

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
General Certificate of Education Ordinary Level

ISLAMIYAT

2058/01

Paper 1

For Examination from 2009

SPECIMEN MARK SCHEME

MAXIMUM MARK: 50

This document consists of **17** printed pages and **1** blank page.



Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1: To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus AO1 is primarily concerned with knowledge.

AO2: To demonstrate understanding of their significance in the teachings of Islam and in the lives of Muslims. Thus AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three Questions.

Question 1 carries a maximum of 8 marks, and the four other Questions carry 14 marks each.

In each Question, part **(a)** tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2-5, while part **(b)** tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2-5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

AO 1 (Knowledge – part (a) questions)

Level	Mark	Level Descriptor
4	Q 1: 4 Q 2-5: 8-10	Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	Q 1: 3 Q 2-5: 5-7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	Q 1: 2 Q 2-5: 3-4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	Q 1: 1 Q 2-5: 1-2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

AO 2 (Understanding - part (b) questions)

Level	Mark	Level Descriptor
4	4	Excellent. Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	Good. Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	Satisfactory. Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	Basic. Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	Irrelevant. No response submitted, or clearly lacks any understanding of the subject matter.

MARKING GUIDELINES

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

1 Choose any **two** of the following passages from the Qur'an, and:

(a) briefly describe the main theme(s) in each passage. [4]

(b) briefly explain how each passage presents its theme(s) in a distinctive way. [4]

(i) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ 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 مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

(i) 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. (Sura 2. 255)

(a) L1 for a basic description of him as e.g. Creator or Lord
L2 for a reference to *tawhid*, and what this means
L3 for an elaboration of this, referring to his oneness and the distinction between him and created beings
L4 for references to the omnipotence and omniscience of God

- (b) L1 for references to God as unsleeping
 L2 for references to his being seated on the throne
 L3 for the symbolism of the throne, mentions of similarities with the *shahada* (*kalima*)
 L4 for comparisons and contrasts with and quotations from other Qur'an passages on *tawhid*

(ii) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ، الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ

الرَّحْمٰنِ الرَّحِیْمِ، مَا لِكِ یَوْمِ الدِّیْنِ

اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ، اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ

صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّالِّیْنَ

- (ii) 1. In the name of Allah, most gracious, most merciful. 2. Praise be to God, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgment. 5. You we 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. (**Sura 1**)

- (a) L1 for a reference to God as Master of all
 L2 for references to him as alone worthy of praise
 L3 for references to him as Guide to the moral life
 L4 for references to warnings about those who abandon the way of God
- (b) L1 for references to God as Master of the Day of Judgement
 L2 for references to Him as the One who can be depended upon
 L3 for references to Him as Guide on the Straight way
 L4 for comparisons and contrasts with other Qur'an passages on God as refuge, and on the consequences of not following his way

(iii) قُلْ اَعُوْذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، اِلٰهِ النَّاسِ،

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِیْ یُوسَّوْسُ فِیْ صُدُوْرِ النَّاسِ

مِنْ الْجِنَّةِ وَ النَّاسِ

- (iii) 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. (**Sura 114**)
- (a) L1 for a reference to God as Refuge, or to the wickedness of those who tempt others
 L2 for references to both of these
 L3 for references to God as safe refuge because he is King of all
 L4 for references to the difficulties of life because believers are lured away from faith

- (b) L1 for a reference to the power of God
L2 for references to his power over wicked forces
L3 for discussion of the purpose of the repetition of God's titles
L4 for comparison with other passages, esp. *Sura* 113
- 2 (a) Trace the main stages in the compilation of the Qur'an in the time of the caliphs Abu Bakr and 'Uthman. [10]
- L1 for mention of the main outline, including the part played by Abu Bakr, 'Umar, 'Uthman and Zayd Ibn Thabit
L2 for further detail, including the parts played by Musaylima, Hafsa, and the Companions who worked with Zayd
L3 for adding the reasons why Abu Bakr and 'Uthman ordered collections
L4 for a full account of all the above details, together with references to the methods used by Zayd and his colleagues
- (b) Discuss the most important features of the Qur'an teachings about the Messengers of God. [4]
- L1 for names of some Messengers, or their qualities
L2 for both of these, and extra details, e.g. the names of scriptures they brought
L3 for references to their roles as warners and instructors from God to their communities
L4 for mentions of the agreement between their scriptures on the central teaching of tawhid
- 3 (a) Give an account of the Prophet's first experience of receiving revelation. [10]
- L1 for a bare account of the basic outline
L2 for a fuller account, including names of e.g. Jibril, Khadija and Waraqa
L3 for a full and accurate account including the Prophet's threefold crushing and the dialogue between him and the presence
L4 for a full account that includes quotations from the Qur'an (esp. *Sura* 96.1-5 in full) and allusions to the Hadith which contains the account
- (b) Explain the meaning of the title 'Seal of the Prophets'. [4]
- L1 for saying the Muhammad was the last of the prophets
L2 for adding that he was the end and climax of the line of prophets
L3 for adding that his prophethood was universal whereas earlier prophets were sent to single communities
L4 for explaining the metaphor of a seal that closes and confirms something that is sent
- 4 (a) Give examples from what the Prophet did and said that show his attitude towards **two** of the following: partners in marriage, friends, and enemies. [10]
- L1 for the mere mention of two relevant Hadiths or stories involving the Prophet
L2 for fuller accounts of his involvement, or for some explanation of the Hadiths
L3 and above for stories and Hadiths with full explanation of how they illustrate his attitude

- (b)** From **one** of your choices, explain how Muslims today can follow the Prophet's example. [4]

L1 for an attempt at linking the prophetic precedent with a present-day situation
L2 for an indication of how the precedent is relevant to the present-day situation
L3 for a full account of the relationship between the precedent and situation
L4 for a thorough explanation of how the moral in the prophetic precedent gives guidance for the contemporary situation

- 5 (a)** Describe the main events that involved the Prophet with Abu Talib and Abu Sufyan. [10]

L1 for some awareness of who either of these figures were
L2 for basic references to the involvement of both figures in the Prophet's life
L3 and above for accounts of key events involving the Prophet and each figure

- (b)** Explain why the death of Abu Talib threatened the Prophet's security in Makka. [4]

L1 for some awareness of the Abu Talib's role in bringing up the Prophet
L2 for references to Abu Talib as the Prophet's protector
L3 and above for explanations of the clan system, and Abu Talib as head of the Banu Hashim having power to give the Prophet protection

SPECIMEN ANSWERS

Below is a selection of specimen answers at each of the levels of attainment for several, **not all**, of the questions from Paper 1. Each answer is accompanied by explanatory comments in order to help teachers and examiners see how the final level of attainment and mark has been awarded. These specimen answers and comments should be read in conjunction with the level descriptors and mark scheme set out above.

It is important to bear in mind that ultimately these specimen answers are illustrative. They are designed to provide teachers and examiners with a general idea of how the paper is marked. However, during the coordination meeting of all the examiners that follows the examination, additional and much more extensive guidance will be given to examiners on how to interpret the Mark Scheme. At the meeting, various scripts will also be marked and discussed so that all examiners have a common and consistent understanding of the standards to which they are required to mark.

1 Choose any **two** of the following passages from the Qur'an, and:

(a) briefly describe the main theme(s) in each passage [4]

(b) briefly explain how each passage presents its theme(s) in a distinctive way. [4]

In **part (a)** candidates are expected to identify the main themes of the Qur'an that appear in the passages they select. Answers should focus on these themes rather than the contents themselves of the passages. Thus, simple summaries of the passages will not attract high marks. **Note:** In marking **(a)** it is important for examiners to read together the answers to the two passages the candidate has chosen, even if they do not appear consecutively in the answer booklet. This will make it easier to gain an impression of the candidate's performance in this part as a whole, and to decide upon the overall level of response.

(i) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ 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 مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

- (i) 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. **(Sura 2. 255)**

Answer 1

This passage tells us about Allah. Muslims believe he is Creator of the whole world, and everything was made by him.

Level: 1

This is a very brief and uninformative description of a richly detailed passage. The candidate says nothing about the way in which it portrays the distinctiveness and transcendence of God.

Answer 2

The main theme that is given here is tawhid. Muslims believe that Allah is one, and it is a great sin to say there is another God, or that Allah has a son. And he is not the son of any other being. His power is greater than any other power.

Level: 2

This answer identifies the theme of divine unity in a way that shows the candidate understands it. The candidate also gives some indication of knowing about the distinctiveness of God and of his incomparability. There is also a trace of a reference to *Sura* 112, though this is too faint to credit.

Answer 3

This aya, which is called the verse of the throne, is about the oneness of Allah, or tawhid. The holy Qur'an tells us that Allah is one, and that he does not have any partners, or any relation such as a wife or a son. In this passage we are told that Allah is different from other beings because he does not need sleep, and he knows things that creatures do not know. His throne means that he controls the whole world.

Level: 3

There is some relevant detail here which shows clearly the candidate has detected the main theme of the verse and can express this by showing God's uniqueness, in that he has no relationship with another being, and also his distinctiveness, in that he is totally unlike other beings in significant ways.

Answer 4

*The main theme of this passage, which we know as the verse of the Throne, is the oneness of Allah, or tawhid. This means that God is a being who is unlike other beings because he knows everything and can do everything, and he does not have any relations such as children or parents. Allah makes this clear in *Sura al-Ikhlās*. The mention of his throne is a way of showing how great his power is, and also his knowledge of everything that happens.*

Level: 4

This answer shows the candidate has successfully identified the theme in the passage and can express it concisely yet fully, showing knowledge of the concepts of omnipotence and omniscience (if not of the terms themselves). He is also able to link the passage with comparable passages elsewhere in the Qur'an, and demonstrates some ability to explain how the symbolism in the passage expresses the central theme.

(ii) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ، الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ

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اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ، اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ

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- (ii) 1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgment. 5. You we 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. (*Sura* 1)

Answer 1

This passage is about Allah the gracious and merciful. The Qur'an tells us that he is the Master of this whole world.

Level: 1

The answer gives a basic mention of the main theme of the passage, but tends to reproduce the wording in the passage without independently showing knowledge of the meaning of the phrases that are used.

Answer 2

This tells us about Allah, who is alone, and is Lord of the whole world. Only him should we praise because he is the one who will judge us. We must follow the path he has given us when he sent the holy Prophet and the Qur'an.

Level 2

This answer easily fulfils the criteria for L2 by identifying God as the main theme of the passage, and saying a few things about his uniqueness and majesty. In its reference to the Qur'an and example of the Prophet as an explanation of how 'the path' is followed, it verges on L3. But it does not quite make it because it does not say explicitly how they are related.

Answer 3

This passage, the first Sura of the Holy Qur'an, tells us about Allah, who is Lord of everything in this world and the world to come. He gives us guidance, and if we follow this we will have Allah's blessing and gracefulness. Allah loves what he has made and is kind and compassionate to it.

Level: 3

This gives a full and confident account of the main theme of the passage, offering detail without anything irrelevant. It shows clear understanding of what the passage teaches about God's relationship with the created order.

Answer 4

This is the first Sura of the Holy Qur'an. It tells us about the most important theme of the Qur'an, which is tawhid, the belief that Allah is one. It tells us that Allah is our Lord and the Lord of everything else that exists, even the things we cannot see or know about. It also tells us that he will help us if we ask. He will lead us on the path of his obedience, which he tells us about in the holy Qur'an and in the Sunna of the holy Prophet. But he does not force us, and if we follow our own way we may go astray. Only he can help us because he has made us.

Level: 4

It is clear that this candidate understands the passage so well that she has been able to identify its main theme without hesitation. She gives a full account of the teachings in it about the relationship between God and creation, and is able to explain easily how God offers a way of living. She also gives hints of detecting references to human responsibility for straying from God. This is a mature answer that shows a mature and thoughtful mind.

When answering part (b) candidates are expected to show how each passage they select presents the themes they have already identified in part (a) in a particularly distinctive way. As with part (a), in marking part (b) it is important for examiners to read the answers to both passages the candidate has chosen together, even if they do not appear consecutively in the answer booklet. This will make it easier to gain an impression of the candidate's performance in this part as a whole, and to decide upon the overall level of response.

(i) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ 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 مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

- (i) 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. **(Sura 2. 255)**

Answer 1

Allah does not sleep, and he knows everything that happens in this world. He guards the world and his throne is over the world.

Level: 1

There is a basic statement here about the way in which the passage depicts the uniqueness of God. But the language is largely from the passage itself, and does not show much independent discernment.

Answer 2

This passage tells us that Allah never sleeps, and has a throne which means he is in control over all the whole world, this world and the world to come. This is why it is called Ayat al-kursi, which is the verse of the throne.

Level: 2

There are indications in this answer that the candidate knows the reference to the throne signifies the oneness and power of God. But the answer does not give enough detail to permit further judgement on this.

Answer 3

This passage tells how Allah does not need to sleep, unlike human beings. And it also mentions his throne, which tells of his greatness. He is powerful over the whole world, and he rules it from his throne. The passage at the beginning mentions the belief in Allah of Muslims that there is no other god but Allah. This is the first Pillar of Islam.

Level: 3

This answer leaves little doubt that the candidate sees the throne as central to the way in which this verse depicts the oneness and power of God. It also adds the detail of his not needing sleep, another point that indicates his uniqueness in this passage particularly. The comparison with the *shahada* shows the candidate is aware of similarities with other passages, and presumably differences from them.

Answer 4

This passage is one of the most important for telling us about tawhid. We humans all need sleep, but here the difference between God and us is made clear by his not needing to sleep. Also, he knows everything about us, all that is around us. Many verses in the Qur'an mention Allah's knowledge, but this verse tells how this knowledge is all around us. The most important thing about Allah here is his throne. This tells us he is a great king, ruling over the whole world. The Qur'an tells about the throne of Allah in some other places as well. There are many things in this passage that say about the difference between Allah and humans.

Level: 4

There is some padding in this answer, but it nevertheless makes key points about the significant features of the passage. It also shows awareness that the central feature of the throne is not unique to this passage, indicating wider study by the candidate. Altogether, there is maturity in the candidate's approach to this answer.

(ii) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ، الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ

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- (ii) 1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgment. 5. You we 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. (**Sura 1**)

Answer 1

This sura is the first sura of the holy Qur'an. It tells us we must follow the way of Allah. He is Lord of the worlds, and we must pray to him.

Level: 1

There is no indication here that the candidate has seen anything distinctive in the passage about the being of God or about his relationship with the world. Much of what she writes uses the wording of the translation, and she barely succeeds in reaching L1, doing so only by giving some hint that the *sirat al-mustaqim* is significant.

Answer 2

This sura tells us about Allah, who is Lord of the worlds, and Master of the Day of Judgement. He can help us in our life if we pray to him. He has given us guidance in the holy Prophet and the Qur'an.

Level: 2

Although this is a list largely in the language of the translation, the candidate has shown he can identify the distinctive points in the passage. He has not gone further than this, however, since he has not given any sign of recognizing the significance of these distinctive points.

Answer 3

This sura tells us that Allah is Lord of all the worlds. It shows us that his power and knowledge are not only for us but for everything he has created, this world and the next world, the world of jinn and of men. It says that Allah has given men a path. We must follow this path if we want to please Allah. If we do not we will be punished.

Level 3

This answer has picked out two key elements of the passage that show the power of God and his relationship with the creation. The candidate has gone some way in showing he knows their importance, though his language is rather close to the language of the translation. He has just managed to attain L3 by making the identifications he has.

Answer 4

The sirat al-mustaqim is the path which Allah asks us to follow. This tells us he wants us to obey him and love him by doing his will. It shows us he has created us and shows us mercy and compassion. We can follow the path of Allah by following the example of the holy Prophet. Another important thing that Allah tells us in this sura is that we can turn to him for help. Allah also tells us that we can seek refuge in him in Sura 114. He is the Lord of the worlds. This means he is above everything he has created, even things humans do not know about.

Level 4

There is a full explanation here of the straight path, and some suggestion that the candidate knows what it means in terms of a Muslim's daily life. Her comments on how a Muslim actually follows the path in practice indicate thorough understanding of this important element of the sura. The comparison with Sura 114 is also illuminating (even though this appears as passage (iii) in this question), and gives a strong suggestion that she knows what is significant about the portrayal of God here. She has identified the main distinctive elements of the passage, though she could have gone a little further in explaining why they are distinctive.

- 2 (a) Trace the main stages in the compilation of the Qur'an in the time of the caliphs Abu Bakr and 'Uthman.

[10]

Answer 1

The holy Qur'an was finished by the Prophet before his demise. Hazrat 'Uthman faced many difficulties. In one battle many huffaz were killed so Hazrat 'Umar said to make a copy of the Qur'an. Hazrat Abu Bakr did not agree at first but then agreed. He asked Zaid ibn Sabit to do this work. The Qur'an was kept by Hazrat Hafsa.

In the time of Hazrat 'Uthman many people read different things in the holy Qur'an, so he ordered a full copy to be made. Zaid was asked to do this, and he worked very hard, and some others helped him. He collected everything from all Muslims, and he made a complete copy. Hazrat 'Uthman burnt other copies of the Qur'an, and this copy we have until today.

Level: 1

This account reproduces most of the main details, and is a good example of a bare summary. But there is little additional material to give these details meaning or to show that the candidate knows the reason for the main stages in compilation.

Answer 2

In the time of the holy Prophet the Qur'an was written by different men who heard him recite it. In the time of Hazrat Abu Bakr it was kept in men's hearts. Many men who memorized the Qur'an were killed at the battle of Yamama, so Hazrat 'Umar suggested to Hazrat Abu Bakr to make a collection. Hazrat Abu Bakr was not sure, but then agreed. He asked Zayd Ibn Sabit to do this work. Zayd collected the Qur'an from pieces written and compared it with what people knew. This Qur'an was kept by Hazrat Hafsa, the widow of the holy Prophet.

In the time of Hazrat 'Uthman many different people with their languages read the Qur'an in different ways. Hazrat 'Uthman was afraid the Qur'an would be lost, so he asked Zayd ibn Sabit to make a full collection. Zayd and some senior Muslims did this difficult job,

and collected everything they could, and they tested each part to make sure it was from the Qur'an. Hazrat 'Uthman ordered the other copies to be burnt so that only the correct copy would be read. Muslims read this copy of Hazrat 'Uthman until today.

Level: 2

This answer is fuller than the one above, offering reasons why the two caliphs ordered the collections and giving more details. It is certainly above L1, though it is still something of a bare summary.

Answer 3

During the lifetime of the holy Prophet, the scribes took down the revelations when they came to him. They wrote on what they could find, including palm leaves and stones. After the Prophet's death the Qur'an remained like this, because men had memorized it in their hearts. The first Caliph, Hazrat Abu Bakr, faced many problems. One of these was the false prophets. He fought against them, and in a battle against Musaylima in Yamama many Huffaz were killed. Hazrat 'Umar was troubled, and said to Hazrat Abu Bakr that the Qur'an might be lost so a copy should be written down. Hazrat Abu Bakr did not agree because he followed what the Prophet did. But then Hazrat 'Umar persuaded him, and he asked Zayd Ibn Thabit to make a copy. Zayd worked very hard. He met with senior Muslims and took from them their copies of what they had. Finally he made a full collection. After Hazrat Abu Bakr's death this copy was given to Hafsa, the holy Prophet's widow. She kept it with her.

In the time of Hazrat 'Uthman the empire stretched very far, and people from many races and languages were in it. Hazrat 'Uthman was told that people who were not Arabs were reading the holy Qur'an in different ways, so he ordered a full collection to be made. He asked Zayd Ibn Thabit to do this, and he asked senior Muslims to help him. They collected all the authentic parts of the Qur'an and made sure they were correct. Zayd said this was a very difficult task, but he succeeded. He gave the copy to 'Uthman and it is what Muslims have today. Hazrat 'Uthman burnt all the other copies and sent this copy to the parts of the empire.

Level: 3

This is clearly much fuller than the L1 or L2 versions, giving important details of each stage, and generally showing understanding of why the collections had to be made. In particular, it ascribes motives to the two caliphs, and it gives some idea of the approach taken by Zayd Ibn Thabit.

Answer 4

The holy Prophet could not read or write. When revelations came to him by Hazrat Jibril the scribes wrote them down. They used bones of animals, leaves, pieces of pottery and any other things they could find. The Qur'an was complete by the holy Prophet's death, but it was not written down in one copy. The first caliph Hazrat Abu Bakr experienced many difficulties. One of the main difficulties was the false prophets. The worst of these was Musaylima. Hazrat Abu Bakr fought against him in the Garden of Blood at Yamama. In this battle many Muslims who memorized the Qur'an were killed, so Hazrat 'Umar suggested to Hazrat Abu Bakr to make a written collection of the Qur'an. He was worried that if more Huffaz were killed the Qur'an may be lost. Hazrat Abu Bakr did not want to do this, because the Prophet had not done it. But Hazrat 'Umar persuaded him, and so he asked Zayd Ibn Thabit, the Prophet's secretary, to do the work. Zayd worked very hard. He consulted all the senior Muslims and at last found all the parts of the Qur'an. The collection was made. It was given to Hazrat Hafsa, who had been married to the holy Prophet, and she kept it safe. It was known as mushaf Hafsa.

In the time of 'Uthman, the third caliph, the Muslim empire expanded very widely. Many people with different languages not Arabic became Muslim. Hazrat 'Uthman learnt that some of these people were reading the Qur'an differently from the Arabs. They were reciting the words in a different way. Hazrat 'Uthman thought the true Qur'an may be lost, so he ordered a true collection to be made. Zayd Ibn Thabit did this work with other senior Muslims. They collected all the true copies, and they ensured these contained only the words of the Prophet. They checked that they were written in the dialect of Quraish, because that was the holy Prophet's speech. After much work the collection was finished. Hazrat 'Uthman sent copies of this official Qur'an to parts of the empire and he ordered all other copies to be burnt.

Level: 4

This is clearly a full and comprehensive account. It still lacks some comments attributed to Zayd about the difficulty of the task assigned to him. But it nevertheless tells the story fully. It gives the links between the different stages (although it omits to say that the mushaf Hafsa were used by Zayd), and shows in a connected narrative how the 'Uthmanic version came into being.

3 (b) Explain the meaning of the title 'Seal of the Prophets'.

[4]

Answer 1

Almighty Allah sent Hazrat Mohammad to be the last prophet on this earth. He delivered to us the holy Qur'an which he completed. The Qur'an contains everything to guide Muslims in their life on this earth. The holy Prophet also gave his example for us to follow so that we can live good lives for Allah.

Level: 1

This answer is largely irrelevant. It makes one statement about the significance of the Prophet Muhammad at the beginning, but all that follows does not answer the question.

Answer 2

Our Prophet Muhammad came into the world at a very important time when the world needed a prophet. He was the last Prophet whom Allah had sent, and he completed the line of Allah's prophets that had begun with Hazrat Adam. He was the last in this line and there was no prophet after him because he completed the line.

Level: 2

There is a clear indication here that Muhammad was the last prophet, and some awareness that there was no need for any prophet after him. The answer is, however, very repetitive.

Answer 3

Hazrat Muhammad was sent by Allah to the whole world. He was the last of the prophets sent by Allah, and he completed the line of messengers that had started with Hazrat Adam. Hazrat Adam and the other prophets such as Hazrat Abraham and Hazrat Musa were sent to their own communities to teach them. But our prophet Hazrat Muhammad was sent to all the world.

Level: 3

This candidate clearly realizes the difference between Muhammad and other prophets, and brings out his universal relevance against their local relevance quite clearly. He also gives suggestive hints about knowing the names of individuals in the line of prophets.

Answer 4

Hazrat Muhammad is called the Seal of the Prophets in the holy Qur'an because he came at the end of the line of prophets sent from Allah and he completed this line. A seal is used on a letter to close it firmly. This is why our Prophet is called the seal of the prophets. Hazrat Muhammad came after Hazrat Adam, Hazrat Ibrahim, Hazrat Musa, Hazrat Isa and the other prophets. They were sent by Allah to their communities, but our Prophet Muhammad was sent to everyone in the earth. This is why he is called the Seal of the Prophets, because he ended the line of prophets and was for the whole earth.

Level: 4

This answer not only refers to the Prophet in relation to earlier prophets, some of whom it names, and explains clearly the difference between him and predecessors, but it also gives some explanation of the metaphorical nature of the title itself. It is a confident response to a question that requires careful thinking.

- 4 (a) Give examples from what the Prophet did and said that show his attitude towards **two** of the following: partners in marriage, friends, and enemies.

[10]

Answer 1

Hazrat Muhammad was the best man of all mankind. He treated other people in the best way and left the best example for us to follow. The men around him were all good friends of our Prophet, and he treated them with honour and in a good way. The best man after the Prophet was Hazrat Abu Bakr, and after the Prophet's sad demise Abu Bakr was chosen to be the leader of the community. He followed the example of the Prophet and the teachings of the holy Qur'an in all the things he did. After him the other caliphs were also good men who followed the example of the Prophet in all they did.

Our Prophet Muhammad faced many difficulties when he brought the holy Qur'an from Allah. His enemies did many things to stop him. One day his uncle came and told him please to stop his activity and that the Quraish promised he would have the most beautiful girl if he stopped. But the holy Prophet said, 'If they put the sun in my right hand and the moon in my left hand I cannot stop what Allah commands me to do.' This shows his attitude to his enemies.

Level: 1

This answer is largely irrelevant. Its discussion of the Prophet's attitude towards friends focuses on them rather than on him. And its discussion about his attitude to his enemies latches onto a well-known story the point of which it does not explore. The candidate has maybe not read the question properly, or paused to think about its implications. He has failed to give precise examples.

Answer 2

Prophet Muhammad had many faithful companions. He treated all of them with care and he loved them very much. When he performed hijra to Madina he made his companions go before him. And when they did not have anything in Madina he asked the Ansar and the Muhajirun to join together as brothers. He took Hazrat 'Ali as his own brother.

Hazrat Muhammad was very kind to his enemies. When the people of Taif sent him away and asked the ruffians to throw stones on him, an angel came to him and asked him if he wanted the mountain to fall on them. But Hazrat Muhammad said that he had been sent as a mercy for the worlds. When he entered Makka with his army he forgave all his enemies.

Level: 2

There are some clear examples here, though they are presented sketchily and without much comment. The candidate has evidently grasped the intention of the question and has made a concentrated attempt to provide relevant instances.

Answer 3

The holy Prophet had many wives, but he was very caring to each one of them. When he married a wife he would put her in an apartment of her own near the other wives. And he would divide his time equally between his wives, spending the same time in each of their apartments. This shows his fairness and it also shows that he treated his wives equally.

Hazrat Muhammad had many friends. His companions were all very good men, and he was very good to them. When his Companions faced bitter persecution in Makka he advised them to go to Abyssinia because the ruler there was a Christian and would accept them as friends. When he ruled in Madina he would always consult his friends about his decisions. This shows he respected them highly and also valued their advice very greatly.

Level: 3

This answer contains two clearly worked discussions of aspects of the Prophet's character and activities. The examples themselves are presented directly and intelligently, and there is some comment on their meaning and significance. The answer combines precise examples with more general remarks.

Answer 4

The holy Prophet said that the best of men is the one who is best to his wife. In his farewell sermon he advised his companions that they had rights over their wives and their wives had rights over them. In his life he put this into effect by the way he treated his own wives. When he was married to Hazrat Khadija he always consulted her on everything, and he took her advice for his decisions. And when he married other wives after her sad death he always spent time with them equally. This shows how fair he was to all his wives.

The holy Prophet was always fair and just towards his enemies. When he took prisoners after the battle of Badr he agreed to free them if they would teach the Muslims. He did not kill them. And when he captured Makka he declared that everyone who took refuge in Abu Sufyan's house or in their own house would not be harmed. This shows how fair he was even to men who had persecuted him and tried to kill him. But the Prophet was just as well, because when some Quraish refused to ask him to forgive them and refused to acknowledge him as prophet he ordered them to be executed. The justness of the Prophet has never been equalled.

Level: 4

This answer contains a good succession of Hadiths and stories from the Prophet's life, all illustrating his attitudes. There is nothing irrelevant here, and the response is clearly the outcome of wide knowledge and some thinking about the best instances to present for this question. Comment is brief, and one could have hoped for more. But what is included is to the point and related to the examples given.

5 (b) Explain why the death of Abu Talib threatened the Prophet's security in Makka.

[4]

Answer 1

Abu Talib cared for the holy Prophet after his grandfather 'Abd al-Muttalib died. He took him to his house and treated him like his own son. When the Quraish tried to stop the Prophet from preaching, he took the Prophet's side. He even suffered with the Prophet during the boycott. When he died the Prophet was very sad.

Level: 1

This response shows who Abu Talib was and says something about the way he remained loyal to the Prophet. But it does not answer the question.

Answer 2

When the Prophet's mother died he was cared for by his grandfather 'Abd al-Muttalib. But he died, and then his uncle Abu Talib took care of him. He brought him up like his own son, and when Hazrat Khadija wanted to marry the Prophet he gave his permission. He was always on the side of the Prophet, and protected him against the Quraish. When Quraish asked Abu Talib to persuade the Prophet to be silent the Prophet refused, but Abu Talib still stood by the Prophet. His death was a great blow to the Prophet. It came in the same year as the death of Hazrat Khadija. After this the Prophet had no advisers or protectors.

Level: 2

This response shows that the candidate clearly knows the facts about Abu Talib and that he acted as protector of the Prophet as well as guardian. But there is still no discussion of the significance of his death for the Prophet's personal security.

Answer 3

Abu Talib was the brother of the Prophet's father. He took care of the Prophet on the death of his grandfather 'Abd al-Muttalib. He protected the Prophet when he started to proclaim the revelations which almighty Allah revealed to him. When Quraish asked him to silence the Prophet he refused. He was head of the Prophet's clan and so he could protect him. The Prophet could preach in safety. When he died his protection was no longer there and so the Prophet was at the mercy of Quraish.

Level: 3

Here the candidate has clearly grasped the function of the clan system in Makka and has seen the importance of this to the Prophet's safety. He hints that he understands how Abu Talib's position gave him power to protect the Prophet, but he does not go into this in any detail.

Answer 4

The holy Prophet was brought up by Abu Talib from his boyhood. Hazrat Muhammad's mother died when he was 6 and he went to his grandfather 'Abd al-Muttalib. But then he died and Abu Talib took the Prophet to be his own son. He remained loyal to the Prophet throughout his life, and he loved him like his own child. When the Prophet began to receive revelations he did not become a Muslim, but he gave the Prophet freedom to teach Tawhid. The Quraish wanted the Prophet to stop, and they asked Abu Talib to make him stop, but he refused. Abu Talib was very powerful. He was the head of the clan of Hashim, the Prophet's clan, and he could ask the members of the clan to support anyone in it. This is why he could give the Prophet protection from all the difficulties put in his way by Quraish. This means that when he died in the ninth year of prophethood his protection was no longer there for the holy Prophet, and the Prophet was at risk of persecution from Quraish.

Level: 4

This response outlines the significance of the Makkan clan system clearly and fully. It gives a thoroughly worked out explanation of how the Prophet was protected under the system and why he would be exposed on his uncle's death. The candidate shows that he both has full factual knowledge of the relationship between the Prophet and Abu Talib, and full understanding of how this relationship functioned to enable the Prophet to work without severe molestation.

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