased when Muhammad (P.B.U.H) happened to enter the Ka'bah the next morning as they trusted him for his honesty.

When Muhammad (P.B.U.H) was elevated to Prophet Hood the Quraish abused him, called him mad, bewitched etc, but never called him a liar. Abu Jahl his bitterest enemy often said, "Muhammad, I do not say that you are a liar, but what you say I do not think right." (Ibn Ishaque)



When Allah commanded the Prophet (P.B.U.H) to invite his people to Islam. He called the Quraish at the mount Safa and said, "If I were to tell you that any enemy was advancing to attack you from the back of the hill, would you believe me?" They said, yes, we have always known you to be truthful. However, when he invited them to Islam, they turned away. Khadijah married him because of his high morals and honesty. Khadijah was a wealthy widow, who used to send her merchandise to other countries. When she heard about Muhammad's (P.B.U.H) truthfulness and trustworthiness, she sent for him and proposed that he should take her goods. He came back with double the profits that she normally used to get. She was so impressed by his high character that she proposed marriage to him. People of Makkah used to keep their belongings with him for safe keeping. At the time of migration, though his life was in danger he entrusted the belongings of people to Ali (R.A.) before leaving Makkah.

### Patience and perseverance

Prophet (P.B.U.H) passed through a period of great distress and hardships at Makkah. He bore all the difficulties with patience and never complained about them. In spite of the ill treatment of his enemies, he always treated them kindly and never cursed them. He endured the persecutions of the Quraish until he was forced to leave Makkah, later, he attacked Madinah, and fought many battles with them but he bore all their aggression with patience. His conduct was exemplary which finally made him victorious.

It is reported that there was no rain for some time and the Quraish were stricken with famine so much so that they even ate bones. Abdullah narrated, "Abu Sufyan came to Allah's Apostle and said, 'O Allah's Apostle! Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction.'" On that the Prophet (P.B.U.H) said (astonishingly) "Shall I invoke Allah for the tribes of Mudar? Verily, you are a brave man!" But the Prophet (P.B.U.H) prayed for the rain and it rained for them."

The Prophet (P.B.U.H) went to Taif to invite them to Islam, but Banu Thaqif refused to listen to him, they abused him and pelted him with stones. He took shelter in the shade of a wall of a garden outside Taif and prayed to Allah, at that time the angel Gabriel said, "Allah has heard the way your people have responded. He has, therefore, sent this angel in charge of the mountains. You may command him as you please. Then the angel of the mountains greeted and submitted, 'If you like I would overturn the mountains from either side upon these people.' The Holy Prophet (P.B.U.H) replied, 'no but I expect that Allah will create from their seed those who will worship none but Allah, the one.'"

### Q4.

#### Aminah:

A year before "the year of the elephant," 'Abdullah ibn Abdul Muttalib was married to Aminah daughter of Wahb ibn 'Abd Munaf ibn Zuhrah. When the time came close to the birth of the Prophet (s.a.w.), Aminah saw a dream that she gave birth to a boy and with this boy a magnificent emergence of light spread out and enveloped the earth until it reached Busra in al-Sham. She also saw herself in the dream saying 'I seek for him, refuge in Allah the One from the evil of every envier'. Aminah, named him Ahmad [meaning one who renders praise (to God)]. Soon after he was given to Halima saadia for nursing. When he was two Halima brought him back but requested Aminah to keep him for more time, to which she agreed. When Muhammad s.a.w. was 6 years old, his mother decided to visit the grave of her husband, Abdullah, in Yathrib. Both Barakah and Abdal-Muttalib tried to dissuade her. Aminah however was determined. The caravan took ten days to reach Yathrib. Muhammad s.a.w. was left with his maternal uncles of the Banu Najjar in Madinah (Yathrib), while Aminah went to visit the grave of Abdullah. Each day for a few weeks she stayed at the grave. On the way back to Makkah, Aminah became seriously ill with fever. Halfway between Yathrib and Makkah, at a place called al-Abwa, they stopped where she died and was buried.

**Halima Sadia** was an Arabic Beduin woman. She was a Wet-nurse and raised up the prophet Muhammad when he was a child and took care of him for the first two years of his life. It was custom at that time in Makkah that the families send their children with a Beduin nurse to be raised up in the desert because it is more healthier for their bodies and much better for them to be in contact with the nature. So when the group of nurses arrived at the Makkah city and they picked up most of the children, the last nurse arrived with her husband (Al-Harith) riding a donkey and old camel. She found only one orphan boy who had no father to pay her. As soon as she lifted that boy, her life changed and became filled with immense good fortune and blessings. The old camel, which had not given a drop of milk, was soon overflowing with milk. Although she was the last woman leaving Makkah on her donkey, she passed her friends. This was indeed a great blessing for her and for this poor Beduin family.

There were many signs about how Halimah's life was changed to a better days. Her goats used to come home full, and overflowing with milk, while the rest of the Bedouins' goats used to come home scraggy and empty. Halimah knew that she had a blessed child with all the miracles and blessings.

After two years, Muhammad was returned to his mother Aminah. She told Aminah about the great blessings that she had received when Muhammad was in her care, but soon, Aminah was persuaded by Halima and her husband (Al-Harith) to return the child back with them for another two years to protect him from a spreading disease in Makkah.

After two months, a strange incident happened to the prophet. He was playing with his foster brother with the goats at the back of their homes, when two Angels appeared to them as two men wearing white clothes. The Angels laid down the prophet and opened his chest, took



out his heart, split it and removed a blood clot and washed it and his chest until they became purified. Then, they returned the heart back to Muhammad's body before going away.

His foster brother ran to Hallimah and told her that Muhammad has been murdered. She rushed out and found Muhammad standing with a pale white face. She checked all over his body and found that he was fine and then she took him back to their home. Due to that incident, she was afraid.

Later and very shortly, she returned Muhammad to his mother. Then, Muhammad was returned to the care of his mother Amina and continued to live with her until she died..

Years after Muhammad's mother died and he got married to Khadijah, Hallimah came to him complaining of her poverty. He asked Khadijah to give her 40 sheep. After Muhammad got his first revelation, Hallimah and her husband came to the Islamic prophet and embraced Islam. When she came to Muhammad on the day of Hunayn, he took off his robe and put it on the ground for her to sit. She died in 8 A.H. and her grave lies in Jannatul Baqi, Madinah.

## Abu Talib

Abu Talib was paternal uncle of the Holy Prophet. He died in the tenth year of prophet hood. The Holy Prophet was very sad to lose his uncle. Abu Talib had brought him up, the orphan who had lost both his parents and his grandfather by the time he was eight years old. He took him into his family and treated him like his own son, giving him extra kindness, out of sympathy for the grieving child. When the Holy Prophet started to preach Islam, his relatives turned against him. But Abu Talib, who had taken care of him since he was a child, said to him: 'Go ahead with what you have been bidden and I pledge to continue to give you my support and protection'. Abu Talib continued to maintain his positive attitude as his nephew Hazrat Muhammad did not mean any harm and did call anything wrong. The chief of Makkah did not take any action against the Holy Prophet in the early stages. When he started to criticize their idols they decided that the matter was too serious to ignore. Yet they could not do much about it because Abu Talib protected his nephew against all treats and let everyone know of his readiness to fight for him. As the Holy Prophet continued to preach his mission, oppositions increased. Therefore, a delegation composed of the most influential people of Makkah religion or to hand him over to them.

Abu Talib who continued to follow the religion of his people, did not let his nephew down. He called the Holy Prophet and told him what had taken place. He explained to the Holy Prophet the difficulty of the situation and said: "Save me as well as yourself and do not cause me to carry a burden I cannot bear."

But the Holy Prophet was firm as ever and said, "O my uncle if they place the sun of my right hand and the moon on my left to renounce my work, I would not stop until Allah fulfils it for me, or destroys me in the process"

Abu Talib was deeply moved and said: "you may go and do whatever you like. I will never withdraw my protection from you and will never let you down"

Abu Talib communicated his resolution to the people of his tribe and asked them to protect the Prophet against the Quraish. He was the Holy Prophet's protector as long as he lived. His death was such a great loss to the Holy Prophet that he called the year of his death the 'year of Grief'. After Abu Talib's death, Quraish started abusing the Holy Prophet verbally and physically.

## 5 (a)

### Bilal:

Bilal Ibn Rabah R.a was a slave from Abyssinia. He was one of the seven early converts. He suffered a lot for accepting Islam. His master Umayyah bin Khalaf used to torture him; He would make Bilal R.A lie down on burning sand and would place a heavy stone on his chest. He told Bilal to denounce Islam or he would be left there to die. Bilal in reply would say "Ahad Ahad!" Once Abu Bakr was passing by while he was being tortured, Abu Bakr bought him and set him free. Umar R.A used to say, "Abu Bakr is our leader and he set our leader free meaning Bilal" (Bukhari). After migration to Madinah, the Prophet (pbuh) chose Bilal to deliver Adhan to call the Muslims for prayers, as he had a high pitched and resonant voice. Bilal came to be known as the Mudhin of Prophet (pbuh).

Bilal R.A accompanied the Prophet (pbuh) in his journey. Bilal participated in all the battles fought during the life of the Prophet (pbuh). He killed his master Umayyah bin Khalaf in the Battle of Badr. After the conquest of Makkah, he delivered Adhan on the roof of Ka'bah. Bilal gave Adhan for the first time after the death of the Prophet (pbuh) on the request of the Caliph Umar when a treaty was made with the Jews.

Bilal was a very pious person. He settled in Syria and married there. Once he dreamt that the Prophet (pbuh) was calling him, he wept bitterly and left for Madinah. Hassan bin Ali, the Prophet's grandson comforted him and asked him to give Adhan. On hearing Bilal giving Adhan everyone was greatly moved as it reminded them of the time of the Prophet (pbuh) and tears rolled out of their eyes. He died at the age of 60 and was buried in Damascus.

### Abu Sufyan:

Abu Sufyan was born in 560 AD. He was the chief of the clan of the Banu Abd-Shams; he was a very powerful and respected man of Quraish. He was one of the Prophet (pbuh)'s bitterest enemies. Abu Sufyan was married to Hind bint Utbah their son Muawiyah, was the founder of the Umayyad dynasty. Abu Sufyan's daughter Ramlah R.a was married to the Prophet (pbuh).



In 624 AD Abu Sufyan was coming back from Syria with his caravan and asked the Quraysh to escort him. As a result the battle of Badr took place after the battle of Badr. Abu Sufyan became the chief of the Quraysh. And led the Quraysh in the battle of Uhud in 625 and the battle of trench in 627 AD against the Muslims.

When the Prophet (pbuh) sent a letter to Heraclius inviting him to Islam, Abu Sufyan at the time was in Jerusalem for Business purpose. Heraclius called Abu Sufyan and asked him about the Prophet (pbuh) character's. Abu Sufyan attested to the fact that the Prophet (pbuh) was truthful and never broke promise. In 8 AH the Quraysh broke the treaty of Hudaibiya, however they soon realized their mistake and Abu Sufyan came to Madinah to have the Treaty restored, but he was unsuccessful.

At the time of the conquest of the Makkah Abu Sufyan came to spy and was taken as a prisoner, but was saved by the intercession of Abbas R.A. The Prophet (pbuh) invited him to Islam at that time Abu Sufyan accepted that the Meccan gods had proved powerless and accepted Islam. Before entering Makkah the Prophet (pbuh) honored Abu Sufyan by announcing that whose enters the house of Abu Sufyan would be safe.

Abu Sufyan fought by the side of the Prophet (pbuh) in the battle of Hunain. He lost an eye during the siege of Taif. Abu Sufyan also fought in the battle of Yarmuk and died at the age of ninety in 650 AD in Madinah.

## 2. (b) Explain the significance of the Qur'an being revealed over a period of time. [4]

- Quran revealed over 23 year rather than at the same time.
- Revelations strengthened the heart of the Prophet by addressing him continuously and whenever the need for guidance arose.
- It eased the burden of revelation upon him due to its intensity.
- It allowed the new Muslims to gradually implement Allah's orders.
- It made it easier for them to understand and memorize the revelation.
- If the Quran had been revealed all at once, Muslims would not be able to understand specially the suras related to in Madinah

## 3. (b) How can Muslims put one of these qualities into practice? [4]

Good answers for this part will take one of the qualities described in part (a) and show how it can be put into practice in the lives of Muslims, or how it can be demonstrated in wider society. Better answers will give more detailed examples and cite specific situations, rather than saying something general like, Muslims should be forgiving to others who have wronged them.

## 4. (b) What can these relationships teach Muslims today about family ties? [4]

- He spent a lot of time with her mother he still had an emotional attachment to her in particular when he visited her grave. So Muslim should not forget their parents after they are gone and pray for them.
- Although Halima was not his biological mother, he gave her same respect as his own mother due to the time he spent with and her family, (he stretched out his mantle for her when she visited him after prophethood). This shows the respect that should be given to those who look after you in childhood.
- The bond between Prophet (P.B.U.H) and Abu Talib and how he loved and respected Abu Talib when he was not Muslim. This is an important example for people who have family members who are not Muslim.

## 5. (b) What can be learnt from Bilal's role in the Islamic community? [4]

Bilal's life can provide Muslims with valuable lessons.

- His ethnic background was not a hindrance in his status as a companion of the Prophet, and so racial equality should be practised amongst Muslims of all communities.
- His background of being a slave did not prevent the deep friendship between him and the Prophet, and so all men should be treated equally despite their class.
- due to the beauty of his voice the Prophet favoured him as muezzin, and that it is the purity of one's heart that God looks at.



(i) Surah Baqarah ad Adam (الحق)

11.2.30-37

Recited by: Mubarek

وَأَنذَرْنَا قُلُوبَهُمْ أَن تَقْرَأُ مِنْهَا وَمَا يَفْقَهُونَ فَلَمَّا قَرَأُوا الْقُرْآنَ قَالَ لَهُمُ الْمَلَائِكَةُ وَقُوبُوا فَجَاءُوا فَقَالُوا لَا تَقْرَءُوا الْقُرْآنَ مِن قَبْلِهِمْ فَقَالُوا أَتَدْرِكُونَ

وَقَالُوا لَا تَقْرَأُوا الْقُرْآنَ وَلَا يَسْمَعُونَ قَالُوا أَتَدْرِكُونَ قَالَ لَهُمُ الْمَلَائِكَةُ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ

وَقَالُوا أَتَدْرِكُونَ قَالَ لَهُمُ الْمَلَائِكَةُ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ قَالُوا أَتَدْرِكُونَ قَالَ لَهُمُ الْمَلَائِكَةُ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ

وَقَالُوا أَتَدْرِكُونَ قَالَ لَهُمُ الْمَلَائِكَةُ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ قَالُوا أَتَدْرِكُونَ قَالَ لَهُمُ الْمَلَائِكَةُ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ

وَقَالُوا أَتَدْرِكُونَ قَالَ لَهُمُ الْمَلَائِكَةُ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ قَالُوا أَتَدْرِكُونَ قَالَ لَهُمُ الْمَلَائِكَةُ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ

30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood?' whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.' 32. They said: 'Glory to You, or knowledge we have none, save what You have taught us: in truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adami! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam.' And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: 'Adami! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.

(ii) Surah al Anaam

وَيَذَرُكَ أَزْوَاجَهُمْ طَائِفَتٌ مِّنَ الْإِنسَانِ الَّتِي لَا تَعْلَمُ فَلَمَّا خَلَّوْا بَعَثَ فِي هَذِهِ مَنَّا ذِكْرًا لَّهُمْ وَلَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ

وَلَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ فَلَمَّا خَلَّوْا بَعَثَ فِي هَذِهِ مَنَّا ذِكْرًا لَّهُمْ وَلَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ

وَلَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ فَلَمَّا خَلَّوْا بَعَثَ فِي هَذِهِ مَنَّا ذِكْرًا لَّهُمْ وَلَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ

75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star. He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.

(i) (a) Main theme: [2 marks]

These verses of Surah al Baqarah discuss the theme of Allah's Messengers and tell us about the creation of Hazrat Adam and his superiority over all other creatures including angels and jinn. These verses tell us that Allah gives knowledge to he one of his own choice. This superiority of Adam was duly acknowledged by all angels except Iblis who showed arrogance. Satan's act of disobedience was a result of jealousy. Hazrat Adam was warned against Satan and his guiles. His



disobedience resulted in his expulsion from paradise along with his wife Eve. They were eventually forgiven when I repented. They both submitted, "Our Lord! We have wronged ourselves; so if You do not forgive us and have mercy us, then surely, we are of the losers." [Aa'raf 7:23]

(ii)

(a) Main theme:

These verses of Surah al Anaam discuss the theme of Allah's Messengers and describe the stages of Abraham's spiritual enlightenment that how he understood the concept of Unity of God after observing stars, moon and the sun. He recognized God as the Master Lord who is free from all limitations and weaknesses and understood that celestial bodies merely reflect God's glory and are only God's creatures. We come to know about Ibrahim's declaration of truth to his people and his rejection of polytheism (Shirk) "How should I fear (the beings) you associate with Allah when you fear not to give partners to Allah.." (6:81) It also shows that all the Messengers conveyed the same message of oneness of Allah (Tauheed)

(i)

(b) Importance in Muslims life : [2 marks]

These verses are important for Muslims because they tell us about man's position as God's vicegerent. Adam was the first Prophet of God. His status as representative on earth. This gives Muslims sense of their connection to God as Adam is called the father of humankind and everyone is descended from him. Allah honoured man and preferred him over angels by making them bow down to him. It also strengthens our belief in Prophets. These verses particularly explain the process of Adam's creation and God's special concern for him. Adam's forgiveness shows that God is forgiving to mankind. The message to implore forgiveness in case of disobedience is given to highlight God's quality of compassion and forgiveness. This makes humankind understand their status that they should seek forgiveness from God and worship Him.

(iii)

(b) Importance:

These verses are important for Muslims because they show the exalted status of Ibrahim as a messenger of God and strengthen their belief in prophets. These verses strengthen belief in Tawhid by showing that created things i.e. sun, moon, stars are not permanent. According to some commentators the whole thrust of Abraham's reasoning in verses 76-78 is directed against the superstitious beliefs. The story of Abraham is highly instructive for all men in quest of truth. The Prophets have asked God for guidance and so Muslims should take this guidance too. They should realize they need to look to one God for their answers. They ask for guidance from Allah. It is God who has made such beautiful heavenly bodies so surely He alone deserves worship.

O/N 2012 (12)

Qur'an + Hadeeth

Religious

2 (a) Write about the way in which the two primary sources of Islamic legal thinking are used. [10]

→ P1  
→ P2  
→ P3

3 (a) Give an account of the events surrounding the Pledges of 'Aqaba and the main details in them. [10]

→ Rafi partially

Good answers will be able to provide a detailed and concise narrative of events that occurred between the Prophet and the people of Yathrib.

Answers could talk about the Prophet's attempts to spread Islam outside Makkah without success. Soon after the events of al-Ta'if he met six men in Makkah, who had come from Yathrib for the annual pilgrimage. They became Muslim and returned to Makkah the following year with more people (12) who took an oath at 'Aqaba in 621 which is known as the First Pledge of 'Aqaba. Musab bin Umair sent them to teach them about Islam. The following year more people came to take the oath with the Prophet (70). They invited the Prophet to come to Yathrib as their leader. The Prophet told Muslims to start migrating. Initially the six men said they would go back and tell people about the Prophet. The Prophet first pledge had details relating to worshipping one God, not stealing, committing adultery, killing their children, not slandering or disobeying the Prophet. The second pledge was to listen to and obey the Prophet, to spend in plenty as well as scarcity, to enjoin good and forbid evil, fear no one but Allah and defend the Prophet if he needs it. The best answers will be able to give details of the number of pledges, the number of Yathribites/Madinans involved and the names of some key figures, the main details of what was in the pledges, and an indication of the result of the pledges.

Guaranteed



4 (a) Write about the lives of any two of the following wives of the Prophet: Sawda bint Zama'a, Aisha bint Abu Bakr, Hafsa bint 'Umar and Umm Salama. [10]

Candidates should only choose two of the Prophet's wives and write a detailed narrative about their lives. Candidates should be able to mention some details about their background, when they got married to the Prophet, their circumstances when they got married and their life as one of the 'Mothers of the Believers'.

Sawda: she was one of the first women to migrate to Abyssinia; her husband had died and she lived with her elderly father; she was middle-aged and had children from her previous marriage; she was the Prophet's second wife and people were surprised he wanted to marry someone who was widowed and older; they married one month after Khadija passed away and help was needed to look after the Prophet's children; her house was the first to be built in Madina; she welcomed other wives into the household; she was close to Aisha and in the end gave up her time with the Prophet to Aisha; she was known for her generosity; she died ten years after the Prophet had passed away.

Aisha: she was the daughter of the Prophet's close companion, Abu Bakr; she was married to the Prophet in Madina at a young age, and became his third wife; she was married to the Prophet for nine years and became his favourite wife; she was known for her intelligence and sharp memory and became one of the greatest narrators of hadith; she was involved in many important events in the life of the Prophet, and verses were revealed to the Prophet about her in relation to the event of the necklace (Nur:11-19); the Prophet passed away whilst he was with her. Events in her life after the Prophet's death could be included, e.g battle of the camel, or that she was consulted by leading companions due to her knowledge.

Hafsa: she was the daughter of 'Umar ibn al-Khattab, and was widowed at a young age; like Aisha, she memorised the Qur'an by heart; she lived with the Prophet for eight years; after his death when the Qur'an was compiled, a copy was kept with her for safekeeping, known as the mushaf. 'Uthman took the mushaf from her for standardising the Qur'an. She was also a narrator of hadith. She was quick tempered like her father, and revelation came after the honey incident where she told the Prophet his mouth didn't smell good after eating honey. Died around 60 years old.

Umm Salama: She was a widow when she married the Prophet, her husband having died after becoming injured at Uhud. She and her husband were among the first to emigrate to Abyssinia. After her husband passed away, Abu Bakr proposed to her, then 'Umar. She accepted the Prophet's proposal and they were married in 4AH. She memorised the Qur'an by heart and took part in many expeditions. Most intellectual of the wives, said nobody was better than her husband so she didn't want to marry again and then the proposal came from the Prophet; at Hudaibiyah the Prophet told the companions to offer sacrifice, they didn't do it, then Umm Salama told the Prophet to do the sacrifice himself then the companions will follow him. She outlived all the other wives of the Prophet. Died at 84.

5 (a) Describe the persecution faced by the first Muslims in Makka. [10]

O/N 2012 (12)

Q3:

Soon after Abu Talib's death conditions became unfavorable for the Prophet in Makkah because his worst enemy Abu Lahab became the chief of Quraish, which meant that the prophet had no clan protection. He decided to go to Taif to invite the people of Banu Thaqif tribe to Islam. He was accompanied by his freed slave and adopted son, Zaid bin Harith. He invited the 3 chiefs of the local tribes to Islam. They rejected his message and asked him to leave the town. He started preaching to the common people of the town. The chiefs became furious and asked their slaves and mischievous boys to drive him out of the town. They abused him and hurled stones at him. He was so severely injured that the blood trickled down his body and filled his shoes. He took refuge in an orchard. Angel Jibrail appeared with the angel of mountains and offered him to destroy the town but he forgave them and prayed for their guidance.

The Holy Prophet returned from Taif to Makkah and resumed his preaching. In the eleventh year of prophet hood (620A.D) six pilgrims from the tribe of khazraj in Yasrib came to Makkah. They embraced the faith after hearing the teaching of Islam by the prophet. When they went back to Yasrib they introduced Islam to their friends and relatives. Soon the message of Islam reached Yasrib.

Later in 12<sup>th</sup> year of prophet hood/ 621 AD twelve persons from Yasrib met the Holy Prophet and accepted the faith and pledged to abstain from all the un-Islamic practices i.e stealing, adultery, killing their children, slandering or disobeying the prophet etc and to lead a righteous believing in one Allah. This is called the First pledge of Aqabah. These



people promised to spread Islam in Yasrib and the Holy Prophet sent Musab bin Umair with them to preach Islam to the residents of the city. In 13<sup>th</sup> year of prophet hood (622A.D) a deputation consisting of 73 men and two women came from Yasrib to take the same Pledge. This is called the second Pledge of Aqabah. They promised to listen and obey the Prophet, to spend in plenty as well as in scarcity for the cause of Islam, to enjoin upon good and forbid evil, fear no one but Allah and to defend the Prophet against his enemies if he needed and to lay down their lives for the cause of Islam. They also invited the Prophet to Yasrib and pledged full support for him. Soon Islam began to spread rapidly in Yasrib.

When the unbelievers came to know of these developments they redoubled their persecution, so the Prophet allowed his companions to secretly migrate to Yasrib and family after family left in this manner. All the companions were able to migrate except Hazrat Abu Bakr and Hazrat Ali. The Quraish held a meeting in the council hall, "Dar-un-Nadwa" where it was decided that one person from each tribe should be selected who would simultaneously attack the Prophet and kill him.

The prophet was informed of this plan of his enemies by Allah and was told to leave Makkah that same night: "Remember how the unbelievers plotted against thee, to keep thee in bonds or slay thee, or get thee out (of the home). They plot and plan, and Allah too plans, But the best of planners is Allah."

The Holy Prophet asked Ali to sleep on his bed, and then he quietly left the house unnoticed. Accompanied by Abu Bakr, he made his way to Yasrib

**Q4:**

**Sawda bint Zama'a**

She was one of the first women to migrate to Abyssinia; her husband Sakran bin Amr had died and she lived with her elderly father; she was middle-aged and had children from her previous marriage; she was the Prophet's second wife and people were surprised he wanted to marry someone who was widowed and older; they married one month after Khadija passed away and help was needed to look after the Prophet's children; Her house was the first to be built in Madina; she welcomed other wives into the household; She was close to Aisha and in the end gave up her time with the Prophet to Aisha; She was known for her generosity; The Holy Prophet (P.B.U.H) referred to her as the most charitable and generous of his wives. On the eve of last Pilgrimage, the Holy Prophet (P.B.U.H) enjoined his wives to remain in retirement after his death. Hazrat Sawdah followed this directive so much so that she never left her house even for Hajj and Umrah. She died in the 22<sup>nd</sup> year of the Hijrat towards the end of the Khilafat of Hazrat Umar R.A. She was buried in Jannat-al-Baqi. *S. P. Editions*

**Hazrat Aisha**, the Prophet Muhammad's pbuh third wife (though some think he married her before Hazrat Sawda), was the favourite of his later years. She was the daughter of his Companion Hazrat Abu Bakr. According to most authorities, she was six years old when she was married to him, though the couple did not become man and wife until she was older. (some authorities say that she was older than this when she married the Holy prophet pbuh). In about 2AH/624AD, Hazrat Aisha went to live in the Holy Prophet's house in Madina.

Throughout the Holy Prophet's life, Hazrat Aisha held a special place in his affections, though on at least one occasion, she caused his some embarrassment. This was when she was accompanying him on an expedition and got lost while she was looking for a necklace she had dropped. She was eventually brought back by a handsome young man, who came across her as she sat waiting in the desert. Abdullah Ibn Ubbay, a leader among the munafiqun (the Hypocrites), made a great deal of the incident. But there was no firm evidence against Hazrat Aisha, and then the Prophet Hazrat Muhammad pbuh received a revelation (Al-Nur 24.11-13) declaring that she was innocent and her enemies were in the wrong. She supported Muslims in the battle of Uhud in 625 AD. The Holy Prophet died in her lap and was buried in her apartment.

She remained a leading figure in the Muslim community after the Prophet's death. She showed her disagreement with some of Hazrat Uthman's policies, but she opposed his violent death. She also disagreed with Ali's reaction to the assassination of Uthman and sided with Talha and Zubair. After they were killed in the battle of Camel she retired and lived quietly in Madina and played no further part in public affairs. She died in 58AH/678AD and was buried in Madina. She related 2210 ahadith of the Prophet pbuh. Ahmad ibn Hanbal devotes a section of his Musnad to Ahadith recorded on her authority, and about 300 are included by Al Bukhari and Muslim in their Sahih.

*(To every man among them (will come punishment) for the sin he has committed)*

**Hafsa bint Umar:**

she was the daughter of 'Umar ibn al-Khattab. She was born five years before prophethood. She was first married to Khunais, son of Huzaifa. Hafsa became a Muslim along with her parents and her husband. He was among those who had migrated to Abyssinia. Later, both Hafsa and her Husband migrated to Madinah, Khunais took part in the battle



no children  
of Badr in which he was martyred, leaving no issue. After the prescribed period of Iddat was over, the Holy Prophet (P.B.U.H) expressed his desire to marry Hazrat Hafsa with a view to strengthening his ties with Hazrat Umar and his tribe.

Like Aisha, she memorised the Qur'an by heart; she lived with the Prophet for eight years; She was quick tempered like her father, and revelation came after the honey incident where she told the Prophet his mouth didn't smell good after eating honey. The Prophet said that he would never eat honey again. Allah sent the revelation and commanded the Prophet not to make anything unlawful to him which Allah has made lawful. After this Hafsa went to the Prophet and sought forgiveness.

After his death when the Qur'an was compiled, a copy was kept with her for safekeeping, known as the mushaf. 'Uthman took the mushaf from her for standardising the Qur'an.

She was also a narrator of hadith. She died when she was around 60 years old.

**Umm Salama:** *60 traditions*

She was a widow when she married the Prophet, her husband having died after becoming injured at Uhud.

She and her husband were among the first to emigrate to Abyssinia.

After her husband passed away, Abu Bakr proposed to her, then 'Umar said nobody was better than her husband so she didn't want to marry again and then the proposal came from the Prophet. She accepted the Prophet's proposal and they were married in 4AH. She memorised the Qur'an by heart and took part in many expeditions.

; at Hudaibiyah the Prophet told the companions to offer sacrifice, they didn't do it, then Umm Salama told the Prophet to do the sacrifice himself then the companions will follow him.

She outlived all the other wives of the Prophet. Died at 84.

*Abdullah bin Abbas*  
Among the wives of the Holy Prophet (P.B.U.H) Hazrat Umm-e-Salama was second only to Hazrat Aisha in learning.

She was very keen to learn traditions. She has quoted a number of traditions on the authority of her first husband Abu Salamah, Hazrat Fatima R.A and the Holy Prophet (P.B.U.H) himself. Besides, several authors have quoted traditions on her authority. She is the narrator of three hundred and seventy-eight Ahadis.

*6-7 min, 100 words*  
**2. (b) How is the use of Ijma' (consensus) important to Muslims today? [4]**

Ijma is consensus of opinion of scholars and third source of Islamic law. There are circumstances in which the Quran and Sunnah do not give definitive answers and so new ruling are required however, ordinary Muslims now are not well versed enough in the Quran and Sunnah. Islamic ruling depends on the unity of Muslims so there has to be agreement with the scholars. Since Ijma rejects the collective opinion of Muslim and leaves no room for controversy therefore, it is regarded as the democratic principle in Islam. Without Ijma many communal issues could not be resolved e.g most recently the Muslims scholars from across the world

**3. (b) How were these pledges important for the future community of Muslims? [4]**

Pledges set the foundation for a Muslim community to live in harmony and with religious freedom. They brought a change to the conditions of the Muslims and allowed Islam to be established. Ideas in the pledges still had true for today like the Pledge to not kill their children. As a result of these pledges Prophet migrated, the first Islamic State and Prophet became the head of State from being a practices of religion.

**4.(b) What can the life of any one of these wives teach Muslims about marriage? [4]**

Candidates can choose any one of these marriages and talk about the lessons that they can give Muslims about marriage and married life, and in particular could give examples of how these lessons could be put into practice.

Answers could mention that piety is a more important factor than age or whether someone has been married before; that women can play a vital role in society and should not be deprived of education; that compassion and fairness should be practiced.

Candidates can talk about other lessons as long as they show their relevance. Better answers will be able to give examples of how these lessons can be practiced by Muslims.

**5. (b) What can Muslims in modern times learn from these stories? [4]**

Answers should reflect on the accounts the candidates have given in part (a) and be able to put their answers in a modern context. They may be able to say e.g. that Muslims should remain firm in their faith under all circumstances,



but the better answers will be able to give clear examples from the lives of Muslims or the world they live in as to how and in what circumstances they should remain steadfast.

Better answers will refer to (a) but not repeat the description, rather will explain the accounts/stories in a modern context or related to everyday lives.

M/J 2013 (01)

2 (a) Describe what the following suras tell Muslims about the circumstances in which they were revealed: 112 (Al-Ikhlās) and 108 (Al-Kauthar). [10]

Part (a) tests AO1, and part (b) tests AO2.

(a) Candidates should have studied both these suras as part of the syllabus, and should be able to give more than just the themes in them, which is required for Q1.

Sura 112: This sura was revealed when the Quraysh asked the Prophet about his God's ancestry. The content of the sura clearly established God's Oneness, and that He had no beginning or end, unlike the idols that were worshipped by the pagans at the time. It also negated the idea of the trinity which the Christians believed in, as well as negating that God had any physical or human characteristics. As the Prophet was preaching his message, many people would ask about his God, and this sura would be recited as an answer, giving a short and comprehensive insight into Islam's belief in God.

Sura 108: This was revealed when the Prophet was going through a period of difficulty with the Quraysh. Both his sons had died and the Quraysh used this as an opportunity to mock and tease the Prophet. They said that he was "cut off from his root" (abtar), meaning that he had no male decedents to carry his name, and they thought that his message would die when the Prophet passed away. God revealed these verses to console and give hope to the Prophet that it would not be him, but his enemies that would be cut off, and that he would be given abundant blessings in this life and the next.

3 (a) Write about the events of the first year following the Prophet's arrival in Madina. [10]

(a) Good answers will be able to provide a detailed and concise narrative of events that occurred once the Prophet arrived in Madina, and not the events of his journey.

Candidates could write about how on arrival from Quba, the Prophet was greeted joyfully by the people of Yathrib, with children singing as he arrived. As the Prophet passed through the city many people requested that he stay with them, but he told them his she-camel would make the decision. They could also mention where the camel stopped and that the Prophet purchased the land where the mosque would be built, as well as mentioning that he stayed with Ayyub alAnsari while the mosque and his house were being built. He himself took part in the construction. Other points could be that a treaty was made with the Jews and that the Ansar and Muhajirun were made brothers. The adhan was introduced. The city was re-named Madina tun-Nabi. (city of the Prophet)

4 (a) Describe the events of the Conquest of Makka. [10]

(a) Good answers should be able to narrate the story of the events of the Conquest of Makka, leading up to it and immediately after, and give detailed information as well as name the key figures involved. Details and accuracy will take candidates up the levels.



The Quraysh had broken the terms of the Treaty of Hudaibiyah, by attacking Banu Khuza'ah who had allied with the Muslims. Realising the seriousness of the situation the Quraysh sent Abu Sufyan to ensure the treaty was intact, but he left Madina without doing so. After making preparations for war, the Prophet set out with 10,000 soliders. Abu Sufyan became Muslim and his house was made a safe place. The Prophet entered Makka, with there being only minor squirmishes, and destroyed the Idols. Apart from nine people, the Quraysh were pardoned, including Wahshi and Hind.

5 (a) Write about the lives of 'Umar and 'Uthman during the lifetime of the Prophet. [10]

(a) Answers for this part should give accounts of the lives of both these companions, while the Prophet was still alive and before they became caliphs.

'Umar ibn al-Khattab: accepted Islam at the age of 26. Before his conversion, he had gone to kill the Prophet; when told to get his own house in order first, he found his sister reciting the Qur'an; after his conversion Muslims could pray openly. He didn't emigrate in secret, He fought in all the battles, giving half his wealth for the campaign of Tabuk, and is one of the ten promised paradise. He was one of the witnesses for the Treaty of Hudaibiyah, although he was initially not satisfied with the terms. On the Prophet's death he said he would kill anyone who said that the Prophet had died.

'Uthman ibn Affan: accepted Islam through Abu Bakr. He married the Prophet's daughter Ruqayyah. He was wealthy in Makka, but still tortured by his relatives after conversion, and was amongst those who migrated to Abyssinia. Ruqayyah fell ill before the Battle of Badr and so he was excused from participating; she died while the Prophet was at battle. 'Uthman later married the Prophet's other daughter, Kulthum, and was given the name "possessor of the two lights". He went to Makka as the Prophet's emissary to allow the Muslims to perform the pilgrimage, and was detained by the Makkans; this led to the signing of the Treaty of Hudaibiyah.

M/J 2013

Q2:

**Surah Ikhlas (112)** was revealed in Makkah after the event of open preaching of Islam. When Prophet (P.B.U.H) invited them to the worships of Allah alone and forbade them from Idols worship. According to Hazrat Abdullah bin Masud the Quraish asked the Prophet (P.B.U.H) "tell us of the ancestry of your Lord" There upon this Surah was revealed.

The content of the Surah clearly established God's oneness (Tauheed) by declaring the rejection of shirk which the pagans did by worshipping 360 idols placed in the Kaabah. 'Say! He is Allah, the one and only'.

Surah also said that God does not have a beginning or end unlike the idols that were worshiped by the pagans at that time. "Allah the eternal absolute" It announced that God does not have any physical relations with anyone. The pagans believed that angels were God's daughter. Simultaneously it negated the idea of trinity (father, son, Holy Spirit) which the Christians believed in.

"He begets not, nor is he begotten" The pagans believed and worshiped the idols they could see, therefore this Surah negated that God had any physical or human characteristics and said that God is beyond human comprehension because He is unique in His personality, attributes and actions. "And there is none like him".

**Surah Alkauthar (108)** was revealed in Makkah after the mount of Safa incident of open preaching of Islam, when Prophet (P.B.U.H) was going through a period of difficulty with the Quraish. Both his sons Al Qasim and Abdulllah had died and Quraish used this as an opportunity to mock the Prophet (P.B.U.H) in order to discourage him from preaching Islam. After his second son Abdulllah's death his uncle and worst enemy Abu Lahab called him "Abtar" (cut off from his root) meaning that he had no male descendants to carry his name and they thought that his menage would die when he passed away. God revealed this Surah to console and give hope to the Prophet (P.B.U.H) under these increasing difficulties by promising that he would be given abundant blessings in this worldly life and in the hereafter. "To you have we granted abundance". Prophet (P.B.U.H) was instructed to remain loyal to his faith by continuing to line as God thought him. "So pray to your Lord and sacrifice". It also wanted the Prophet (P.B.U.H) enemies specially Abu Lahab of Allah wrath and



said that it would not be the Prophet (P.B.U.H) but his enemies that would be cut off. "He who hates you, he will be cut off"

### Q3:

On arrival from Quba, the Prophet was greeted joyfully by the people of Yathrib. Children were singing as he arrived. Everyone was eager that he should stay with him. The grabbed the halter of his camel, but the Prophet (P.B.U.H) said, "Let it go its own way. It is under orders." Eventually the camel stopped at the home of Banu Malik Ibn al-Najjar. By herself, she knelt at a place, which today marks the door of the Prophet's mosque. It belonged to two orphan boys of the Banu Najjar. The Prophet (P.B.U.H) paid them the price of the land and built the mosque of the Prophet (P.B.U.H) (Masjid-al-Nabvi). While the mosque was being built, he stayed at the house of Abu Ayub al-Ansari.

The Holy Prophet (P.B.U.H) himself worked hard with the companions to complete the building. This mosque was known as the "Mosque of the Prophet" or Masjid-e-Nabawi. It is referred to in the Quran in the following words: "There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified, and Allah loveth those who make themselves pure" (9:108)

In order to call the believers to the mosque for offering their prayers in congregation, the system of calling Azan was introduced, as suggested by Hazrat Umar. Hazrat Bilal was appointed as the Muazzin.

The Muslims in Madinah belonged to two categories. Those who have migrated to Madinah from Makkah were known as Muhajirin or emigrants. Those who belonged to Madinah and had given shelter to the emigrants and help them were known as Ansar or the Helpers.

The Holy Prophet (P.B.U.H) established brotherhood between these two groups of Muslims. He told the Ansar that the Muhajirin were in need of help, and so he wanted to create brotherhood between them. The Ansar willingly agreed to this. The Holy Quran mentioned this in these words: "Those who believe and adopted exile, and fought for the faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are (all) friends and protectors, one of another." (8:72)

Even the enmity between the two tribes of Madinah, Aus and Khazraj was forgotten, as mentioned in the Holy Quran: "...And remember with gratitude Allah's favour on you, for he were enemies and He joined yours hearts in love, so that by His grace, ye became brethren..." (3:103)

There were three main tribes of Jews: Banu Qainuqa, Banu Nazir and Banu Qurayza, settled in the suburbs of Madinah in their own strong fortresses.

As soon as the Holy Prophet (P.B.U.H) was settled in Madinah, he called together the Muslims and the Jewish tribes for consultation. After an exchange of views, an agreement was reached which granted equal rights to the Jews with full liberty to follow their own faith without any interference by the Holy Prophet (P.B.U.H) or his followers. It stated that the Muslims and Jews were allies and would help each other, that neither party would commit aggression against the other, and that in case of an attack on Madinah, both Muslims and Jews would defend it.

It guaranteed freedom of worship for the Jews. It also guaranteed protection of their life and property. The Treaty also established the Holy Prophet (P.B.U.H) as the leader and the head of the State of Madinah.

### Q4: Conquest of Makkah (630AD)

After the treaty of Hudaibiyyah, Banu Bakr entered into an alliance with the Quraysh, while Banu Khuza'ah made a pact with the Messenger of Allah.

Two years after Treaty of Hudaibiyyah, Banu Bakr, the allies of the Quraysh attacked the Banu Khuza'ah, the allies of Muslims. A skirmish developed and the Quraysh helped the Banu Bakr by providing them with weapons. Some Quraysh leader also fought alongside with the Banu Bakr secretly by night. Banu Bakr killed several men of Banu Khuza'ah. The Chief of Banu Khuza'ah with a party of forty men came to Madinah to seek help for protection. The Prophet (P.B.U.H) demanded from the Quraysh to accept any of the three alternatives

- To pay Blood money to the families of the murdered men of Banu Khuza'ah
- To dissolve their alliance with Banu Bakr
- To dissolve the treaty of Hudaibiyyah

The Quraysh opted for the third alternative but soon realized that they were no match for the Prophet (P.B.U.H) and sent Abu Sufyan to settle the affairs.

Abu Sufyan visited his daughter Umm-Habiba, one of the wives of the Prophet (P.B.U.H) but she refused to do anything behalf. Then he went to Abu Bakr, Umar, Uthman and Ali (R.A) one after another, but they too refused to mediate on his protection to all, but the Prophet (P.B.U.H) and announced that the Quraysh would guarantee peace and The Prophet (P.B.U.H) prepared an army of ten thousand men. He maintained complete secrecy, to prevent Quraysh from making alliance with their neighbouring tribes. The Prophet (P.B.U.H) set out Makkah on 10<sup>th</sup> Ramadan 8<sup>th</sup> A.H/630AD.

The Muslims camped outside Makkah. The Quraysh were taken by complete surprise. The Prophet (P.B.U.H) ordered his followers to light up torches outside their tents so that the Makkans should know what they were up against. The sight of so many fires magnified the size of the Muslims army, the Quraysh were demoralized. Abu Sufyan Ibn Harb to spy and was captured and brought to Allah's Apostle (P.B.U.H). At the point, he embraced Islam.



Before entering Makkah the Prophet (p.b.u.h) proclaimed that whosever remained in his own house would be safe, whoever was in Ka'bah would be safe even those who entered the house of Abu Sufyan would be safe. Thus, safely was guaranteed even to the worst enemy of Islam.

On entering Makkah, the Prophet (p.b.u.h) told his army not to use arms against any one, unless they met with resistance or were attacked. He ordered them to avoid bloodshed, and commanded them not to harm the old, the women and the children. He divided his army into four columns; each column was assigned a specific part of Makkah to capture. The Muslims entered peacefully. The column of Khalid Bin Walid was showered with arrows and fought back; thirteen men from the Quraysh were killed in the skirmish while two Muslims embraced martyrdom.

The Prophet (p.b.u.h) went to Ka'bah and performed Tawaf. He went inside and prayed. Then he purified it, there were about 360 idols in Ka'bah, he destroyed them, while doing he recited, "And say the truth has come and falsehood has banished. Surely falsehood is bound to perish" (Al-Isra 17:81)

The Messenger of Allah opened the door of the Ka'bah. The Quraysh were waiting for him to see what he would do. He addressed them and said, "There is no God but Allah alone. He has no partner. He has made good His promise. He has helped his servant and he alone has put all allies to flight. Every claim of privilege, property or bloodline is abolished by me today except for the custody of the Ka'bah and providing water for the pilgrims. O people of the Quraysh Allah has abolished the haughtiness of the Jahiliyyah and its veneration of ancestors. People all spring from Adam and Adam came from dust." Then he recited this verse "O mankind we have created you male and female, and appointed you races and tribes that you may know another. Surely the noblest among you in the sight of Allah is the most God-fearing of you. Allah is all knowing, All-Aware."

A general amnesty was proclaimed throughout Makkah. The Prophet (p.b.u.h) then assembled the Quraysh near mount Safa and delivered a sermon on the unity of God, abolition of the customs of the ignorance and practise of the Quraysh and laid emphasis on the duty of man to God and mankind.

At the end of the sermon, he asked them, "O people of Quraysh what do you think I will do with you?" They replied, "... (we think you will treat us) well, noble brother, son of noble brother. He said "I shall speak to you as Yusuf [Joseph] spoke to his brother, there is no reproach against you today; God will forgive. He is the most merciful and the most Compassionate," (Yusuf 12:92) And he added, "no more responsibility burdens you today, Go, for you are free." (Ibn Ishaque) the Quraysh were astounded; they were greatly impressed by the mercy and forgiveness of the Prophet (p.b.u.h) and finally accepted the truth and they rushed to accept Islam. The Quran says regarding the Conquest of Makkah, "When comes the help of Allah and victory and see people entering the religion of Allah in throngs" (Al-Nasir 110:1-2) when the time of prayers came, Bilal ascended Ka'bah and proclaimed Adhan. The Prophet (p.b.u.h) stayed at Makkah for about nineteen days during which is made arrangement for the administration of Makkah. He defined the Boundaries of Haram of Makkah by erecting pillars of stones at proper places. Most of the offices and privileges of the Quraysh were abolished.

Q5:

Q50

**Umar Ibn al-Khattab (R.A)** Umar R.A was born in 583 A.D. He was a learned, educated and the intelligent person. He was a strong spirited person and a wealthy merchant. In the sixth year of Islam the Prophet (P.B.U.H) prayed to Allah to strengthen Islam either by Umar bin al-Khattab or Umar bin al-Harith. It so happens that Umar decided to kill the Prophet (P.B.U.H) while he was on his way with a sword in his hand he met Saad bin Abi Waqas. Umar told him that he was on his way to kill the Prophet (P.B.U.H). Saad told him that he better took care of his own family first as his sister and brother in law had both converted to Islam. Hearing this Umar immediately went to his sister's house and found her reciting of Quran. Umar beat them severely so much so that his sister bled profusely. When Umar calmed down asked her what she was reciting she recited Surah Taha that she was reading. When he heard the recitation he was deeply moved and went to the Prophet (P.B.U.H) and accepted Islam. Conversations of Umar R.A strengthen Islam. Abdullah ibn Masud reported "We have been powerful since Umar embraced Islam. The Prophet (P.B.U.H) gave him the title of Al Farooq the one who makes a distinction between the right and wrong. When the Muslims were ordered to migrate to Madinah, most of them left Makkah secretly but Umar R.A declared openly. He participated in all battles Badr, Uhud, Trench, Khaybar and Hunain. At the time of battle of Badr he shared camel with Abu Bakr and Abdur Rehman bin Auf. During the battle of Uhud he was among those encircled the Prophet (P.B.U.H) to protect him from Quraysh. He also dug the trench around Madinah with other companions at the time of battle of trench. He took the pledge of Ridwan at the hand of the Prophet (P.B.U.H) to avenge the blood of Usman. He was unhappy about the terms of the treaty of Hudaibiya and showed his dissatisfaction for which he later always repented. He was present at that time of signing of treaty. At the time of conquest of Makkah Abu Sufyan was taken a prisoner when he came to spy on Muslim Umar R.A asked the Prophet (P.B.U.H) permission to kill him. During the Expedition of Tabuk he gave half of his wealth in the way of Allah. The Prophet (P.B.U.H) had a deep love for Umar R.A. He said "Were a Prophet to come after me he would have been Umar". Until Abu Bakr R.A reminded him

**Hazrat Usman bin Affan** was among the early Muslims who accepted Islam at the hands of Abu Bakr. He was the first Umayyad to accept Islam. He had to face persecutions for his faith. His uncle tied him with ropes and beat him. He was married to the Prophet's daughter Ruqayya and with her he migrated to Abyssinia in 615 AD. Later he came back to Makkah and during the boycott he influenced Quraysh to give basic necessities to Banu Hashim. He migrated to Madinah in 630 and was embraced by him.



622 AD. He could not take part in the battle of Badr because of his sick wife Ruqayya. When she died, the Prophet pbuh gave his second daughter Umm-e-Kulsum. For this he is known as "Zun-nurain" i.e., possessor of two lights. He also acted as a scribe of the Prophet and wrote down the revelations.

At the time of the treaty of Al Hudaibiya in 6 AH/628 AD, he was sent to the Quraish. When the rumor of his assassination erupted, the Prophet took the oath of revenge which is known as "Bait-e-Rizwan". He gave his wealth to help Islam e.g. by buying a well near Madina for the Muslims from a Jew in 20,000 Dirhams. He gave one thousand gold dinars and three hundred camels laden with grains at the time of the Tabuk expedition in 9 AH/631 AD. The Prophet pbuh gave him the title "Ghani" i.e., "the generous one" for spending his wealth freely for the cause of Islam. He was chosen to escort the Prophet's wives at the farewell pilgrimage. The Prophet pbuh said, "For every apostle of Allah, there was a constant companion and my companion in Paradise will be Usman."

*Relche Ekan*

2 (b) To what extent is the Qur'an the basis of legal thinking in Islam? [4]

*Relche Ekan*

The Quran is primary source of legal thinking. The main ruling of Islamic law are all based upon the Quran. Even if the detail come from other sources, therefore, it is essential for legal scholars to understand it. Even in modern times, new ruling are always checked with the Quran to ensure there is no conflict before being accepted. Other three source of law hadith ijma and qiyas depend upon it, for their acceptance and they never contradict the Quran. These sources can only be used when Quran is silent and does not offer clear guidance.

3.(b) What lessons can Muslims learn from the brotherhood that was created in Madina? [4]

Islam establishes human brotherhood on the basis of faith. Allah describes the believers as being brother. He says "The believers are but brothers" [49:10]

Brotherhood between Muhajirin and Ansar reminds the Muslims that the feeling of brotherhood is an essential prerequisite for unity. It shuns turmoil and dissension. Muslims share the same beliefs, work towards the same goals, and share the same code of behaviour. The brotherhood of Muslims is a very deep and wide concept that guarantees the safety and the well being of the society at large. A Muslim's faith is dependent upon his attitude towards other Muslims. The Prophet said, "None of you is believer till he wishes for his brother what he likes for himself." Muslims should forget our self-made differences and be united as we are being directed by Allah in the Holy Quran: "And hold fast, all together, by the rope which Allah (stretches out for you) and be not divided among yourselves," [3:103]

4. (b) Why are the actions of the Prophet after the conquest important for Muslims to learn from? [4]

(b) Candidates could write about the Prophet's destruction of the idols, or the forgiveness he showed to his enemies. Candidates should expand on the significance of any of these events, and how Muslims can learn from them or apply them in their own lives. They could, e.g., write about the importance of forgiving people who have wronged/hurt you, even if their actions were awful, just as the Prophet forgave Wahshi and Hind, as it is better to forgive than hold animosity in your heart.

5. (b) Why was 'Umar's conversion important for the early Muslims? [4]

Hazrat Umar had a very firm character and was initially oppose to Islam. His conversion meant that the Quran was able to affect someone who was an enemy of Islam, therefore the Muslims should still try to convey the good in Islam to non-Muslim if they see against it. His conversation meant that Muslims had someone to stand up and defend them, so Muslim today should learn to extend help to those Muslim who are being persecuted e.g Syria and Palestine or Kashmir etc. Moreover, he was not afraid of letting people know about his new faith, so Muslims today should also try to be open about their faith should not hide it.



2 (a) Write about the relationship between God and two of the prophets you have studied in the Qur'an (not including the Prophet Muhammad). [10] → RP M/J 2011

3. (a) Abu Talib died in 619. Describe the events following this that led to the Prophet's migration (hijra) to Madina. [10] Talib, pledges → Pledges + Murder RP ON 2012

4 (a) Write about the Prophet Muhammad's interaction with non-Muslims in Madina. [10]

(a) Candidates should only write about the Prophet's interaction with non-Muslims once he had migrated to Madina, and not write about events before this time.

Candidates could write about how the Prophet made a Constitution for the citizens of Madina, including non-Muslims, about their rights and responsibilities as part of the community. The non-Muslims had the following rights: equal political and cultural rights, autonomy and freedom of religion; they would fight with the Muslims against the enemy of the community and have the same responsibilities in war as others.

The Prophet was always fair in his dealings with the non-Muslims, e.g. when a Muslim and non-Muslim were having a dispute, the Prophet sided with the non-Muslim as it was the just thing to do.

Candidates could also talk about the various Jewish tribes, and how their relationships developed with the Prophet over time, as well as his relationship with the hypocrites in Madina.

5 (a) Give an account of the persecutions faced by the early converts to Islam in Makka. [10]

not Prophet 3411

#### Q4.

When the Holy Prophet (PBUH) migrated to Madinah in 622AD, he treated all parts of the Madinan society equally. After the construction of the Mosque, Masjid-e-Nabvi, he devised the covenant of Madinah as an agreement with three Jewish tribes Ban Nadir, Quraysh and Banu Qainuqa in which privileges and responsibilities were given.

- The agreement stated that the law of Allah would be the law of land and granted complete religious freedom.
- Madinah would be a city of peace for both parties and both would enjoy the same security and equal rights.
- It further stated that the Muslims and the Jews would be allies and would not fight against each other.
- Moreover, in case of an attack on Madinah, both would assist each other to defend it. The Holy Prophet (PBUH) will decide all the disputes and his decision would be final.

However, the Jews gradually distanced themselves from the Holy Prophet (PBUH). They persistently mocked the revelations he received from God, and doubted his claim to Prophethood. They openly made fun of him especially when the Qibla was changed and tried to humiliate him in different ways.

2A11 The relationship between the Jews and the Muslims deteriorated when a Muslim woman was subjected to public humiliation by a Jew of Banu Qainuqa who pinned her skirt in a public place. He was killed by a Muslim and other Jews killed that Muslim. When this news reached to the Holy Prophet (PBUH), he laid a siege to their fortress. This siege continued for 15 days after which the Holy Prophet (PBUH) expelled them from Madinah in 624 A.D. R. Hayat + Sy F  
Another setback to the relationships between the two was when Banu Nadir attempted to kill the Holy Prophet (PBUH) by throwing a huge mill stone on him when he went to take from the blood money for some purpose according to the treaty. They were asked to leave within 10 days. However, they left after the siege of 14 days with as much as they could carry in 626 AD. Expelled in Syria + Khaybar  
Finally, Banu Quraiza, the last major tribe left in Madinah, showed treachery in the Battle of Ditch in 627 AD. They broke the treaty with the Muslims, conspired with the Quraish and planned to attack the Muslims from rear. A siege was laid on  
Jainuqa didn't help in Badr - N. Nadir no help in Uhud  
Abdullah bin Ubay sided with them



their fortresses that lasted for 25 days. After this siege, as a punishment of their treachery decided by Saad bin Muaaz, around 600 – 700 men from Banu Quraiza were executed and their wives and children were sold as slaves. The Quran refers to this incident in these words, "And those of the people of the book who aided them- Allah did take them down from their strongholds and cast terror into their hearts, (so that) some ye slew, and some you made prisoners. And He made you heirs of their lands, their houses and their goods----"[33:26-27]

Apart from the Jews remained the Madinans who did not become sincere believers. Quran says, "when it is said to them, come to what Allah has revealed and the messenger, you see that the hypocrites avert their faces from you with disgust." [4:61] They were the hypocrites whose leader was Abdullah bin Ubbay. They showed their disloyalty most strongly by withdrawing when the Quraysh's attack led to Battle of Uhud in 625 AD. Abdullah bin Ubbay withdrew with 300 of his men saying that he did this as the Prophet rejected his advice of fighting from inside the city. They deserted their posts in the Battle of Trench in 627 AD saying their homes were not safe. In addition to this, they provided secret information of the Muslims to the Makkans and the Jews. They did not make any financial contribution in Tabuk expedition 631 AD. After Abdullah bin Ubbay's death in 631 AD many of the hypocrites repented and became true Muslims.

## 2.(b) Why do prophets go through difficulties in their lives? [4]

(b) Candidates could mention that God tests his prophets in different ways, that they go through hardships to deal with the difficulties of their mission, especially as many will face opposition from their communities. They also go through difficulties to strengthen their faith which will in turn help them to carry on their mission. Overcoming adversity and strengthening your faith helps you get closer to God, which is a lesson for all Muslims. 3

## 3. (b) Why was this migration important for the Muslim community?

Good answers will be able to mention that the difficulties in Makka meant that Muslims could not freely practice their new faith, and that this new religion had stopped expanding. They could talk about how the migration would provide them with an opportunity to expand, and provide religious freedom. It also made the Prophet the leader of a community allowing Islam to be established. Candidates can give any number of reasons, but they should develop the answer to show the importance of what they are saying, e.g. not by writing: 'the migration gave the Muslims freedom', but expand on it by saying they were free from the persecutions or that they could properly learn and implement the laws. The Prophet's life was threatened and so migrating allowed him to escape further persecution and possible death, and establish Islam.

## 4 (b) What can Muslims learn from this interaction? [4]

(b) Candidates should show some reflection on the situations they have described in part (a) and relate them to their own personal relationships with non-Muslims, or the relationship of Muslims in general with non-Muslims.

They could talk about the moral significance of the Prophet's actions and this should be used to highlight Muslim conduct. A clear parallel should be drawn between the Prophet's example and related situations, and specific examples given.

## 5(b) How are these accounts relevant to Muslims now? [4]

(b) Answers should reflect on the accounts the candidates have given in part (a) and be able to put their answers in a modern context. They may be able to say e.g. that these stories tell Muslims to remain patient in times of difficulty, but the better answers will be able to show depth and understanding, e.g. Muslims facing hardships now should look at these examples to compare the difficulties they faced/these examples allow Muslims to reflect on how they behave in times of difficulty or oppression. These stories can be a source of encouragement and comfort if Muslims can see that the first generation of Muslims went through these hardships. Better answers will be able to give definite examples from the lives of Muslims or the world they live in.

Better answers will refer to (a) but not repeat the description



## PAST PAPERS

### Paper 01

### Day 08

(i)

#### Surah Maidah (5:110) Makki ~ Prophet ~ Isa (A.S)

13. Sura 5.110

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَبْلُوكَ بِرُوحِ الْفَلَسِ لِكَلِمَةٍ الثَّامِنِ فِي السَّمَاءِ وَكَهَلَا  
وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَكُونُ طَيْرًا  
بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ  
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ

Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'

(ii)

#### Surah Duha Makki ~ Prophet ~ Mohammed (S.A)

14. Sura 93

وَالضُّحَىٰ  
وَاللَّيْلِ إِذَا سَجَىٰ  
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ  
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ  
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ  
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ  
وَوَجَدَكَ ضَالًّا فَهَدَىٰ  
وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ  
فَلَمَّا تَبَيَّنَ فَلَا تُفَرِّجُ  
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ  
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away, 11. But tell about the bounty of your Lord!

(i)

(a) Main theme:

This verse describes Allah's address to Isa on the day of judgment recalling His favours upon Isa and his mother to make non-believers realize their ingratitude towards the divine message. Hazrat Isa was human and a Prophet and not begotten son of God. His birth and life were to be a sign to men and to turn them back to Allah. The birth of 'Isa (p.b.u.h) was a Miracle. He was born to Maryam without a father and he spoke as an infant and defended his mother. Quran says, "He shall speak to the people in childhood and in maturity." [3:46] He was supported by miracles to prove that He was not an imposter. Miracles mentioned here have twofold meaning as Isa cured Bani Israil both physically and spiritually. Allah restrained Jews from Isa and raised him to heavens.

(ii)

(a) Main theme:

surah Duha tells us about God's relationship with His messengers and shows how they were helped throughout their lives. It was revealed in the dark period of the outer life of the Prophet (pbuh), when due to an interval in the revelations the pagans mocked at him.



God gave reassurance to the Prophet (pbuh) that He was always with him even when He seemed not to be. His assurance of this was proved by His past actions of giving him shelter through Abu Talib, guidance through divine revelations and financial independence through marriage with Khadija.

Since God helped the Prophet (pbuh), he should assist those who seek help from him and should continue to live as God taught him. Allah says, "And feed with food the needy, the orphan and the prisoner for the love of Him." [76:8]

(i)

(b) Importance of theme:

These teachings reaffirm Muslims the prophethood of Jesus and the power of God. Humans are capable of great feats but it is God who gives permission for these; moon landings space traveled etc. The words "By My leave" are repeated with each miracle to emphasize that they were the result of the power and will of Allah. Muslims should use these as signs of God's grace, and believe in His power to control everything and allow things to happen. They should therefore remember Him often, by praying, supplicating or doing good deeds, etc. to ensure they are counted as believers. The miracles mentioned in these verses strengthen a Muslim's belief in all the messengers as they show that all of them were sent by Allah of His own accord.

(ii)

(b) Importance :

This Surah refers to the vicissitudes of human life and gives a message of hope and consolation. God gave blessings to the Prophet Muhammad, despite people saying that he had been forgotten by God. Muslims today should also retain their faith in difficult times. They should look at their lives to see their blessings and not think they have been given nothing. They should be grateful to God through prayers and worship and they should make people aware of the ways in which God helps them. If our will is according to the will of God. We all owe it as a duty to be kind and helpful to those less endowed in any respect than ourselves. Surah Kautar was also revealed to console the Prophet at the death of his son.

O/N 2013(11)

2 (a) Write about the experiences of two prophets you have studied in the Qur'an (not including the Prophet Muhammad). [10] R.D. 2011 [Days]

3 (a) Write about the Prophet's night journey and ascension [al-'isra wa-mi'raj]. [10] R.D. 11 [Days]

4 (a) Give an account of the migration of the early Muslims to Abyssinia. [10] R.D. 2009 [Days]

5 (a) Write about the brotherhood that developed between the new community of Muslims in Madina. [10] K-18 [Days]   
 *Wahabi + Ansar*

(a) Candidates should be able to write about the brotherhood created by the Prophet in Madina between the Ansar and Muhajirun.

Good answers will be able to write about the first Muslim community in Madina, saying who the Ansar and Muhajirun were, giving brief details about the emigrants and their difficulties in Makka. They could mention how the emigrants arrived in Madina without many belongings. The people of Madina (the Aws and Khazraj tribes), who had invited the Prophet to their city, were happy to welcome the migrating Muslims. To unite the two groups, the Prophet made them brothers, pairing each of the Ansar with the Muhajirun. Candidates could mention some of the companions who were made brothers of each other,



e.g. Abdul Rahman ibn Awf was made the brother of Sa'ad Ibn Al-Rabee (of the Ansar); the Prophet took Ali as his brother. In this way the Madinans gave protection and material assistance to their Makkian brothers. The Makkans gave spiritual support to the Madinans, by virtue of the fact they had spent time with the Prophet. The Makkans did not want to be a burden on their hosts as they were used to being traders and so wanted to carry on their work in Madina (e.g. Abu Bakr). Candidates could give details of this relationship using examples of what they shared, and how their relationship developed. Candidates could also make reference to any Qur'anic ayat relating to these events (9:20; 9:100).

Q5:

Among the numerous blessing of the holy Prophet's (p.b.u.h) Hijrat, one of the most important and unique blessing was that of Mawakhat, the creation of brotherhood between Muhajirin the emigrants and Ansar the helpers.

Muhajirin or the emigrants is the name often applied in the Quran those followers of Holy Prophet Muhammad (p.b.u.h) who had immigrated from Makkah to Madinah with him. They were tortured and persecuted by the unbelievers but they remained steadfast. They sacrificed their lives as well as their wealth for the sake of Islam. Some of them even left their families behind when they migrated from Madinah. They did not even claim their belonging after the conquest of Makkah, in accordance with the orders of the holy Prophet (p.b.u.h). The term Muhajir is not applied to the Prophet (p.b.u.h) himself, but only to those who migrated with, before or after him and later made up a large portion of the population of Madinah. The Prophet (p.b.u.h) described them as favourites of Allah who will receive a splendid reward as the Quran says:

"Those who believed and those who suffered exile and fought in the path of Allah, they have the hope of the mercy of Allah."

The Muslims of Madinah, who received and help the prophet (p.b.u.h) after his migration from Makkah, were called Ansar or the helpers. They were also called Ansar-un-Nabi, or Helpers of the Prophet. They were given this title to distinguish them from the Muhajirin, who were mainly dependent upon their help and support after migration of Madinah.

They were good natured, soft spoken and pious people who were devoted to the holy Prophet (p.b.u.h).

This is confirmed by the Holy Quran in the following words: "But those who before them had homes (in Madinah) and had adopted the faith, show their affection to such as come of them for refuge and entertain no desire their hearts for things given to the latter, but give them preference over themselves even though poverty was their (own lot)"

The holy Prophet (p.b.u.h) assembled them at the house of Anas five months after migrating to Medina and told them that the Muhajirin had left all their belongings in Makkah and was now penniless and shelter less. He, therefore wanted to create the relationship of Brotherhood between the Muhajirin and Ansar. He appointed ninety Muslims, the forty-five of whom were from the Ansar and the other forty-five from the migrants, as brothers.

This foundation of brotherhood established by the Prophet was based on mutual economic and psychological support and the principle of being inheritors to each other, which in turn aimed to provide migrants with support to get over the sorrow and misery they felt because of homesickness.

According to this foundation of brotherhood established, leaders of each family in Medina would provide a Muslim family from Mecca with accommodation and share their belongings with them, and they would work together.

The Prophet did not choose two Muslims to become brothers randomly. Contrarily, he investigated them carefully and appointed the best matches as brothers. For instance, there was an exact harmony between Salman al Farisi and Abu'd-Dardaa; Ammar and Khuzafa; Mus'ab and Abu Ayyub, in terms of character, likes, and feelings.

The immigrants did not idle about thinking "The Ansar brothers gave us accommodation and subsistence." This would contradict to studiousness arising from their belief. Each of them tried their best so as not to be a burden on anyone.

The most remarkable example of this is Abdur rahman bin Awf's answer to Sa'd bin Rabi's proposal.

"I am the richest of all Muslims of Medina in terms of money. I saved half of my wealth for you!" said Sa'd bin Rabi to Abdurrahman bin Awf, who were appointed as brothers.

Great Companion Abdur rahman bin Awf's answer was as noteworthy as the proposal: "May God make your wealth auspicious for you! I do not need it. The greatest favor you can do me is to show me the way to the bazaar where you do shopping."

The next morning, Abdur rahman bin Awf, who was taken to Qaynuqa bazaar, bought some goods such as oil and cheese and started the trade business. After a while, he earned a fair income and then became one of the well-known tradesmen of Medina.

Many other Muslims of Mecca found appropriate jobs for themselves and lived happily by their own work, like Hazrat Abdurrahman bin Awf e.g. Abu Bakr made a living by farming. On this occasion Mohammed

took him as his brother and said, "You are my brother in this world and in the hereafter."

2.(b) What lessons can Muslims learn from these stories?

- Muslims depend on God and should be patient. The Ansar wanted to share
- Obedience of God under all circumstances. their date palms with the

Muhajireen but they refused to accept them being they did not want to be a burden on Ansar. The Ansar then offered them to work in their orchards and in return they were given dates. In this way Ansar provided material assistance to their Makkian brothers.



- Never lose hope under difficulties.
- Patience and preservance
- Depends upon God

### 3. (b) How did this journey help the Prophet in his mission? [4]

Candidates should give thoughtful answers as to how this event could have been beneficial for the Prophet.

They could mention that it gave him comfort after a period of difficulty in Makka, and he realised God had not left him. It gave him the encouragement he needed to carry on preaching in the face of continued opposition. It allowed him to see what he, and all Muslims, should be striving for which gave him renewed strength. He realised his status amongst prophets (as seal of the prophets, he led them in prayer), and realised the blessings God had given his community (by giving the five prayers). It confirmed his prophethood as he met with God, going further than anyone else had been.

### 4. (b) What was the significance of this migration for the early Muslim community? [4]

Candidates could mention that the Muslims being persecuted meant they could not establish their religion in Makka, and moving to Abyssinia allowed them religious freedom. Those not willing to renounce Islam were in danger of torture or death. The migration therefore safeguarded the new converts to Islam and the future Muslim community. Importantly, it was the Prophet who encouraged them to go. They migrated to Madina once the Prophet had completed his hijra.

### 5. (b) How is this brotherhood a good example for Muslim communities now? [4]

Answers here should reflect upon the relationship between these two groups and write about how it can be relevant to Muslim communities. Candidates could write about being selfless, sharing material belongings with others (whether to friends/family or charity), or they could mention giving loyalty and protection to others. Good answers will not only give reference to these qualities but will say how they can help improve the Muslim community.

O/N 2013(12)

Each passage must be discussed separately

Themes

God in Himself

### 2 (a) Using passages you have studied, write about the main teachings about God in the Qur'an. [10]

The passages in the syllabus relating to God in Himself are: 2.255; 6.101-103; 41.37; 42.4-5; 112. These are not the only passages the candidates can use. Candidates can use any number of passages to write about but they should write with some detail about the suras and not merely give general comments/themes about them. Candidates may say that God tells humankind about his oneness, e.g. but they should elaborate on this by writing things like, He uses the word Ahad to tell humans about His oneness but it is not just that He is one, he does not have any partners or any children to share in His power/authority and so humans should not think of Him as like themselves. This is further emphasised by the line, there is no one like Him, meaning that no one can compare to what he looks like or what He is capable of doing. Another example could be that God tells humans about His knowledge, which is seen in passages 2.255 and 6.101-103. They could quote what these passages say about God's Knowledge and elaborate on what this means. There may be some repetition from Q1a, but this answer should be more focused and more detailed, and the passages should be linked in some way.



16-16 mins

R.P Day 2 MT 09

**(a) Write an account of the battle of Badr. [10]**

It was fought in 2AH (624CE); the Prophet and a group of around 300 men set off to intercept a caravan led by Abu Sufyan; they had 2 horses and 70 camels; Abu Sufyan sent word to the Quraysh and an army of 1300 men was gathered; Abu Sufyan slipped past the ambush and sent word to the Quraysh to go back but Abu Jahl insisted they continued; some left leaving 1000 soldiers; the Prophet consulted his companions and they went to meet the Quraysh army at Badr; it rained heavily that night; the Muslims camped near a water well; the next day the battle started and 'Ali, Hamza and 'Ubaladah went out to fight and won their duels; the Prophet prayed continuously for the success of the believers; God sent down angels to help; the Prophet threw some dust which caused a sandstorm (sura 8:17); eventually the Makkans ran off; Abu Jahl was killed; fourteen Muslims were killed and 70 from the Quraysh while 70 were taken prisoner. Candidates should elaborate on the points above to get to the higher levels, and better candidates should be able to give the names of significant figures involved [Abu Bakr, 'Ali, Abd ar-Rahman bin Awf, Bilal, Hamza, Abu Jahl, etc.]

Last 12 months

**4 (a) Describe the events of the final year of the Prophet's life. [10]**

In 10AH, the Prophet performed his final pilgrimage; at 'Arafah he addressed the people gathered there; this is considered his farewell speech, in which he indicated he may not be there the following year; he also gave instructions relating to unlawful shedding of blood; usury was forbidden; the obligation towards looking after wives was emphasised as well as the kind treatment of women; equality of humankind was emphasised; brotherhood was established; he told them the Qur'an and sunna were left for them, and mentioned the five pillars; then the verses 5.3 were revealed (today your religion has been perfected); the Prophet completed his pilgrimage and returned to Madina; he increased his seclusion; Jibril reviewed the Qur'an twice with him; his illness began 13 days before his death; he moved into A'isha's apartment for the last week; he continued leading the prayers and would give the congregation advice; he called for Fatima, Hassan and Hussain and his wives; Abu Bakr led prayers in the last days; the Prophet passed away on 12th Rabi al-Awwal, 11AH. Shi'a candidates may say that on the way back from Makka the Prophet chose 'Ali as his successor. Candidates could go on to mention the grief of the Companions and the speech that Abu Bakr gave them to remind them about worshipping God, but it is not necessary for a full answer. Not everything mentioned above is required, but answers must show development of the main events written about to be able to go up to the higher levels. Quotes from last sermon (3-4 quotes) last teachings

no words each

4 mins each

**5 (a) Give an account of the lives of the Prophet's four daughters. [10]**

Candidates should give some information about all four daughters of the Prophet.

1 Zainab: was the eldest; born in 5th year of marriage when he was 30; married to Abu al-Aas bin Rabi; died in 8AH; had two children, Ali and Umaymah; she became Muslim but her husband did not initially; she stayed behind with him when the other Muslims migrated to Madina; he fought in battle of Badr against the Muslims and was captured; Zainab sent her mother's necklace for his ransom; she returned to her father in Madina while her husband was freed and returned to Makka; upon returning money to the people of Makka he became Muslim and asked the Prophet to allow him to go back to Zainab; she died a year later. Umayyah their daughter married Ali (RA) after father's death

2 Ruqayya: three years younger than Zainab; married Utbah, Abu Lahab's son; wasn't yet living with him when surah Lahab was revealed; he was told to divorce her; she then was married to 'Uthman; they migrated to Abyssinia twice; they migrated to Madina before the Prophet; she had a son who died at the age of 6 (after her own death); she was ill at the battle of Badr and 'Uthman was told to stay with her. ~~Lahab's son~~

3 Umm Kulthum: third daughter and was married to Utbah, Abu Lahab's son; like Ruqayya she was divorced by her husband before she went to live with him; she was married to 'Uthman after Ruqayya's death; she suffered the boycott to Shib-l-Abl Talib; she stayed behind in Makka when her father migrated; she had no children. ~~Uthman~~ ~~Uthman~~ ~~Uthman~~

4 Fatima: youngest daughter and born a few years before prophethood; she was the only daughter to outlive the Prophet; she was upset over the treatment he faced by the Quraysh in Makka; the Prophet showed his affection for her and would visit her before he left on a journey and upon returning; when the Prophet was ill, she was upset that he was dying but happy when he told her she would be joining him soon; she was married to 'Ali and had two sons and two daughters. Candidates may write more about one or two daughters than the others, but there should be a general balance between all four for top level answers.



2. (a)

The passages set for special study which represent the fundamental Quranic theme of 'God in Himself', give us the perfect knowledge about God's personality, Oneness and attributes. In the first place these passages shed light on the concept of Tawhid. It is the first and the main principle of Islamic faith. It means that Allah is the Supreme Being, Creator, Sustainer and Master of the Universe.

Ayat al Kursi also known as the Verse of Throne clearly mentions the oneness of Allah "Allah, there is no god but He the Living, the self-subsisting, Eternal." [Ch2:V255] It tells us that Allah is a personality but His nature is sublime and far beyond our limited conception. He is the ultimate reality and free from all limitations of time and space. He does not have any limitations and weaknesses, "No slumber can seize him nor sleep..." Throne (Kursi) is a symbol of authority. This tells us that He is the King ruling over all that exists. In everything is the working of God's power, will and authority. Quran says: "then He established himself on the throne" (10:3, 13:2)

The verses of Sura al Anaam, (6: 101-103) describe the absolute authority of Allah. He does not have partners and the entire Universe is the creation of His will and design. Since Allah has the absolute authority, everything in Universe takes place in accordance with God's will. This is what we call 'God's omnipotence'. Quran says, "...and He has the power to dispose off all affairs." These passages also tell us that Allah has the knowledge of everything that has happened, is happening or will happen. His knowledge compasses all things possible and impossible. "He created all things and He has full knowledge of all things...." This passage is important for Muslims because it strengthens belief in two articles of faith i.e. Unity and Oneness (Tauheed) and Allah's Predestination and Decree which gives conviction of heart in worshipping Him.

Surah Fussilat (41:37) says that celestial bodies and the cycle of nature on earth are the signs of Allah and help us to identify our true Lord and His presence. It further emphasizes that Allah alone should be praised and worshipped and nothing should be associated with Him. "adore not the sun and the moon but adore Allah, who created them" People have repeatedly been told in the Quran that natural objects on earth and sky are creations of Allah with no power or authority of their own. Night and day are not conflicting powers but are both creations of Allah. Allah is the sole cause and the source of all that exists and whatever exists is a sign of His creative power.

Surah Shura (42: 4-5) highlights God's omnipotence which encompasses 'the Heavens and the Earth'. Nothing can take place in the Universe without His permission. It inculcates the belief of God's greatness, uniqueness and authority. It tells us that forgiveness is granted only to those who seek it with humbleness and devotion, and even the Angels supplicate and pray for their forgiveness by praising Allah.

Sura Ikhlas explains the concept of Tauhid for the purity of faith (ikhlas). It rejects polytheism and makes us realize that God is free from all physical relations. He does not have any physical relationship with any of His creatures. "He begets not, nor is He begotten." It also rejects the concept of shirk i.e., associating partners with Allah. It sums up the argument by telling us that Allah is unique in His actions, personality and attributes because He is perfect. It sums up the whole argument by warning us against the tendency of comparing Him with anyone or anything. "And there is none like Him." The fact that Allah is matchless and unique in every respect beyond the range of human comprehension or imagination explains why any attempts at depicting Him by means of figures or symbol must be qualified as blasphemous denial of truth

Q4.

The Holy Prophet (pbuh) performed his farewell pilgrimage in 10 A.H/631 A.D and delivered his last sermon at the plain of Arafat on Jabal-al-Rahma (The Mount of Mercy) on 9<sup>th</sup> of zilhaji. He addressed about 1,14,000 companions. The subjects dealt with in this Farewell Sermon lay down the essence of what the holy Prophet (pbuh) had communicated and taught during his lifetime. It explains the basic duties of Islam and one of the most important teachings is that the Holy Prophet (pbuh) says he leaves the Quran and his Ahadith as the foundation upon which Muslims should lead their lives.

The Holy Prophet (pbuh) told about his impending death and asked everyone to listen attentively. "O people! Listen to my words; for I do not know whether I shall be in your midst after this year." He warned the Muslim Ummah against the evil practices of pagan hood, declaring Satan as the open enemy of the believers. He told about the sanctity of life and property.

"O people! Just as you regard this month, this day and this city as sacred, so regard the life and property of every Muslim as a sacred trust." The Holy Prophet (pbuh) emphasized upon fulfilling the rights of Allah by worshipping Him alone and by performing the pillars of Islam.



"Behold, worship your Lord; after praying 5 times a day; observe fast in the month of Ramadan; pay Zakat on your property; and perform pilgrimage to the House of Allah."  
The Holy Prophet (pbuh) taught about the equality of all mankind. He said,

"All mankind is from Adam and an Arab has no superiority over a non-Arab, nor has a non-Arab over the Arab. Similarly, no white has superiority over the black; nor have a black over white; except by piety and good action.... you are all the children of Adam, and Adam was made of mud."

Prophet (pbuh) also said that every Muslim is a brother to another Muslim and that the Muslims constitute one brotherhood. He alarmed the Muslims that the unbelievers were indulged in tampering with the calendar in order to make permissible that which Allah forbade, and to forbid which Allah has made permissible. He said "With Allah, the months are twelve in number. Four of them are holy, three of these are successive and one occurs singly between the months of Jumada and Shaban."

Regarding the taking of interest (riba), he stated "All dues of interest shall stand cancelled and you will have only your capital back. Allah has forbidden interest and I cancel the dues of interest payable to my uncle Abbas ibn Abdul Muttalib."

He introduced for the first time the rights of women especially as wives and also the slaves. He laid special emphasis on their good treatment.

"O people! You have rights over your wives and your wives have rights over you. Treat your wives with kindness. Verily, you have taken them on the security of Allah and made them lawful unto you by the words of Allah. And feed your slaves as you feed yourselves and cloth them as you cloth yourselves. If they commit a fault which you are unwilling to forgive, then sell them."  
The holy Prophet (pbuh) also reminded the Muslims about their obligation of transmitting his teachings to future generations "Let him who is present tell it to him who is absent."

The religion and his prophet hood were completed after the last sermon as he said "O people! No prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O people! Understand my words, I convey to you."

On this occasion, he received the last revelation, "This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (3:3) the  
On his returned to Madinah, the Prophet (P.B.U.H) organized the provinces and tribal communities. He appointed officers to collect Zaka from the newly converted tribes and people of the Peninsula. Meanwhile many more deputations arrived at Madina to accept Islam. the Prophet (P.B.U.H) also ordered Usama ibn Zaid ibn Haritha to lead an expedition to Syria.

Two month after his returned to Madina the Prophet (P.B.U.H) fell ill with headache and fever. He remained sick for about two weeks. At first, he performed all his duties as usual and led the prayers. On the fifth day of his illness, he retired to the apartment of Hazrat Aisha with the consent of his other wives. When he became two week, he appointed Hazrat Abu Bakr to lead the prayers. On the last day of his life the Prophet (P.B.U.H) came in the mosque supported by his attendants, and joined the congregational prayer behind Hazrat Abu Bakr when Abu Bakr heard him coming, he tried to retreat but Allah Apostle back on him to carry on. The Prophet (P.B.U.H) set on his left side. Abu Bakr was praying while standing and Allah's apostle was leading the prayer while sitting. He begged forgiveness from his hearers, and exhorted them to follow the path of Allah, he said, "Allah has granted the choice to his servant to accept the good things of life or Allah that is with Allah in eternity. But this servant has chosen the blessing that are with Allah."

Then he advised the Muslims to be careful about the rights of Ansar and to treat them well. He ordered to shut all the doors that opened to the mosque except door of Abu Bakr House he said "be watchful about your five daily prayers and rights of your women and servants." He warned the Muslims not to worship his grave. He had some cash with Hazrat Aisha which he gave away as alms. Aisha said, "His last act was cleanings of his mouth with a brush made of a soft branch of a tree and his last words were, 'now, none but he the companions on high is needed'" the Prophet (P.B.U.H) died on Monday June 8<sup>th</sup> 632AD, 12<sup>th</sup> Rabi ul Awwal 11 AH. Everyone was stunned with grief. Hazrat Umar was so shocked that he drew out his sword and declared that he would kill anyone who said the Prophet had died. When Abu Bakr learned about the death of the Prophet (P.B.U.H) after ascertaining the fact, he said, "O People! Lo as for him who worshipped Muhammad, Muhammad is died but as for him who worshipped Allah, Allah is alive and dies not. Then he recited the following words of Quran Muhammad is no more"

"Allah has added one of his servants the choice of life or earth and life with him but the servant chose the second"



...an apostle.. Many were the apostle that passed away before him. If he died or were slain will you then turn back on your heels? A -Imran(3:144)" the Prophet (P.B.U.H) was buried in the same place where he had died; in the house of Aisha, his funeral prayer were performed in batches his family members including Hazrat Ali and Abbas bin Abdul Mutlib lowered him in his grave.

Q.5

### Hazrat Zainab

She was eldest daughter. She was married to Abul Aas bin Rabj, Khadija's nephew. Abu Al Aas fought on the side of Quraish in the battle of Badr, and he was taken as prisoner and brought before the Prophet. Hazrat Zainab sent a necklace, which her mother had given her, for his release. When the Prophet (P.B.U.H) saw the necklace he recognized it and his eyes filled with tears. He consulted his companions and returned the necklace and freed Abul Aas on condition that he sent Zainab to Madina. Later Abul Aas came to Madina. However they were separated when a Divine Revelation prohibited Muslim woman to marry non-Muslim. Later, Abul Aas accepted Islam, and they were rejoined. Zainab died in 8 A.H as a result of sword wound inflicted by Hammar bin Aswad at the time she was migrated to Madina. She had a son Ali and a daughter Umamah.

Later married Ali

### Hazrat Ruqayyah .

She was three year younger than Zainab. She was first married to Utba, son of Abu Lahab before prophethood. However, Abu Lahab became a bitter enemy of the Prophet after his prophethood. After the revelation of Sura Lahab Abu Lahab asked his son to divorce Ruqayyah which he did. She then married Hazrat Usman and migrated with him to Abyssinia Where she gave birth to a son Abdullah who died when he was six year old. And she finally settled in Madina. They came back to Makkh in the tenth year of prophethood. A few years later she migrated to Madina with her husband. She Died in 2 A.H, just at the time when Muslims were returning from the Battle of Badr. The Prophet (P.B.U.H) performed her funeral prayer.

### Hazrat Umm e Kulthum

Hazrat Umm Kulthum was the third daughter of Prophet (P.B.U.H). She was first married to Utaibah another son of Abu Lahab. When the Holy Prophet (P.B.U.H) declared his mission Abu Lahab became his enemy and asked his son to divorce Umm e Kulsum, which he did. She migrated to Madina with her step mother Hazrat Sawdah. After the death of her sister Ruqayyah she was married to Hazrat Usman. The Prophet (P.B.U.H) married his second daughter umm Kulthum to Hazrat Usman hence he came to be known as Zul-Noorain. She did not have any child. She died in 9 A.H in the month of Shabaan while her father and husband were away on the Tabuk expedition. She did not leave behind any children.

### Hazrat fatima

The Holy Prophet (P.B.U.H) youngest daughter was Fatima, Hazrat Fatima is also known as Zahra or the shining one, who was born five year before prophethood. She migrated to Madina. In 2 A.H she was married to the Prophet's (P.B.U.H) cousin Hazrat Ali. She had three sons, Hassan who was born in 3 A.H, Hussain was born in 4 A.H and Mohsin who died in childhood and two daughters Umm e Kulthum and Zainab. During the last days of Prophet's (P.B.U.H) illness Hazrat Fatima visited the Prophet (P.B.U.H). He whispered something into her ear that made her cry. He again whispered something to her after which she smiled. Later, when someone asked her the reason of her weeping and smiling she said that she has wept because the Prophet (P.B.U.H) told her about his impending death, but when he told her that she would be the first one from his family to join him in paradise. She died in 11 A.H just six months after her father's death



2. (b) How might these teachings affect a Muslim's life today? [4]

Many Muslims are busy in their lives and may find it difficult to connect with God, but sura 41:37 such as reminder in their everyday lives of who is in control: or they could say that despite being the All-Powerful Creator, he is not detached from humans as He asks them to seek forgiveness from Him and He is ready to forgive as seen in the 42:4-5. Abstainer of Shirk of all forms connection of heart in worshipping him from faith and practical implementation of the first part of declaration of faith which is the first Pillar of Islam.

3. (b) Can the Prophet's conduct during this battle contain lessons for military leaders today? Give reasons for your answer. [4]

- Bravery and courage
- Depending upon God for victory and not numeric strength and material resources.
- Consultation about war strategies.
- Leading from the front.
- Not taking initiative in fighting.
- Kind treatment of prisoners

4. (b) Explain how any two teachings given in the Prophet's Farewell Sermon can help Muslim communities today. [4]

The last sermon is considered a summary of the main elements of faith, as it includes the five pillars, equality of humankind, ethics and morality. It can be used in relation to many modern day issues such as racism, inequality of women, the financial structure (dealing in interest), adultery, responsibility of actions (particularly in crimes), treating other Muslims as brothers, treating slaves/servants well, and worshipping God. Candidates can choose any two of these to write about but should elaborate on how these points in the sermon can address and solve current issues.

5. (b) Can Muslims learn from the Prophet's bond with Fatima? Give reasons for your answer. [4]

There is no greater father daughter relationship example than that of prophet and Fatima. We can model our life after them. The holy Prophet (P.B.U.H) had special affection for Hazrat Fatima. He always stood up when she came to him. Prophet's great respect and dignity to her teaches us what good treatment to our daughters looks like. Distance and dismissive behavior is against Islamic tradition. Once Prophet (P.B.U.H) said "Fatima is a part of me, whoever hurts her, hurts me and whoever holds malice against her hold malice against me". Father who have a healthy connection with their daughters will find that what hurts their daughter will hurts them. Once Prophet (P.B.U.H) summoned Hazrat Fatima and told her that she would be the first one to join him in paradise. This is an extra ordinary example of father daughter relationship which should be followed today. Prophet (P.B.U.H) never mourned that he had daughters and no sons (as his three sons died in infancy) so Muslim should not think that sons are better than daughters. Daughters can learn from Hazrat Fatima loyalty and respect for her father.

M/J 2014(11)

MT 2010

2 (a) Give an account of how the Qur'an was first revealed to the Prophet. [10]

Part (a) tests AO1, and part (b) tests AO2.

(a) Good answers will focus on the revelation in the cave of Hira. Candidates could start by writing about the Prophet's increasing solitude in the cave; when he was 40 the revelation came to him; the angel Jibril came to him and instructed him to read, iqra, and the Prophet replied he could not; the angel squeezed him and said it again; after a third time the angel recited the first three verses of sura alaq (96); the Prophet came out of the cave and saw the angel on the horizon; he was confused and shaken; he ran home and told his wife who consoled him and took him to see her cousin, who confirmed his Prophethood.



Development of these points is required for higher levels.

3 (a) The Prophet Muhammad is said to have been patient and trustworthy. Write about events in his life that illustrate these qualities. [10]

ON 2012

(a) Candidates should write about events that show these traits in the Prophet, and they should give a detailed narration of the event rather than list a few occurrences. His patience: This was shown through the persecutions, when he was abused and ridiculed, but he did not give up preaching; he did not react when rubbish was thrown on him; when he was offered bribes by the Quraysh he refused and persevered, even through the boycott; he waited until God guided him to migrate; he was patient when revelations stopped for periods of time; he showed patience when the Quraysh ridiculed him after the death of his son. Trustworthiness: He had always been trusted by the Quraysh even before prophethood, being called al-amin; the Quraysh kept their belongings with him even after prophethood; when he migrated to Madina he returned the belongings to their owners (through 'Ali); he kept his promises, e.g. as part of the Treaty of Hudaibiya, the Prophet sent back Muslims to Makka who had not sought consent to leave.

These are some answers that could be offered but candidates may have others that they can develop.

Candidates could give any relevant example of why the Prophet should have had that quality but the development of the answer is what will give the candidate higher marks.

4 (a) Describe the roles played by Abu Talib and Hamza in the life of the Prophet. [10]

ON 2012 ON 2011

(a) Both men were uncles of the Prophet, one who accepted Islam and the other did not. Abu Talib: he was the brother of the Prophet's father, and the leader of the Banu Hashim clan, making a respected leader amongst the Quraysh; the Prophet came into his care after the death of the Prophet's mother and then grandfather; the Prophet worked for him and went on trade journeys with him; the Prophet chose 'Ali to adopt and look after when Abu Talib faced financial difficulty; after prophethood, the Quraysh would try to get Abu Talib to stop his nephew from his mission, but he remained in support of him; his support of the Prophet provided him with protection from the Quraysh hostilities; Abu Talib died after the boycott, and the Prophet was greatly saddened by his death. Hamza: he was an uncle and foster-brother of the Prophet; he was a warrior and sportsman and had little interest the issues of Makkah; he hit Abu Jahl when he heard Abu Jahl had assaulted the Prophet; after that he became Muslim; it gave the Muslims a lot of strength and they were able to pray in public; in the battle of Badr he killed leading men of the Quraysh including Hind's father Utbah; she vowed revenge and hired Washi to kill Hamza which he did at the battle of Uhud; he was given the title "chief of Martyrs".

5 (a) Write briefly about the tasks carried out by the Scribes of the revelation at the time of the Prophet. [10]

(a) Candidates are required to write about the way in which the scribes wrote down the Qur'an whilst the Prophet was still alive and so details about the gathering of the Qur'an and collecting it into a book, at the time of the Caliphs, are not relevant here.

The Qur'an was written in its entirety during the Prophet's time even though it was not compiled in one text. There were various scribes who had different roles as companions, who wrote the verses down on a number of materials. They wrote on parchments, bone, dried leaves, amongst other things.



Some of them were official scribes who wrote letters for him (for example Ubayy Ibn Ka'ab) whilst some became scribes because they kept their own personal copies of the revelations (for example 'Abdullah ibn 'Amr ibn al-'As.

He sought the Messenger's specific permission asking, 'May I write down everything I hear from you in the states of contentment and anger?' He replied, 'Yes, for I speak nothing but the truth.'). A number of companions had their own personal copies of the words of the revelations, which were later used to verify the one copy in the time of Abu Bakr. Companions who kept a private record of the text of the Qur'an satisfied themselves as to the purity of their record by reading it out to the Prophet.

The Prophet used to instruct the scribes about the sequence in which a revealed message was to be placed in a particular Sura (chapter). In this manner, the Prophet arranged the text of the Qur'an in a systematic order till the end of the chain of revelations. Zayd ibn Thabit reported, "We used to record the Qur'an from parchments in the presence of the Messenger of God." Zayd bin Thabit, one of the chief scribes relates: "I used to write down the revelation for the Holy Prophet, may the peace and blessings of Allah be upon him. When the revelation came to him he felt intense heat and drops of perspiration used to roll down his body like pearls. When this state was over I used to fetch a shoulder bone or a piece of something else. He used to go on dictating and I used to write it down. When I finished writing the sheer weight of transcription gave me the feeling that my leg would break and I would not be able to walk anymore. When I finished writing, he would say, 'Read!' and I would read it back to him. If there was an omission or error he used to correct it and then let it be brought before the people." Some companions, who did not write down the revelations, had memorized them instead and their versions were used to verify the written copies after the Prophet's death.

M/J 2014(11)

Q5

The scribes wrote down the Qur'an whilst the Prophet was still alive and so details about the gathering of the Qur'an and collecting it into a book, at the time of the Caliphs, are not relevant here.

Scribes of the Prophet (pbuh) were among the closest companions. They not only kept a record of revelations but also wrote letters and treaties as commanded by the Prophet (pbuh). They were the four rightly guided Caliphs, Abu Bakr, Umar, Usman, and his cousin Ali, who accompanied the Prophet (pbuh) from his childhood and was a memorizer of Quran. He also wrote the terms of Treaty of al-Hudaibiya. The Qur'an was written in its entirety during the Prophet's time even though it was not compiled in one text. There were various scribes who had different roles as companions, who wrote the verses down on a number of materials. They wrote them down in portions on various materials. These included animals skin, shoulder bones of camels, palm leaves, stone tablets and pieces of wood etc.

Some of them were official scribes who wrote letters for him (for example Ubayy Ibn Ka'ab) whilst some became scribes because they kept their own personal copies of the revelations (for example 'Abdullah ibn 'Amr ibn al-'As. He sought the Messenger's specific permission asking, 'May I write down everything I hear from you in the states of contentment and anger?' He replied, 'Yes, for I speak nothing but the truth.'). A number of companions had their own personal copies of the words of the revelations, which were later used to verify the one copy in the time of Abu Bakr. Companions who kept a private record of the text of the Qur'an satisfied themselves as to the purity of their record by reading it out to the Prophet. The Prophet used to instruct the scribes about the sequence in which a revealed message was to be placed in a particular Sura (chapter). In this manner, the Prophet arranged the text of the Qur'an in a systematic order till the end of the chain of revelations. Zayd ibn Thabit reported, "We used to record the Qur'an from parchments in the presence of the Messenger of God." There was always a scribe on hand to write down the revelation or to insert new ones revealed to Holy Prophet under Divine guidance through angel Jibrael during 610AD to 632AD. This is mentioned in Quran, "(written) by the hands of the scribes honourable, pious and just." (80:15-16)

Zayd bin Thabit, one of the chief scribes relates: "I used to write down the revelation for the Holy Prophet, may the peace and blessings of Allah be upon him. When the revelation came to him he felt intense heat and drops of perspiration used to roll down his body like pearls. When this state was over I used to fetch a shoulder bone or a piece of something else. He used to go on dictating and I used to write it down. When I finished writing the sheer weight of transcription gave me the feeling that my leg would break and I would not be able to walk anymore. When I finished writing, he would say,

"~~we used to record the Qur'an from~~



*'Read!' and I would read it back to him. If there was an omission or error he used to correct it and then let it be brought before the people."*

Some companions, who did not write down the revelations, had memorized them instead and their versions were used to verify the written copies after the Prophet's death.

**2.(b) Was it significant that the Qur'an was revealed to someone who could not read or write? Give reasons for your answer. [4]**

Being unable to read or write it would not have been possible for the Prophet to have composed the Quran himself; the implication is that not being able to compose the Quran himself, it shows that Quran is from God: the Arabs had a strong oral tradition which allowed the Quran to be preserved through memory alone; he showed his faith in his companions when he allowed them to write down the verses revealed to him. Prophet himself became a memorizer of Quran. Since he could not read or write, therefore, he needed scribes for writing down the revelation and later they became witnesses of the divinity of Quran

**3. (b) Choose one of these qualities and explain why it was important for the Prophet to possess it. [4]**

Candidates should choose one of the above qualities and give reasons as to why it was necessary for the Prophet to have that quality. For example, the Prophet needed to be patient because he was going to endure years of hardships and becoming angry or giving up would not have been suited to a Prophet and would not have allowed Islam to endure. Or, being trustworthy at all times allowed people to have faith in him and his message when he started to preach as they knew that his quality of being trustworthy was unshakeable.

**4. (b) Did the role of Abu Talib help strengthen the early Muslim community? Give reasons for your answer. [4]**

Yes it did for example because he allowed the boycotted Muslims to stay at Shib-e-Abi talib , which gave them a place to stay in a time of difficulty; that he supported prophet at all times, which in turn supported the followers of the Prophet and this would have helped them carry on in their mission; that when the Quraish offered the Prophet bribes and the Prophet refused, Abu Talib said he would not ask him again which again helped strengthen the support given to the Prophet and his community. Physical protection that he gave to the Prophet helped the Islamic flourish otherwise Makkan would have killed him in very beginning.

**5.(b) Explain the importance of the principles employed by the compilers of the Qur'an at the time of the Caliphs. [4]**

After the Prophet's death there was deemed a need to compile to Qur'an into a book form. Various principles were employed, all of them to ensure authenticity to the original message.

- The Qur'an was compiled in the dialect of Quraysh because it was the Prophet's dialect –other dialects could have been fabricated or distorted.
- Zayd bin Thabit gathered written materials from various companions, and checked all these versions with those who had committed the Qur'an to memory –
- this was to ensure that none of the written copies had anything added or omitted and so that the Qur'an remained authentic to the way the Prophet had received it.
- The order of the suras was not complied in the order that the Prophet had received revelation, but generally in order of descending length – this was due to the belief that the order of the suras was divinely ordained and the main scribes would have known this.



# IT

1. Intro of Quran  
2. Quran + Hadith  
3. Quran + Ijma  
4. Quran Qiyas

## Past Papers

### Paper 01

### Day 09

O/N 2014(11) One example each  
answer in 4 parts.

Hadith + Ijma + Qiyas

2 (a) Write about how the Qur'an is used with the other three sources in Islamic law. [10]  
Candidates should write about the primary sources, Qur'an and hadith, and secondary sources, ijma' and qiyas, and how they are used together.

The Qur'an is an authority in Islamic law; it is the word of God; it is not questioned or contradicted by the other sources; the sunna is the Prophet's example and is recorded in the hadith; these emphasise and expand on verses in the Qur'an; e.g. zakat; they are used when the Qur'an is silent on a matter; e.g. inheritance given to grandmother, or eating animals with canine teeth; Hadith are important because the Prophet was the final and perfect messenger to follow; hadith of Mu'adh ibn Jabal; they are interlinked so are the two main (primary) sources.

When neither of the primary sources offer answers, then ijma' and qiyas can be used. These are used mainly for issues that did not arise at the time of the Prophet; ijma' is the consensus of opinion of scholars; some issues they have to deal with have been, at the time of the caliphs, the compiling of the Qur'an and more recently, the permissibility of IVF. Qiyas is analogy, when one Islamic ruling is compared with another to derive a new ruling for a new issue. Examples of this could be the use of cocaine being prohibited on the basis that intoxicants are prohibited. Candidates could mention the elements of qiyas, asl, far', illa and hukm. The secondary sources do not contradict the primary sources but rather use the primary sources as a basis for their answers.

- 3 (a) Describe the events of the Prophet's visit to Ta'if. [10] ON 2009 (10-13)  
4 (a) Give an account of the Prophet's life up to the time the revelations began. [10] MT 2000 (04)  
5 (a) Write about the role played by Abu Bakr during the period between the first revelation and the death of the Prophet. [10] ON 10  
day 5

O/N 2014(11)

Q2:

The Quran is the only revealed Book of God which is protected by God Himself. It is the fountain head not only of Islamic religion but also of Islamic law. It is not in the form of any definite codes, but in all matters with which it deals, it is the primary and final authority.

Allah says in the Holy Quran that,

"(It is) an exposition of that which is decreed for mankind." [10:37]

The Holy Quran lays down the basic law, and Muslims are enjoined to decide all the disputes in accordance with the law as laid therein. Some verses of the Holy Quran on this point are,

"We have sent down to you the Book of Truth, so that you may judge between men according to law as laid down by God." [4:105]

All other sources of law depend upon it for their authenticity and none of them ever contradict it.

Sunnah of the Prophet is the second primary source of Islamic law. From the earliest times, Muslims usually refer to the practice of the Prophet when they wanted to know exactly how to reach a decision. The ahadith were always regarded as important source of teaching alongside the Quran.

There are many verses in the Holy Quran which justify Hadith as a source of Islamic Law. Some of these are:

"So take what the Messenger gives you, and refrain from what he prohibits you." [59:7]

The Prophet (pbuh) declared:

"Behold I have been given the Book and a similar thing (Sunnah) along with that."

Particularly among legal experts they became acknowledged as a source which was second only to the Quran itself. In fact, it was agreed that the divine revelation from Allah and the words and actions of the Prophet Muhammad were so closely related, that what the Quran stated in general terms could be further explained by referring to the Holy Prophet's ahadith.



As all Muslims know, the Quran teaches that Muslims must pay Zakat, the charity tax. This is usually mentioned in the Quran together with Salat, as an activity of sincere believers.

**"And be steadfast in prayer, give the charity tax, and bow down your heads with those who bow down." [2:43]**

In this example and elsewhere in the revelation, Muslims are encouraged to give Zakat, but they are not told exactly what they should give, or how they should give it. These details are found in the Hadith of the Holy Prophet:

"Abu Sa'id al-Khudri narrated that the Messenger of Allah said: No charity tax is due on property mounting to less than five Uqiya, and no charity tax is due on fewer than five camels, and there is no charity tax on fewer than five Wasq."

[al-Bukhari, Sahih, Book 24 The Book of Zakat: the two words Uqiya and Wasq refer to the measures of weight]

Ahadiith such as this helped legal experts to give advice to Muslims about how the teachings in the Quran Zakat should be obeyed. They also formed the basis of the rules about Zakat in the religious law of Islam.

According to the principles of Islamic law, **ijma** is the third source. The word *ijma* means "consensus" or "unanimous agreement". It is related to the same verb as jum'a, Friday, and jami, mosque. It should be referred to only when there is no clear teaching in the Quran or Sunna.

The use of *ijma* in legal thinking is based on a number of verses in the Quran, for example

**"You are the best of people evolved for mankind, enjoining what is right forbidding what is wrong and believing in Allah." [3:110]**

**O who you believe! Obey Allah and obey the Apostle and those charged with authority among you. [4:59]**

These and other verses like them indicate that the community has been given authority because it is upright and follows the guidance of Allah and the example of the Prophet (pbuh). *Ijma* is used to interpret and explain the teachings of Quran when Hadith is also silent on that issue, for example;

If a father has died before his son, when the son himself dies the grandfather shares in the son's estate, together with other relatives.

It is based on the Quranic injunction:

**"It is prescribed, when death approaches any of you, if he leaves any goods, that he should make a bequest to parents and next of kin." [2:180]**

It allows for grandfather to take the father's place in inheriting from the son, even though it is not stated in so many words in the Quran. This example shows that *ijma* can be regarded as a continuation of the divine teaching for legal and practical purposes. It was always safeguarded by the agreement of leading Muslims or of experts who could say whether or not a principle was in harmony with the Quran and Sunnah. Some issues they have to deal with have been, at the time of the caliphs, the compiling of the Qur'an and more recently, the permissibility of IVF

**Qiyas** actually comes from a verb that means to measure one thing by comparing with another thing that is similar to it.

"Qiyas is the legal method of deducing one principle from another by comparing them together." This is the fourth basis of legal method, according to Sunni Islam, coming after the Quran, Sunna and *Ijma*.

Justification for *Qiyas* is often also seen in the Quran. The great expert al-Shafi'i for example, cited the verse:

**"Turn then your face in the direction of the Holy Mosque; and wheresoever you are, turn your faces in that direction." (al-Baqara 2:150)**

And he argued that you should face the Ka'ba when you can see it, but face in its direction when you cannot see it, using reason to determine by the sun, stars, etc. where its direction lies.

This may be illustrated by the following example:

Ali (R.A) applied *Qiyas*, when he suggested punishment of 80 lashes to the drunkard. "Umar ibn al-Khattab asked advice about a man drinking wine. Ali ibn Abi Talib said to him, "We think that you flog him for it with eighty lashes. Because when he drinks, he becomes intoxicated, and when he becomes intoxicated, he talks confusedly, and when he talks confusedly, he lies." (80 lashes is the same amount as for slandering) Umar gave eighty lashes for drinking wine. (Muatta) This is based on "And those who launch a charge against chaste woman and produce not four witnesses (to support their allegation) flog them with eighty stripes." (An-Nur 24:4)

It is important to say that the *asl* must always be a principle from the Quran (as in this example), the Sunnah or Consensus.

**2 (b) How important is the use of *ijma* or *qiyas* in Islamic law in present day situations? Give reasons for your answers.**

Candidates should be careful not to give statements, but try to qualify their answers with some reasoning. The primary sources contain everything that is the basis for Islamic law, but as time passes new issues arise which are specific to this time, which need an answer. Those who are learned in Islamic law can make new rulings, based on Qur'an and sunna, but using *ijma* or *qiyas*.

Candidates should choose one of these sources and not only say why it is important but give an example using a new issue that has arisen, such as smoking, using the internet, drugs, etc. It is important otherwise Muslims would not know how to react to these new issues.



3 (b) How can Muslims apply in practice the lessons learnt from the Prophet's behaviour in this situation?

Candidates can present any lesson that's relevant to the events of Ta'if, but thoughtful answers will present the lesson within the context of a situation.

Examples could be, that the Prophet did not give up his faith in times of difficulty, despite few conversions and losing his wife and uncle, but rather he persevered. Muslims should learn to persevere in times of difficulty, when they have lost family members or they are living in difficult circumstances in their community; the Prophet did not curse or wish the worst for those people who had treated him so badly, but rather prayed for them. So Muslims now should not get angry and wish bad things towards those who insult them, but should try to do or say good things for them.

4 (b) Despite living through the days of ignorance, the Prophet remained true to his mission. What lessons can Muslims learn from this today?

Candidates could choose one or two events from the life of the Prophet and explain how he was not swayed by falsehood and would only exemplify good character, even when under pressure from others. By losing his parents at young age he was growing up to be independent. Despite living in age of immorality, he was known as 'al-amin', the trustworthy. Candidates could explain how when Muslims today can be under pressure to be dishonest in business or become less committed to their prayers, they can remain the example of the Prophet and look up to his steadfastness in very challenging circumstances and use this as a model to follow.

These are just some examples, candidates could offer their own but must give a reason to explain what they have written.

5 (b) What lessons can Muslims learn from Abu Bakr's conduct in this period, and how are these lessons relevant now?

Candidates could write about stories of friendship and loyalty, or about belief and strong faith, or other points mentioned about his life, but as well as mentioning them they should give concrete examples of how these could be applied in people's lives, so e.g. showing how Muslims can be loyal to their friends, or how Muslims could give their wealth to benefit the Muslim community in times of need.

O/N 2014(12)

2 (a) Write about the methods used to compile the Qur'an into a book after the death of the Prophet. [10] MT 2010 DQ 4

3 (a) Write about the Prophet's activities in spreading Islam outside Makka, before the migration to Madina. [10] Taif + pledges of Aqabah. ON 2012 DQ

4 (a) Outline the Prophet's experiences in the caves of Hira and Thawr. [10] MT 2010

5 (a) Give an account of the lives of Abu Sufyan and Khalid bin Walid during the time of the Prophet. [10] ON 2012 (DB) Unseen

2. (b) Why is understanding the teachings of the Qur'an important to Muslims? [4]

The Qur'an has always been the foundation for telling Muslims how they live their lives, and it was put into practice by the Prophet. Although the Prophet is not here as an example the Qur'an can still be used by Muslims to live their lives. It gives them a framework for how to live their lives instead of having to look to others.

By reading the Qur'an and trying to learn the meaning Muslims can understand what God wants from them. Learning Arabic will help Muslims to understand the Qur'an in its own language. By taking one lesson from the Qur'an and applying in their life to try to take on board the real meaning.

Understanding the teachings helps their faith become real to them. It allows them to follow God's guidance for them, which in turn helps them to become closer to God.

It is used as a source of Law so people need to understand its teachings to be able to make laws from it. Candidates can use their own examples but must give reasons for them.

3. (b) Choose one quality shown by the Prophet in these activities and explain how Muslims today can learn from it.

Candidates could, e.g. write about the forgiveness shown by the Prophet. He had an opportunity to have revenge on those who had harmed him but instead he chose to pray for them. Muslims can learn that prayer can be more powerful than retaliation. That it is not necessary to fight violence with violence. In difficult



circumstances, such as oppression, or when people are harming you, forgiveness can be a powerful tool. Muslims should learn to be more forgiving in all circumstances, e.g. if someone has stolen from them, or has called them names.

Candidates can choose to write about other qualities, but they need to justify their answer with an example.

4. (b) In what respects were the Prophet's experiences in the cave of Thaur important for his prophethood?

The events in the cave of Thaur were important to the Prophet because it gave him reassurance that God was looking after him, as the web that was spun on the cave saved his life, so Islam was spread. It also confirmed the loyalty of Abu Bakr to the Prophet, as Abu Bakr was afraid but did not give himself or the Prophet away to the Quraysh. These are not the only valid answers, and candidates should be credited where they give reasons for their answer.

5. (b) In your opinion, can Muslims today learn anything from Abu Sufyan's involvement with the Prophet? [4]

Muslims can learn that no matter how fierce a person is against Islam, they can change and become friends to Islam. Therefore, Muslims should not treat non-Muslims in a bad way, as they can be part of their community in the future. The example of the Prophet is to treat people well no matter how they treat you. Muslims can also learn that a new Muslim's sins are wiped clean so their past should not be held against them. So Muslims now should not look down on new Muslims no matter what their background. These are just some examples, candidates can offer other answers but should give details of what the lessons mean.

M/J 2015 (11)

2. (a) The Angel Jibril brought the revelation of the Quran to the Prophet Muhammad at different times and places. Give examples to show how this took place. [10]

3. (a) Write about the changes in the relationship between the Prophet and the Quraysh in the years between his marriage to Khadija and the death of Abu Talib. [10]

4. (a) The Prophet paired Muslims from Makka and from Madina after the migration (hijra). Give examples to show the character of the relationship between various Emigrants and Helpers. [10]

5. (a) Write about the role of Umar in the lifetime of the Prophet. [10]

2. (b) What was the significance of the Prophet being given the revelation by word rather than in writing? Candidates should be careful not to give statements, but try to qualify their answers with some reasoning.

Candidates could say that the Arabs at the time had an oral tradition and it was in keeping with that. As people committed things to memory it was a more reliable way of ensuring the Quran's preservation. Had it been delivered in a book, it would have been harder to check if any changes had been made.

If the Prophet had been given it in written form, he would not have been able to read or write it, and because of this the oral revelation allowed the message to be memorised by him and committed to heart, again ensuring there were no errors. It is significant because the Quran is primarily a book of worship, in a vocative tone, rather than a legal written guide.

3. (b) Why is it significant that the Quraysh were still willing to keep their belongings with the Prophet after he started to preach Islam? Candidates can offer a variety of answers, but they should try to explain their answers with reasoning.

They could say that despite the message he was preaching, they still knew that his character would not have changed because they had never found any discrepancies in his character. Despite not liking what the Prophet was saying they still valued their belongings and wanted to keep them where they knew they would get them back. The reasons the Quraysh changed were political and social, not because the Prophet had changed, or because they felt he was lying/spreading falsehood.

4. (b) Today Muslims often seek refuge in neighbouring countries. Show how the example of the Emigrants and Helpers can still provide a model today.



Candidates can provide any examples that are relevant but should develop the answers they give and not just provide statements. They could say that Muslims should look to people coming to their country and neighbourhood from other places, especially if they have had to leave their belongings behind, e.g. from Afghanistan or Syria, and should help provide them with food and shelter if they can. Muslims should always look to what they have and what they can offer other people who are in need, like warm clothes in the winter. Giving up extra items has more reward than keeping them and will create better relations in the community.

### 5.(b) What lessons can Muslims learn from 'Umar's conversion?

Candidates could say that 'Umar had a very staunch character and was open about his idolatry and opposition to Islam. Yet his conversion meant that the Qur'an was able to affect someone who on the outside looked like an enemy of Islam, therefore Muslims should still try to convey the good in Islam to non-Muslims even if they seem against it. His conversion meant Muslims had someone to stand up and defend them, and he was not afraid of letting people know about his new faith, so Muslims should also try to be open about their faith and not hide it.

Candidates can offer other answers but should try to give an explanation or details to get higher marks.

## M/J 2015 (12)

### 2 (a) Using Qur'an passages from the syllabus, describe what the Qur'an teaches about God's responsibility to His creatures and their duties towards Him. [10]

### 3 (a) Give an account of the way in which the Prophet started to preach Islam in the first few years after he first received the revelation. [10]

After the Prophet received his first revelation in the cave of Hira, he only told his wife Khadija and her cousin Waraqa bin Nawfal, about the event. Khadija was the first to accept the message. Waraqa confirmed the prophethood, and for some days there was a break in revelation. After verses from sura Mudaththir were revealed to him, the revelation came frequently and regularly. The main message at this point was to reject idols and believe in one God. For three years the Prophet taught and practised in secret. The first converts were those who were close to him in his household, such as Khadija, Zayd bin Harith and 'Ali ibn Abu Talib. After this Abu Bakr the Prophet's close friend, converted. Abu Bakr invited many people to Islam, and many prominent companions became Muslim through him. The Prophet would meet and teach these new converts in secret from the revelations he was continuing to receive. The Muslims prayed twice a day and would retreat to the mountains to do so. After there were more than 40 or so converts it could not be kept a secret any more. Then sura 26:214 was revealed to preach the message openly. He called his own clan to dinner; Abu Lahab rejected the message while Abu Talib promised protection. Then the Prophet called the people of Makka to the mount of Safa and told them about the new faith and believing in one God. His message was rejected. After this persecutions started on the early converts but Makkans continued to convert to Islam.

Candidates should give details in their answer and need to avoid giving a narrative about the persecutions.

### 4 (a) Write about the main events of two of the following battles: Khaybar, Mu'ta, Hunain, Tabuk. [10]

**Hunain:** The sects of Hawazin and Thaqif did not want to submit to Islam so they decided to fight against the Muslims; the Prophet marched to meet them with 12,000 men; the enemy were already waiting for the Muslim army, hiding and waiting to hurl stones and arrows at them; when this happened, the enemy attack became fierce and the Muslims started to retreat; the Prophet called his troops back and they went on to defeat the army; because their leader Malik bin 'Awf had told everyone to take their families and belongings with them, the Muslims captured huge spoils of war. This battle is mentioned in sura tawba, v25.

**Tabuk:** took place in 9AH; the Byzantines were wary of the growing Muslim power and wanted to defeat them before they became too big or powerful to conquer; the Nabateans brought news to Madina of a big and powerful army that Heraclius was preparing; the Prophet made a decision.



to war and meet the Byzantines on their border; they marched to Tabuk with 30,000 men; the Muslims had donated generously for this expedition; they faced many hardships on the way; once at Tabuk they stayed some days, but the Byzantine army did not arrive; the Prophet took control of some of the tribes on the border; on return to Madina the Muslim's reputation as a powerful force reached far and wide, and many delegations came to visit him after this event.

*Last military expedition in which Prophet took part*

5 (a) Write about the Prophet's wife Aisha during the lifetime of the Prophet. [10]

M/J 2015 (12)

Q.3

**Preaching by the Holy Prophet (P.B.U.H)**

After the prophet received his first revelation in the cave of Hira, he only told his wife Khadija and her cousin Waraqa bin Nawfal, about the event. Khadija was the first to accept the message. Waraqa confirmed the prophethood, and for some days there was a break in revelation (*Farahat Wahil*).

The Holy Prophet (P.B.U.H) passed this time in restlessness and anxiety, until one day, he saw angel Jibrael again, in the sky seated on a chair. The Holy Prophet (P.B.U.H) became frightened and rushed home. He asked Khadija to cover him up. She covered him up, after which he received another revelation which said:

**"O thou wrapped up (in a mantle)!**

**Arise and deliver thy warning!**

**And thy Lord do thou magnify. (74: 1-3)**

In obedience to the command of Allah, the Holy Prophet (P.B.U.H) invited his friends and relatives to the religion of Islam. He preached to them the oneness of Allah and warned them of the consequences of following their evil ways. But, he did not, at this stage, make any public announcement. He confined his message only to those of his close friends and relatives that he thought would give a favorable response.

The first person to believe in him was his wife, Khadija, who accepted his message without any hesitation. This was followed by the acceptance of Islam by ten years old, Ali, son of Abu Talib.

The first freed slave to accept Islam was Zaid bin Haris. The first person to become a Muslim outside the Prophet's immediate family was his close friend, Hazrat Abu Bakr.

Within a period of three years, while the Holy Prophet (P.B.U.H) was preaching his message in secret, about forty righteous and God-fearing people accepted Islam. Among them were Usman, Talha, Zubair, Abdur Rahman bin Auf, Sa'ad bin Abi Waqas and Abdullah bin Masud.

These early converts were the people who had witnessed the Prophet's (P.B.U.H) private and public life every closely and had arrived at the conclusion that such a gentle and honest person could not mislead the people.

Our Akram became the first preaching centre of Islam where Prophet's taught his followers. Then came another revelation that said: *followers revelations he received. Muslim prayed 2 times a day and for this they went to the mountains.*

**"And admonish thy nearest kinsmen." (26:214)**

In order to carry out this command, the Holy Prophet (P.B.U.H) invited his relatives to his house and said to them: "Allah has ordered me to call you to Him, so who amongst you will help me in this affair and be my friend, my adviser and my deputy?" No one responded to the message except Ali, who said: **"O Prophet of Allah! I shall be your helper. I will fight him who fights you."** The people laughed and dispersed making fun of the Holy Prophet (P.B.U.H).

Soon afterwards he received another revelation through which the Holy Prophet (P.B.U.H) was given the order to: **"Expound openly what thou art commanded, and turn away from those who join false gods with Allah." (15:94)**

Following this command, the Holy Prophet (P.B.U.H) assembled the people of Makkah at the Safa hill and said to them: "O Quraish, if I were to tell you that a large army has collected on the other side of his mountain and is ready to attack you, would you believe me?" They all said that they would, since they had never heard him tell a lie. But when he asked them to believe in one Allah and his Prophethood, they became angry and some of them shouted: "You have gone mad". Abu Lahab, one of his uncles, said, "May Allah destroy you. Did you assemble us for this?" After this, all of them dispersed. The Holy Prophet (P.B.U.H) now started to address the people in public and private gatherings and on approach routes to Makkah which were used by pilgrims to the Holy city. His efforts were successful and people started embracing Islam.

Q4.

### The Battle of Hunain

The victory of Makkah which came forth as a consequence of a swift blow astonished both the Arabs and other tribes. The ruling of Ta'if, Banu Saqif and warrior tribes of Banu Hawazin were still enemies of Islam. Besides them, Banu Nasr, Banu Jusham and Banu Saad bin Bakr and people of Banu Hilal all of them were disturbed by the fall of Makkah in the hands of the Muslims and their religion had a great danger.

Malik bin Awf the general leader decided to march and fight the Muslims. Alliance forces were prepared and they camped in the hills of Awtas to the south east of Makkah. The Banu Hawazain and Banu Saqif encamped in the valley of Hunain.



and posted their archers covering the pass in the valley which the Holy Prophet and his forces must cross before they could reach the other side.

The Muslim army was twelve thousand in number, including two thousand newly converted Makkans. The Holy Prophet marched towards the valley of Hunain.

Seeing how great number the Muslims set out on this expedition with extreme confidence that mounted to over confidence. Some of them said, "We shall not be defeated." This statement was not liked by Allah. It is said in the Holy Qur'an,

"Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in fight. Then Allah did send down His calmness and reassurance on the Messenger ( Muhammad), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." (Surah-Al-Tauba 09 : Verses:25-26)

As the Muslims advanced, they were met with showers of arrows from all sides, while the main portion of Hawazain's army attacked them from the front. The Muslims could not stand the fierce attack so they fell back. It caused a terrible disorder among the Muslim army. They fled from the battle field and a small band of followers firmly stuck up with the Holy Prophet. At that moment, the Holy Prophet said at the top of his voice,

"Truly saying, I am the Prophet; I am the (grand) son of Abdul-Muttalib." (Al-Tabari)

These words had desired effects. Muslims uttered "Labbaik! Labbaik!" (Here we are at your service. Here we are). They threw themselves off their camels and horses and attacked the enemy in all fury. Both of the armies stood fast and fought fiercely. The Holy Prophet threw a handful of dust at the face of enemy saying,

"May your faces be shameful."

Their eyes were thick with dust and the enemy began to retreat in utter confusion. They fled and left their woman, children and cattle. A large booty consisted of 24000 camels, 40000 sheep and 40000 Oqias (ounces) of silver. About seventy men of Banu Saqif were killed and six thousand were prisoners. The prisoners and booty were sent to the valley of Jiranah and the Prophet chased the fleeing enemy.

Malik bin Awf, fled to Ta'if with his men. Therefore, the Holy Prophet laid siege to Ta'if. The Siege went on for a month and the enemy did not come out. They made arrow-shooting and rock-hurling during the siege. A number of Muslims were wounded and twelve were martyred. So the Holy Prophet left enemy but prayed for them,

"O Allah! Give guidance to the tribe of Saqif and send them to me."

After return the Holy Prophet reached the valley of Jiranah and distributed the Booty and prisoners.

The delegation of Hawazain arrived and met to the Prophet to ask him to return them the wealth and the captives. The Holy Prophet requested the Muslims to leave the prisoners. All of them set out all the prisoners free. Banu Saqif accepted Islam in the 9<sup>th</sup> year of Hijra. A delegation of Banu Saqif came to the Holy Prophet and embraced Islam. In this way, the prayer of the Holy Prophet fulfilled.

## Tabuk Expedition

The Relationship between the Muslims and Christians were strained since the battle of Muthah. The Byzantines were afraid of the growing power of Arabia and the spread of Islam. The emperor Heraclius collected a large force to attack Madina. When the Prophet (P.B.U.H) learned about the preparation, he gave a call for jihad.

The time of the expedition was unfavourable as there was drought and famine in Arabia. The summer was extremely hot. The date crop was ready to be harvested. The Arabs tribes were hesitant to fight the Byzantines whom they considered very powerful and it was a long journey through a barren desert. Besides, the Hypocrites, under the leadership of Abdullah bin Ubay spread discontentment and fear amongst the Muslims. They made excuses not to accompany the Messenger of Allah and said that they feared the enemy and the intense heat. Allah said of them, "Those who were left behind rejoiced in tarrying behind the Messenger of Allah and were averse to struggling with their possessions and their selves in the way of Allah. They said go not forth in the heat, say the fire of Jahannam is hotter, did they but understand" (9:81). the Prophet (P.B.U.H) asked for donations and charity for the preparation of the expedition. The Muslims made great contribution, Abu Bakr R.A gave all his possessions, Umar gave half his property, while Uthman gave 900 camels and 100 horses, and a 1000 gold dinarjki. Women donated their ornaments. the Prophet (P.B.U.H) gathered an army of 30000 and marched to Tabuk in Rajab 9 A.H. After 7 days of journey, the Muslims reached Tabuk. When the Romans heard of Muslims advanced with such a huge force, they withdrew from border towns, and dispersed. the Prophet (P.B.U.H) did not pursue them in their own territory. He sent small expedition against various Christians and Jew Rulers in the neighbourhood. Many Christians tribes entered into alliance with the Muslim and came under their protections and agreed to pay Jizyah. in return, the Prophet (P.B.U.H) guaranteed them the security of their boarders and territories As well as safety of their caravans and their ships traveling by land and see. He returned to Madinah after staying in Tabuk for 20 days. On the way back from Tabuk, some hypocrites tried to kill the Prophet (P.B.U.H) while he was passing through the mountain road, Allah said, regarding this "They swear by Allah that they said nothing (evil) but indeed they uttered blasphemy and they did it after accepting Islam and they meditated a plot which they were unable to carry out." (9:74)



2.(b) 'The Qur'an teaches that humans should be responsible towards the environment.' Give reasons to agree or disagree with this statement.

Candidates can choose to agree or disagree but they have to give a reason for their choice. If they agree they could, for example, say that God has given humankind everything it needs for its survival and comfort, and they should not abuse this privilege by being ungrateful or wasteful. If they disagree they could say, e.g., that everything has been provided by God and it is there to use for humans' benefit therefore there is no sin in using it how they please, or that everything is known by God therefore humans do not need to worry about how they act, as God can restore whatever is depleted.

3.(b) Was it significant that the Prophet began preaching the message in secret?

Candidates could say that it was significant because the message was new and so the Prophet and his closest followers needed time to get used to it. Also, they did not know how the Quraysh would react so it was better to wait until they had some strength in numbers before openly preaching. It was also better to wait until they were guided by God to preach Islam openly.

Candidates could also say that it was not significant, for example, because they were only preaching in secret because they were unsure about the message, or had very little to tell people in terms of what had been revealed.

Candidates can offer their own answers but need to give reasons.

(b) 'Aisha is a role model for Muslim women around the world.' Say whether you agree or disagree with this statement, giving reasons for your answer.

They could say, e.g., that she is a role model because she was one of the main teachers of hadith, having narrated over 2000 hadith, and that men and women came to learn from her but it didn't take away from her religious obligations.

## O/N 2015 (11)

2 (a) Using Qur'an passages you have studied from the syllabus, describe how God guided His messengers to increase their belief in Him. Refer to at least two messengers in your answer. [10] *All 4 must be discussed for max marks*

3 (a) Describe the events of the Battle of Uhud. [10] *MS 2011, Day 5*

4 (a) The Prophet entered Makka and took control of it in 8AH. Describe the main details of this event. [10] *MS 2009, Day 2*

5 (a) Give an account of the lives of 'Ali ibn Talib and Zayd bin Harith, during the life of the Prophet. [10] *MS 2013 Day 7*

### Zaid Ibn Harith

*MS 2011, DS*  
Zayd ibn harith (RA) belonged to an influential family, he was kidnapped when he was young and sold as a slave. A nephew of Khadijah bought him in Syria and he gave him to his aunt Khadijah (RA), who gave Zayd to the Prophet (S.A.W). When the Prophet (S.A.W) invited people to Islam, Zayd was amongst the first four people to accept Islam.

When Zayd's family came to know about his whereabouts, his father and uncle came to the Prophet (SAW) and offered to buy Zayd (RA). The Prophet (S.A.W) gave Zayd the choice to go with his father or stay with him. However Zayd (RA) refused to go back to his family and preferred slavery to freedom. The Prophet (S.A.W) adopted Zayd (RA) as his son and hence he came to be known as Zayd ibn Mohammad.

Zayd (RA) came to be called by the name of his father after a revelation came which commanded that adopted sons must be called after their fathers. Abdullah bin Umar reported "We used not to call Zayd bin Harith, a the freed slave of Allah's Apostle except Zayd bin Muhammad till the Qur'anic verse was revealed: "Call them (adopted sons) by ( the names of) their fathers. That is more than just in the Sight of Allah." (33.5) (Sahih Bukhari)

Zayd (RA) was married to Umm Aiman, the slave girl of the Prophet (S.A.W) whom he had set free. They had a son named Usamah ibn Zayd (RA) too was very dear to the Prophet (S.A.W). It is reported that the Prophet (S.A.W) used to take him (i.e.Usamah) and Hassan (in his lap) and say: "O Allah! Love them, as I love them." (Sahih Bukhari)

The Prophet married his cuisine Zaynab (RA), the daughter of Jahsh to Zayd bin Harith (RA). However the marriage was not successful and Zayd (RA) divorced Zaynab (RA) after one year. Allah ordered the Prophet to marry Zaynab (RA) on order to abolish the old system that a man could not marry the wife of his adopted son. Allah says, "Then when Zayd had dissolved (his marriage) with her with the necessary (formality) We joined her in marriage to you". (Q.Al-Ahzab33:37) Zayd migrated to Madinah, later the Prophet sent him to Makkah to bring his wives and daughters umm-Kulthoom and Fatimah to Madinah. He accompanied the Prophet in all his battles namely the battle of Badr, Uhud and Trench. He was also present when the Treaty of Hudaibiyah was concluded.

Zayd bin Harith was martyred in 8<sup>th</sup> A.H in the battle of Mautah. The Prophet sent an army of three thousand men under the command of Zayd bin Harith. It is reported "Allah's Apostle appointed Zayd bin Harith as the commander of the army during the Ghazwa of Mu'tah and said, "If Zayd is martyred, Ja'far should take over his position, and if Ja'far is martyred,



Abdullah bin Rawaha should take over his position." (Bukhari) It is reported that the Prophet had informed the people about the death of Zayd bin Harith and other companions who had accompanied him before the news of their death reached them, he said with his eyes flowing with tears, "Zayd took the flag and was martyred." (Sahih Bukhari)

O/N 2015 (12)

- 2 (a) Write about the preservation of the Qur'an in the form of the mushaf held by Hafsa. [10]
- 3 (a) The Qur'an says the Prophet is of "great moral character" (68.4). Identify events from his life that show a range of his moral characteristics. *Qualities ON 2012 Day 6*
- 4 (a) Outline the difficulties the Prophet faced between receiving his first revelation and the boycott of Banu Hashim. *ON 2010 Day 6*
- 5 (a) Write about the lives of two of the Prophet's wives whom he married after the death of Khadija. *ON 2012*

M/J 2016 (11)

- 2 (a) Describe the ways in which Abu Bakr, 'Umar and 'Uthman were involved in the compilation of the Qur'an. [10]

- 3 (a) The Prophet was described as humble and just. Giving examples from his life, write about events that describe these qualities. [10]

### Humble:

The holy Prophet (P.B.U.H) was a very humble person. He lived humbly all his life and never boasted of his social or political status even after his success at Madina. There are many incidents of his humility reported by his companions and recorded in history books. Anas said that Allah's messenger used to visit the sick, accompany funeral and accept the invitation of slaves. It is reported by Anas that when Allah's messenger performed pilgrimage he kept on reporting, "O Allah! Make this pilgrimage a pilgrimage without pretence and fame." His companions had a great deal of love and respect for him. However they did not stand up when he entered a room, as he disliked it. He did not wish to be treated as a ruler.

Someone asked Hazrat Aisha about the Holy Prophet (P.B.U.H) life at home. She replied that he did household work. He mended clothes and shoes, milked the goats and swept the house. He shared and ate his meals with the slaves and the poor. He sat with the needy and the destitute in such a way that no one could tell the difference between him and poor people. When he went to an assembly, he sat wherever he found place.

When he was entering Makkah as a conqueror, he was not proud or boastful like a worldly conqueror. An expression of humility and gentleness was on his face and he lowered his head in such a way that it touched the saddle of his camel. It is reported by Hazrat Umar that he heard the holy Prophet (P.B.U.H) say: "Do not praise me as the Christians praise the son of Mary. I am a servant of God, call me a servant and messenger of God." Another one of his companions reported him as saying, "Allah has revealed to me that you must be humble, so that no one boasts that he is better than other." Abu Huraira reported that Allah's messenger said that whoever adopted humility for the sake of Allah would be raised his status by him. One of the functions of Allah's messenger was to practice and preach humility. The Holy Quran says, "Before thee we sent (messenger) to many nations and we afflicted the nations with suffering and adversity, that they might learn humility" (6:42)

The Prophet (P.B.U.H) always lived in a humble way and taught his followers to do the same. He lived the life of an ordinary human being and showed by his own example, how to live humbly, even in greatness

### Just:

Prophet (P.B.U.H) was a just man; he never considered himself above anyone. He sat among people like ordinary man; worked like that ordinary labourer with his companions in the construction of Mosque of Madinah. He also participated in digging the trench around Madinah with other Muslims at the time of battle of Allies. Once the Muslims were on journey everyone took charge of doing a certain duty. The Prophet (P.B.U.H) took charge of collecting wood from jungle. Abbas the Prophet (P.B.U.H) uncle and Aas zainab's husband were taken prisoners during the battle of Badr. They were treated the same way, the other prisoners were treated. The companions asked the holy Prophet (P.B.U.H) to free them without taking ransom, but he refused to treat them differently. The Prophet (P.B.U.H) treated people with fairness and never discriminated between Muslims and non-Muslims in matter of justice. The Jews used to come to him to have their disputes settled. A Muslim went to Khyber and was killed by the Jews his son complained to the Prophet (P.B.U.H) he said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer. They said, How should we swear if we did not witness the murder or see the murderer?" The Jews were the only people who lived in Khyber and there was no doubt to the fact that they



had killed the man, but since there was no eyewitness, the Prophet (P.B.U.H) did not ask them anything; and paid the blood money from the state treasury.

Once a woman from an influential tribe of Makkah stole; the Prophet (P.B.U.H) ordered her hand to be cut. A companion interceded on her behalf but he refused. Hazrat Alsha reported, "Usamah approached the Prophet (P.B.U.H) on behalf of the woman. The Prophet (P.B.U.H) said, the people before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By him in whose hand my soul is! Fatimah (The daughter of Prophet (P.B.U.H) did that (i.e. stole) I would cut off her hand"

In administering justice, he made no distinction between believers and nonbelievers, friends and foes, high and low. When a Jewish man came to demand back the money the Prophet owed him, he grabbed the Prophet by the collar. Umar got angry at the Jew, but the Prophet smiled. He asked for the debt to be repaid and extra given due to the harsh treatment by Umar.

4 (a) The Prophet died in 632. Write about the events of the final year of his life. [10]

5 (a) The Prophet allowed some of the early Muslims to move to Abyssinia. Write about the events of this migration. [10]

2. (b) 'The Qur'an should not have been compiled in written form because it did not take place during the Prophet's lifetime.' Agree or disagree with this statement, giving reasons for your answer.

Candidates can agree or disagree but they have to give valid reasons for why they have chosen that answer.

If they agree, they could say, e.g. that Muslims should not do something that the Prophet had not done as it sets a precedent for the future where Muslims can do things that were not done at the time of the Prophet.

If they disagree, they could say, e.g. that Muslims benefit from the written Qur'an as not everyone is able to memorise it easily, or that Abu Bakr was the rightly guided caliph and so his decision is not against the teachings of the Prophet. It was written, but was not against the recited entity.

Whatever they say, they should be credited as long as they are able to give reasons for their answer.

3. (b) How can Muslims today apply the Prophet's example of humility when dealing with either friends or strangers? [4]

Candidates could say, e.g. that Muslims can be humble by eating with their servants, or the same food as their servants, or not treating them any differently to their own family; they can take part in tasks to help the community such as looking after and cleaning the mosque; they can help their family by doing chores and not thinking they are too busy for it; if they are in positions of authority at work, they should not try to treat their workers badly to show who is boss, but should treat them fairly and equally.

These are just some examples; candidates can give others but should elaborate on the points made.

4. (b) The Farewell Sermon given by the Prophet contains teachings for Muslims of all times. Explain how two of these teachings can be applied today. [4]

(b) The last sermon is considered a summary of the main elements of faith, as it includes the five pillars, equality of humankind, ethics and morality. It can be used in many modern day issues such as racism, inequality of women, the financial structure (dealing in interest), adultery, responsibility of actions (particularly in crimes), treating other Muslims as brothers, treating slaves/servants well, and worshipping God.

Candidates can choose any two of these to write about but should elaborate on how these points in the sermon can be applied in life today.

5. (b) Can this migration be compared to the migration of some Muslims today? Give reasons for your answer. [4]

(b) Muslims around the world are facing persecution, such as in Syria, and are migrating to other countries like Jordan and Turkey, where they are being allowed to live in freedom. However, it is not like the migration to Abyssinia as the current migrants usually live in refugee camps, where resources are limited.

The migration to Abyssinia can also be compared to Muslims migrating to non-Muslim countries, where they are given freedom to live and work, but sometimes not everyone welcomes them.

It may be said it is not comparable to migration of Muslims now, e.g. economic migration. Many Muslims now move for work and financial reasons, so it is not similar.

These are just examples of what could be said; candidates can give any number of answers but must expand on their points with reasons.

M/J 2016 (12)

2.a) The Qur'an is the main source of Islamic Law. Write an account of how it is used with each of the other three sources. [10]



3 (a) Describe the main events in the Prophet's life before he was granted prophethood. [10]

4 (a) Write about the events surrounding the Treaty of Hudaibiyya and the main terms in it. [10]

### Treaty of Hudaibiyya 6A.H/628 A.D

- The Prophet saw a dream to visit Kaabah and decided to perform Umra.
- The Quran says, "Truly did Allah fulfil the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, and without fear." (48:27)
- About 1400 unarmed Muslims, clad in two sheets of unsewn cloth, departed for Mecca in February, 628 A.D. / 6 A.H.
- The Muslim had left Madina in a State of ihram, so were prohibited from fighting.
- As the Meccans refused to allow them to enter, they stayed at Hudabiyah close to Mecca.
- For negotiations with Quraish 2 messengers were sent one after the other but they were detained and finally Hazrat Usman was sent.
- When he did not return, a rumour broke out that he was killed.
- After hearing this, the Prophet called his companions to take a pledge on his hand to lay down their lives for the sake of Islam and avenge the blood of Hazrat Usman. "Allah indeed was pleased with the believers, when they swore allegiance to you under the tree and He knew what was in their hearts, so he sent down peace on them and rewarded them with clear victory." [48:18]
- As this oath was taken for God's pleasure under a tree, it is known as 'Bait-e-Rizwan'.
- Apprehended by this, the Quraish sent the messengers including Hazrat Usman back.
- Bait-al-Ridwan influenced the Quraish in to negotiating a treaty. They sent Suhail bin Amr to negotiate a peace treaty.

#### (TERMS/CLAUSES)

- Muslims would return to Madinah that year *→ without umrah*
- They would be permitted to come for Pilgrimage next year but would stay only for three days in Makkah.
- If a Quraish from Makkah should join the Muslims without permission from his guardians, he would be sent back to Makkah. But if a Muslim from Madinah went to Makkah he would not be sent back.
- There would be no fighting for ten years.
- Any of the Arab tribes might enter into treaty or alliance with either Muslims or Quraish
- *Also decided that they would not fight against the allies of each other*
- *During the period of peace, Makkah would be allowed to go to Syria via Muslim cres and the muslims would be allowed to visit Makkah*
- Apparently, the terms of the treaty were against the interest of the Muslims, to visit Makkah
- And many Muslims including Hazrat Umar were unhappy with these terms.
- Umar asked why the Muslims were demeaning their religion and was reassured by Abu bakr and the Prophet. Ali was chosen to write the treaty. When the Prophet asked him to write in the name of Allah, the merciful, the compassionate or that the Prophet was the Messenger of Allah, Suhail objected and instead the Prophet erased it and had Ali write in your name O God and Muhammad son of Abdullah to which the Muslims protested. The Khuza'a tribe made a pact with the Muslims and the Banu Bakr made a pact with the Quraish.
- At that point Suhail bin Amr's son Abu Jandal came to the Prophet asking to be freed. But the Prophet kept to the terms of the treaty and told him to be patient. Once they completed the document the Prophet asked the Muslims to sacrifice their animals and shave their heads.
- The Prophet said that Muslims had been victorious and was supported in this by new revelation "Verily we have granted thee a manifest victory" (48:1)

5 (a) Write about the lives of the Prophet's uncles, Hamza and Abu Sufyan. [10]

2. (b) Do you think that both ijma' and qiyas are equally important for solving present day issues? Give reasons for your answer. [4]

(b) Candidates could say that yes, they are both equally important because, e.g. they are sources that have been used by previous generations and give answers for different problems, or that one may not resolve all new issues so the other source is needed too.

Candidates could also say no, one is more important than the other, and have to give reason(s) as to why they say that.

3. (b) 'The Prophet's family was important in preparing him for prophethood.' Agree or disagree, giving reasons for your answer. [4]

Candidates can agree or disagree, and relevant answers that try to justify their choice should be credited. They could agree and say, e.g. that his uncle was important for taking him on trade journeys with him, which helped him to learn the trade that would provide for his family later on, and also because of what Bahira told Abu Talib, he had a protector when the Muslims went through difficult times in Makka. Khadija helped to give him financial independence which allowed him more time for meditation.



They could disagree and say, e.g. that they were not important because the Prophet was protected and guided by God, shown by the incident of the two angels coming to wash his heart, or that his parents and grandparents died when he was young so they were not of help for him in his prophethood.

4.(b) From this event, what can Muslims learn about the importance of keeping their word? [4]

(b) The Prophet kept his word to the Quraysh for the duration of the treaty. Even before the treaty was finished being written, he sent Abu Jandal back to the Quraysh, on account of an agreement having been made verbally. This shows the importance of promising to do something, then fulfilling that action, even if it has not been put into writing. As all actions and agreements are recorded by angels, God knows what has been promised and by fulfilling promises, no matter how hard it is, then God will reward you accordingly. So, e.g. politicians should not go back on the things they promise when they want to be elected, or people should not take back something that they have promised to give a friend. Candidates can give other examples, but should expand on their answer with reasons

5.(b) Many of the people who had been enemies of the Prophet accepted Islam. What lessons can Muslims learn from this? [4]

(b) Candidates could say, e.g. that their conversions show the importance of forgiveness in Islam, and that anyone, even if once an enemy of Islam, can become one of God's servants. This means that people should not judge others, or be cruel to them, as it is just as possible for them to become Muslim as anyone else.

Or, that people should know that no matter what they have done in their lives, if they are sorry for what they have done then they can be forgiven by God.

Wahshi and Hind are good examples of those who became Muslim.

Candidates can write about other lessons, but they must give reasons for their answer.

### O/N 2016 (11)

2 (a) From Qur'an passages you have studied, write about what lessons can be learnt from God's conversations with Adam and Jesus. [10]

3 (a) Write about the way in which the Prophet interacted with non-Muslims after his move to Madinah. [10]

Q3.

Christians of Najran + Makkah + Jews + Hypocrites  
PR

When the Holy Prophet (PBUH) migrated to Madinah in 622AD, he treated all parts of the Madinan society equally. After the construction of the Mosque, Masjid-e-Nabvi, he devised the covenant of Madinah as an agreement with three Jewish tribes in which privileges and responsibilities were given.

- The agreement stated that the law of Allah would be the law of land and granted complete religious freedom.
- Madinah would be a city of peace for both parties and both would enjoy the same security and equal rights.
- It further stated that the Muslims and the Jews would be allies and would not fight against each other.
- Moreover, in case of an attack on Madinah, both would assist each other to defend it. The Holy Prophet (PBUH) will decide all the disputes and his decision would be final.

The Prophet (pbuh) engaged in commercial dealings with them and gave and received help from them. He sometimes borrowed money from Jews and also arranged for loans from them for some of his companions: one day a Jew caught hold of the cloth the Prophet (pbuh) was wearing and demanded that he repay the loan he had taken from him. 'Umar, got angry with the Jew and scolded him. The Prophet (pbuh) then ordered that the loan be repaid to the Jew, and because 'Umar had scolded him the Prophet (pbuh) insisted that he be given more money than what he had actually been owed.

However, the Jews gradually distanced themselves from the Holy Prophet (PBUH). They persistently mocked the revelations he received from God, and doubted his claim to Prophethood. They openly made fun of him especially when the Qibla was changed and tried to humiliate him in different ways.

The relationship between the Jews and the Muslims deteriorated when a Muslim woman was subjected to public humiliation by a Jew of Banu Qainuqa who pinned her skirt in a public place. He was killed by a Muslim and other Jews killed that Muslim. When this news reached to the Holy Prophet (PBUH), he laid a siege to their fortress. This siege continued for 15 days after which the Holy Prophet (PBUH) expelled them from Madinah in 624 A.D. Another setback to the relationships between the two was when Banu Nadir attempted to kill the Holy Prophet (PBUH) by throwing a huge mill stone on him when he went to take from the blood money for some purpose according to the



treaty. They were asked to leave within 10 days. However, they left after the siege of 14 days with as much as they could carry in 626 AD.

Finally, Banu Quraiza, the last major tribe left in Madinah, showed treachery in the Battle of Ditch in 627 AD. They broke the treaty with the Muslims, conspired with the Quraish and planned to attack the Muslims from rear. A siege was laid on their fortresses that lasted for 25 days. After this siege, as a punishment of their treachery decided by Saad bin Muaaz, around 600 – 700 men from Banu Quraiza were executed and their wives and children were sold as slaves. The Quran refers to this incident in these words, "And those of the people of the book who aided them- Allah did take them down from their strongholds and cast terror into their hearts, (so that) some ye slew, and some you made prisoners. And He made you heirs of their lands, their houses and their goods----" [33:26-27]

Apart from the Jews remained the Madinans who did not become sincere believers. Quran says, "when it is said to them, come to what Allah has revealed and the messenger, you see that the Hypocrites avert their faces from you disgust." [4:61] They were the hypocrites whose leader was Abdullah Bin Ubbay. They showed their disloyalty most strongly by withdrawing when the Quraish's attack led to Battle of Uhah in 625 AD. Abdullah Bin Ubbay withdrew with 300 of his men saying that he did this as the Prophet rejected his advice of fighting from inside the city. They deserted their posts in the Battle of Trench in 627 AD saying their homes were not safe. In addition to this, they provided secret information of the Muslims to the Makkans and the Jews. They did not make any financial contribution in Tabuk expedition 631 AD. After Abdullah bin Ubbay's death in 631 AD many of the hypocrites repented and became true Muslims.

the Prophet (pbuh) sent letters to various non-Muslim rulers inviting them to Islam. The Christians of Najran visited the Prophet (pbuh) in Madina to talk to him and ask questions. They then signed a peace treaty. The Prophet (pbuh) allowed them to pray their prayers in the mosque.

The relations between the Muslims and the Makkans were strained after migration and the Prophet decided to block the trade routes to Syria which led to the battle of Badr. After Badr, Uhah and Trench were fought. Treaty of Hudaibiya ended hostilities but the Makkans violated the treaty in 630 AD, which led to the conquest of Makkah. At that time the prophet treated his non-Muslim enemies with kindness, mercy and forgiveness and did not take revenge despite having the power to do so.

Day 2 NT 2009  
4 (a) The Battle of Badr took place in the second year after the hijra. Describe the main events of this battle. [10]

Early Muslim Followers  
11 NT 2011  
5 (a) Give an account of the difficulties experienced by the early Muslim community in Makkah. [10]

2. (b) As God's "representative (khalifa) on Earth" say how men and women can serve God, giving examples.

(b) Muslims can serve God on earth by understanding and fulfilling their obligation to Him, primarily through praying and fulfilling the five pillars, and by not disobeying His commands.

They should be grateful to Him for what He has given them, food, shelter, clothing, and thank Him. This can be done by praying, reciting Qur'an, being generous to others, helping those in need, e.g. by feeding the poor, giving gifts and charity.

They should also look after the provisions God has given them, whether it be the food and the environment it grows in, the knowledge He gives for guidance or the people who are in a person's life for their help and wellbeing, e.g. by not wasting food or eating too much, by learning something and teaching others, by respecting teachers and colleagues. These are just some examples, candidates can use their own.

3 (b) How can Muslims now apply the lessons learnt from the Prophet's interaction with non-Muslims? [4]

Non-Muslims were respected by the Prophet (pbuh) and invited to Islam. If they did not accept it they were left to live their lives freely under their own faith.

Muslims now can learn from this by inviting non-Muslims to Islam by teaching them about the essentials of faith. If they do not want to accept Islam then they should not be harassed or hurt, but rather respected and looked after. Muslims who kill people from other faiths because they do not believe in Islam, are going against the example of the Prophet (pbuh).

Muslims should also enter into agreements with non-Muslims to ensure both sides live amicably and do not have their freedoms taken away by the other side. This allows both parties to know where they stand and do not have to live in fear.

Candidates can offer their own examples, and valid answers should be credited.

4(b) Can those involved in present day conflicts learn any lessons from the way the Prophet treated prisoners after battles? [4]



In modern day conflicts the lessons from the Prophet's (pbuh) example are to treat prisoners of the enemy's side is to look after them and not humiliate them. If they have a positive use, such as educating others, then they should be used for benefit. However no harm should come of them. Candidates should relate this to any modern conflict and the stories that are reported of prisoners and how they are treated.

**5.(b) Drawing from this account, what advice could be given to Muslims now living in fear of persecution? [4]**

Candidates can give a number of answers, but should qualify their answers with reasoning. Simply stating that e.g. Muslims should be steadfast and patient is not enough for the higher levels.

They could say, e.g. that living in a situation where their family may not want them to practise their faith, to pray, fast or wear hijab, they can try to conceal their faith and practise it where they can and in secret.

Or they could say that if they are being persecuted by the wider community for their beliefs, they could migrate to a safer place where they would be accepted and allowed to live in freedom. It is not going to be an easy journey, but the early Muslims did not go back on their decision.

These are some examples, other relevant answers should be credited.

## O/N 2016 (12)

**2 (a) The first revelation came to the Prophet Muhammad in 610. Describe his experience of this event. [10]**

**(b) Why do you think the revelation was sent to a person who could not read or write? [4]**

Candidates can give their own answers but some examples could be: It was important because being unable to read or write shows that it would not have been possible for the Prophet (pbuh) to have composed the Qur'an himself; the implication is that not being able to compose the Qur'an himself, shows that the Qur'an is from God. God did not want anyone else to be the Prophet's (pbuh) teacher, as that would have meant someone was superior to him in his knowledge of God. It was a miracle of God.

**3 (a) The Prophet Muhammad was taken on a night journey and ascent to the heavens (al-'isra wa-l-mi'raj). Write an account of this journey. [10]**

**(b) What was the significance of this journey to the Prophet? [4]**

The Prophet (pbuh) had been through a period of difficulty and this event made him realise that God had not left him. It allowed him to see what he, and all Muslims, should be striving for which gave him renewed strength.

He realised his status amongst prophets (as seal of the prophets), he led them in prayer, and realised the blessings God had given his community (by giving the five prayers), which gave him renewed hope in his message and he began to work towards better prospects for him and his community. It was one of the main miracles other than the Qur'an.

Candidates can give their own suggestions, and relevant answers should be credited.

**4 (a) With reference to the conduct of the Muslims, describe the events of the Conquest of Makka. [10]**

**(b) Can Muslims today learn from the Prophet's treatment of his former enemies? Give reasons for your answer. [4]**

Candidates could say, e.g., Yes they can learn from his treatment of his former enemies because the Prophet (pbuh) forgave those who had shown a lot of enmity towards him, such as Abu Sufyan. In following this example, Muslims can forgive those in their life who call them names, abuse them, or try to stop them from doing good, especially if they are sorry for what they have done. A grudge should not be held against them. In Makka the Prophet (pbuh) forgave everyone except a handful of people, including those who had killed his family members such as Wahshi and Hind. Muslims should realise that forgiveness is always a better option than revenge. No they can't learn from his treatment of his former enemies because they live in different times and people/enemies are different now; the way in which people are harmed is different now, e.g. using social media, so the way they have to be dealt with has to be different.

**5 (a) Give an account of the lives of 'Uthman and 'Ali during the lifetime of the Prophet. [10]**

**(b) 'Uthman was known to be generous with his wealth.' How can Muslims now apply the trait of generosity? [4]**

Candidates can give a number of answers but they should try to give examples of how Muslims can use their wealth for good.

They could for example say that Muslims who have money should ensure they spend their wealth for good/betterment of their community: they can give to mosques to expand them, or hospitals or provide healthcare for those who can't afford it. They could provide the basic necessities for people, like 'Uthman provided the water well for free.

Even if they do not have much money, Muslims can be generous with what they have by giving a meal to someone else, or giving some of their clothes to those in more need. Generosity does not have to be about money, but can be giving advice, time or support.