

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) One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.

(ii) He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.

(iii) God does not look at your forms and your possessions, but he looks at your hearts and your deeds.

(iv) God will not show mercy on him who does not show mercy to others.

(a)

(i) The Hadith clearly explains the rights of the people with regards to one another. Islam promotes social justice and gives a lot of stress on the welfare of the whole community. In this Hadith the Prophet (pbuh) is giving the clear teaching that looking after the vulnerable in society is a moral duty of all those who have the capacity to do so. Widows and orphans are specifically mentioned as they are most in need of support in many countries and communities of the past and present. The broader teaching covers all those in need, be it financially or emotionally etc. Looking after them has been compared to worship by the Prophet (pbuh) as Islam is not just a set of rituals but a faith that encourages its followers to fulfil the rights of fellow beings.

(ii) Reading and understanding the Qur'an is all important for a Muslim and this is the core teaching of the Hadith. The link to tethered camels in the Hadith shows the importance of establishing a strong relationship with the Qur'an. Just as the camels are all important for the survival of the bedouins, the Qur'an is all important for a Muslim as it stops him / her from going astray.

(iii) The primary teaching of this Hadith is that actions shall be judged by intentions. God is not interested in a person's wealth but with what is in their heart and this is an element of the Hadith that the more able candidates will discuss whilst bringing to the fore how a true Muslim's conduct is the criteria of true faith.

(iv) Mercy and kindness are integral to Islam and a Muslim's conduct towards others influences his treatment by God. Good answers could elaborate by saying that Muslims must treat others as they would want Allah to treat them and support their answers perhaps with examples from the Prophet's life showing mercy and forgiveness.

(b)

(i) The teaching can be implemented by:

- Being generous and helpful to God's creation.
- By providing resources for the poor and needy e.g. providing social housing for the homeless, free healthcare to those who need it, providing education to those who cannot access it.
- Giving advice and emotional support to widows and orphans is also another way to put the teachings of the Hadith into action.

Examples could be given to develop the answer further.

(ii) The teaching of the Hadith can be practiced by all believing men and women by establishing a close relationship with the Qur'an. This can be done by reading a small portion of it every day, by listening to its recitation, understanding the meanings of the words being read or heard and by putting into practice its teachings in one's daily life.

(iii) In all their actions Muslims should endeavour to seek God's pleasure. Some answers may focus on how Muslims need to purify their hearts and their intentions and be concerned with acting with sincerity rather than appearing pious. Examples from daily life could be given here highlighting the importance of good actions.

(iv) God will show mercy to those who practice it. Muslims should always be aware of God's forgiving nature and put this belief into practice in their own lives. All believers are part of the same community and should practice brotherhood towards humankind which is looked upon favourably by Allah. Examples of the Prophet showing mercy could be given here. A personal example could also be given by the candidate.

Q2. (a) write an account of the parts of Hadith checked by the compiler to judge the authenticity of Prophetic Hadith and discuss the four main categories of hadith. [10]

Candidates could launch into the answer by stating that a hadith consists of two parts: the *Sanad* (*isnad*/chain of narrators) and *Matn* (text). They can then go on to explain what they are. *Isnad*, it could be said, means support as it is the authority for establishing the genuineness of a hadith. The transmitters of hadiths had to have met each other with the line ending with the Prophet (pbuh). They had to have a flawless character and sharp memory, etc., whereas for validating the *matn*, the compilers had to make sure that the text was not against the Qur'an or other authentic hadith and did not give high rewards for small deeds or vice versa, etc. The principles used for establishing the genuineness of *isnad* and *matn*, which helped to categorically determine the category of a hadith, e.g. *sahih*, *hasan*, *da'if* or *mawdu'*, have to be clearly given in the answer. Detail and development of points made in the answer will help achieve the higher levels.

(b) The Prophet said, “seek the help of your right hand to preserve my Hadith”. Why do you think it was necessary for the Prophet to give permission to record the Hadith his Ahadith? [05]

Candidates could say that the Prophet (pbuh) gave permission to his companions to write down his traditions so that they could be recorded for future generations of Muslims to read and understand and thus gain a better understanding of their faith. It could also be said that he wanted his message to be passed on to those who had not heard him speak, yet another opinion could be that he was setting precedents in his rulings and conduct with other states etc. and he wanted Muslims to follow in his footsteps and do the right thing. All valid responses must be credited and should be backed by sound evaluation.

Q3 (a) Describe the main characteristics of four rightly guided caliphs can be practiced by the Muslim rulers today. [10]

Candidates could write about some of the following:

- They did not think of themselves as above the common man. Candidates could write from the famous speech made by Abu Bakr on his election as the first caliph. Also they could write about how the other caliphs were elected, e.g. Abu Bakr nominated Umar and since there was no opposition to him all the companions took allegiance on his hand. On his death bed he appointed a panel of six to choose the next caliph. Ali too was elected by the Muslims in the mosque of the Prophet. These elections show that leadership or caliphate was not a hereditary concept in Islam and a form of democracy was practiced.
- They consulted the majlis e shura in all affairs of the state.
- Everyone was free to express their opinion and criticise the caliph.
- The caliphs were available to all and at all times.
- The judiciary was independent and no one was above the law.
- The bait ul maal was public property and was so treated by the caliphs.

Examples to all or some of the points given above could be given by the candidates to show how the caliphs were examples of leadership, not only to the people of their age, but to today's leaders as well.

(b) “Umar was the man of great humility and simplicity”. Discuss in the background of the conquest of Jerusalem. [05]

Here candidates could write about any one or more examples of Umar's conduct at the time of the surrender of Jerusalem and discuss how it sets an example for today's Muslims. He entered Jerusalem accompanied by just one servant and a camel between them which they rode in turns. He signed a treaty according to which the inhabitants of Jerusalem were granted complete security of their life and property. The people's freedom to practice their own religion and the protection given to their places of worship are some of the points that could be mentioned and discussed. His conduct therefore sets an example of simplicity, humility, a respect for all faiths and tolerance.

Q4.(a) Write about the following companions of the Prophet Muhammad.

*** Bilal ibn Rabah**

*** Abu Sufyan ibn Harb.**

[10]

Candidates may include some of the following information. All other relevant information must be credited. Bilal ibn Rabah was born in Makka into slavery. His mother was Hamama (Jumana), who was once a princess of Abyssinia but was subsequently captured and enslaved, and Rabah (Riyah), his father was an Arab slave from the Banu Humah Clan in Makka. His master was Umayya ibn Khalf. After conversion he suffered harsh persecution at the hands of his master, being laid on the hot sand for days and tortured in various ways. Despite this he did not give up his faith. He was one of the slaves freed by Abu Bakr and eventually he migrated to Madina.

Abdullah ibn Zayd had a dream that he narrated to the Prophet (pbuh), and the Prophet (pbuh) asked him to narrate it to Bilal and asked Bilal to give the call to prayer because he had a beautiful voice. Bilal was appointed as the first muezzin (the person who calls Muslims to prayer). He was also placed in charge of the treasury (bayt al-mal) providing sustenance to widows, orphans, wayfarers, and aided the Prophet (pbuh) in securing his daily sustenance and clothes. He fought in all the battles, and at the Battle of Badr he killed his former master. He gave the call to prayer (adhan) after the Conquest of Makka. After the death of the Prophet (pbuh) he was so grief stricken he refused to call the adhan again and left Madina. He went to Damascus and died there.

Abu Sufyan was a prominent and powerful figure among the Quraysh, and a staunch opponent of the Prophet (pbuh) and the Muslims. He belonged to Banu Ummaya (Banu Abd Shams). His daughter Ramla (Umm Habiba) was married to the Prophet (pbuh). It was his caravan, returning from Syria that was the basis for the Battle of Badr, where despite reaching Makka safely the Quraysh still decided to fight. 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 at Badr. At the end of the battle, he went to the top of the mountain and shouted loudly, saying, 'today is in exchange for the day of Badr'.

After Uhud, Abu Sufyan vowed to fight again and the next time they met was at the Battle of the Trench. He led the coalition forces. After the Quraysh broke the Treaty of Hudaibiyya, Abu Sufyan went to Madina to attempt to restore the treaty, but without success. His daughter refused to let him sit on the prophet's mat. He subsequently converted to Islam when the Prophet (pbuh) marched towards Makka, and the Prophet (pbuh) honoured him despite his fierce opposition for many years by declaring his house place of safety.

In future battles, Abu Sufyan fought bravely as a Muslim and at Ta'if he lost an eye, and it is said at Yarmouk he lost the other. He was made governor of Najran.

He also testified to Prophet's truthfulness and honesty in the Court of Heraclius during one of his trade missions. He died aged 90 in Madina.

(b) "Many of the Prophet's enemies accepted Islam". Why? Relate it with the

conversion of Abu Sufyan.**[05]**

Candidates may include some of the following information. All other relevant information must be credited. Candidates could say, that whether a person is from a rich and prominent background, or a poor background, they are both welcomed into the fold of Islam as equals. It does not matter what race a person is. Once they have become Muslim their status is determined by their faith, and their loyalty to God and the Prophet (pbuh).

Even if someone has been fighting against Islam or Muslims, as Abu Sufyan was, upon conversion and repentance, past sins can be erased hence people should not discriminate against anyone for their past lives, particularly when they make an effort to mend their ways. Similarly, people should not consider themselves superior due to their virtuous acts and judge others, or be cruel to them, because it is just as possible for them to come to the right path, as anyone else. He died aged 90 in Madina.