

**Paper 2: Islamiyat Marking Scheme****(1 hour 30 minutes)****(50 marks)**

Q1: select any two of the following Ahadith and:

- (a) Describe the main teachings of any two hadiths of your choice in detail, separately. [10]
- (b) How the lessons or learning from these hadiths can bring changes in society? [10]
- (i) The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.
- (ii) A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.
- (iii) The world is the believer's prison and the unbeliever's paradise.
- (iv) None of you believes until he wants for his brother what he wants for himself.
- (a)**
- (i) Concern for the well being of others is the basic teaching of this Hadith and is an important aspect of faith. The more able candidates will highlight the point that care for others is a sign of sincere belief and that belief is only sincere when put into action. A part of a Muslims faith is to work for the good of others.
- (ii) Islam is a very simple religion and to gain Allah's pleasure and reach paradise one has to simply follow the basic principles of Islam. Some answers may well state that Allah has laid down clear rules about what is lawful and unlawful and how He expects man to be obedient to Him. By following these rules we can gain Allah's pleasure and thus paradise and this is what the Prophet confirmed. Candidates could give other Hadiths to support this one.
- (iii) Brotherhood is a key element in Muslim belief. The essence of this Hadith is to teach Muslims about community relations and how they should feel and act towards fellow believers. Some answers could draw comparisons with the Hadith to state that just as the head is the command centre and thus vital to humans, brotherhood is essential to all Muslims. Others could write about how Muslims are joined in brotherhood by their common faith and the sufferings of one affects the community as a whole.
- (iv) The teaching given in this Hadith is for believers to treat the world as a temporary place and to always remember that a person's final dwelling is in the hereafter and that attaining Paradise should be the goal of every Muslim. A believer therefore has to live life in this world despite its charms following God's commands and abiding by His restrictions. Those who do not believe in God or the hereafter, the Hadith adds, live their life in self- gratification.

**(b)**

(i) Muslims should always respond to the need of others. Candidates could go on to state that care for others is a constituent part of faith for which Muslims will be rewarded. Concern for others can be regarded as a sign of sincerity to the teachings of Islam.

(ii) Muslims can attain paradise by being obedient to Allah. Muslims besides following the pillars of Islam, must be conscious of what is allowed and not allowed in Islam at all times e.g. they should be fair in trading, not take *riba* etc. Examples or quotes from the Qur'an could be given to support the answers.

(iii) Muslims must always be willing and ready to help out fellow Muslims in whatever way they can be it morally or financially. By being united and by showing solidarity the Muslim community can help resolve the problems of fellow Muslims in different parts of the world.

(iv) Following the laws of God and the practice of the Prophet (pbuh) should be the way of life for Muslims. By staying away from the forbidden foods and drinks. For example, eating lawful (*halal*) foods although the environment you are in may be tempting you with other foods. By practicing modesty, for example, lowering one's gaze in the presence of the opposite gender. By earning lawfully. There are many ways Muslims can put into practice the teachings of this Hadith.

**Q2(a): How have the Quran and Hadith are interlinked to produce law? Explain the main differences of Hadith Qudsi and Hadith Nabvi. [10]**

It could be said that the relationship between the Qur'an and the ahadith of the Prophet (pbuh) is a very close one. Ahadith either explain a verse of the Qur'an or add something to its commandment. It could also be said that ahadith lay down new rulings about matters on which the Qur'an is silent. Hence the position of ahadith in the first instance is secondary to the Qur'an as it is based on the Qur'an itself whereas in the second instance it stands on its own and forms the basis of legislation.

In addition, when writing about the relationship between the Qur'an and ahadith it could be said that as the Qur'an is the word of God. It contains the principles of religion and focuses on major issues and often deals with subjects in brief terms. The ahadith and sunna of the Prophet (pbuh) contain the detailed explanations of what the Qur'an has said briefly. The Qur'an it could be added gives Muslims a primary rule of life, and there are many matters where guidance for practical living is needed and this is provided once again by the ahadith of the Prophet (pbuh). Examples of how the ahadith explain the command about the payment of *zakat* or offering *salat* amongst others can be given to develop the answer. The Qur'an also commands Muslims to be good to their neighbours and a number of ahadith stress this duty and this applies to many other situations and other examples could be given by the candidate to show the vital relationship between the Qur'an and the ahadith.

When the first Islamic state was founded in Madina by the Prophet (pbuh) he was not just the spiritual leader but also the supreme judge of the community. The underlying principle applied to all cases referred to the Prophet (pbuh) for judgement had its basis in the Qur'an, but if the Qur'an was silent on a matter then the Prophet (pbuh) would be the final authority for reaching a decision. The Qur'an also states that the Prophet's (pbuh) teachings should

be obeyed. Where the Qur'an instructs Muslims to obey God it also instructs them to obey the Prophet (pbuh) 'he who obeys the Messenger obeys Allah' (4:80).

Candidates also need to distinguish between Hadith Qudsi and Hadith Nabawi. They could say that the former contains the words of the Prophet (pbuh) himself. Hadiths that contain words from God which were said by the Prophet are called Hadith Qudsi e.g. 'Fasting is for me and I shall compensate it'. Such Hadiths do not form part of the Qur'an, though they are recognised as being the words of God Himself which were voiced by the Prophet (pbuh). Hadith Qudsi are also called divine Hadiths.

**(b) "Law deduced by Qiyas can be applicable in every era and matter related to the Muslim's life today's". Do you agree? Give reasons to support your answer. [05]**

Those who agree with the statement could say that new rulings can be formed for new issues that arise based on their similarity with the laws of the Qur'an and Sunna.

For changing aspects of human life, the Qur'an and Sunna provide basic principles which may be applied by analogy whenever the need arises for example, the issue of drugs could be cited, cocaine was not present in the Prophet's time so is its use allowed? The Prophet (pbuh) had said, 'Every intoxicant is *khamr*, and every *khamr* is *haram*,' so every intoxicant is unlawful is a conclusion that could be derived using analogy.

An opposing argument might state that some schools of thought may disagree with the given statement as *qiyas* depends very much on the relationship between the Qur'an and the ahadith of the Prophet (pbuh) is a very close one. Ahadith either explain a verse of the Qur'an or add something to its commandment. It could also be said that ahadith lay down new rulings about matters on which the Qur'an is silent. Hence the position of ahadith in the first instance is secondary to the Qur'an as it is based on the Qur'an itself whereas in the second instance it stands on its own and forms the basis of legislation.

**Q3(a): "Usman's assassination by the rebels caused difficulties for Ali as caliph". How? Discuss in detail. [10]**

In answer to this question candidates could simply say that 'Uthman's murder led to 'Ali's controversial election, supported by rebels from the provinces and the *Ansar* and divided the *umma*.

This struggle placed Islam in conflict that outlived 'Ali's caliphate. Many Quraysh left Madina and moved back to Makka which became their power base. Some who had sworn allegiance to 'Ali reneged on their oath and the Umayyads, in particular Mu'awiya, called for avenging the murder of 'Uthman. The rebels in turn who had attacked 'Uthman demanded the reversal of his policies which they said were contrary to Islamic principles. 'Ali took some quick measures demanded by the opponents of 'Uthman and changed the governors appointed by his predecessor with those who supported him and distributed the wealth that both Umar and 'Uthman had kept aside. However, his slow response against the murderers of 'Uthman led to strong reactions which led to the first civil wars in Islam e.g. the battles of Camel and Siffin.

The above is a guidance of what examiners might find in the answers, candidates will need to refer to some of the above points in their answer and development of them will earn them the higher levels e.g. some candidates could mention the battles of the civil wars in some detail.

**(b) What do you think was the most harmful outcome of 'Uthman's assassination? [05]**

Candidates need to give their view of what they think was the worst outcome that resulted from the martyrdom of 'Uthman. They could say that the unity of the Muslims suffered a huge blow and led to the civil wars in the caliphate of 'Ali or any other reason which makes a valid response could be given and credited as such.

**Q4(a): Write an account of the Prophet's first wife Khadija bint Khuwaylid. [10]**

Candidates should write a detailed narrative elaborating on the points mentioned below. Khadija was a successful businesswoman in her own right; she was twice widowed and had children from her previous marriages; she employed the Prophet (before prophethood) as a merchant for her; she sent her servant, Maysara, with him; after hearing of his trading skills and honesty as a merchant, she sent a marriage proposal to him through Nafeesa; he accepted after consulting his uncle; she was 40 and he was 25; they had six children together, her two sons dying in infancy; when the Prophet (pbuh) received revelation he came to Khadija trembling; she reassured him that God would not humiliate him; she took him to see her cousin who told the Prophet (pbuh) about the angel and that he is a messenger of God; she was the first to publicly accept Islam; she supported the Prophet (pbuh) financially; she died after the boycott to Shib-i-Abi Talib; the Prophet's love for her caused jealousy among his other wives (A'isha); Jibr'il is said to have sent greetings of peace to her, through the Prophet (pbuh), from God and himself; Khadija was Muhammad's first wife and he chose not to marry any other woman during her lifetime.

**(b)" Khadija appointed Prophet Muhammad as her business partner". What lessons Muslims can learn about the role of woman in today's society? [05]**

Candidates can offer various lessons and should give reasons for their answer. They could say, e.g. that Muslims can learn that women can and should be allowed to work and can hold positions of stature in the workplace. That men working for them should not feel that they are inferior in any way, as how well a person does their job is more important than who employs them. Or that men and women can work together and can, and should, maintain integrity and respect between each other.