

**CANDIDATE** NAME

## UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS International General Certificate of Secondary Education

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Paper 1			Oct	tober/N	over	nber	2012
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Candidates answer on the Question Paper.

No Additional Materials are required.

## **READ THESE INSTRUCTIONS FIRST**

Write your Centre number, candidate number and name on all the work you hand in. Write in dark blue or black pen.

Do not use staples, paper clips, highlighters, glue or correction fluid.

DO NOT WRITE IN ANY BARCODES.

Answer Question 1, Question 2 and two other questions.

All answers must be in continuous prose.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [] at the end of each question or part question.

For Examiner's Use			
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- 1 Choose any **two** of the following passages from the Qur'an, and:
  - (a) briefly describe the main theme(s) in each passage
  - (b) briefly explain the importance of these themes in a Muslim's life today
    - ) وكذلك نُري إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لا أُحِبُّ الآفِلِينَ فَلَمَّا رَأَى الْقَمْرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَمْ يَهْدِنِي رَبِّي لأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِينَ فَلَمَّا رَأَى الْقَمْرَ بَازِغًا قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ فَلْمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَآ أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ لِلْمُشْرِكِينَ وَجَهْنَ وَجْهِيَ لِلْآذِي فَطْرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
  - (i) 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.' (Sura 6.75-79)
- (ii) إِذْ قَالَ اللّهُ يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدَتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً وَإِدْ عَلَمْتُكَ الْكِتَابَ وَالْحِكْمَةُ وَاللَّوْرَاةَ وَالإِنجِيلَ وَإِدْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْئَةِ الطَّيْرِ بإِدْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بإِدْنِي وَتُبْرِيءُ الأَكْمَةَ وَالأَبْرَصَ بإِدْنِي وَإِدْ تُخْرِجُ الْمَوتَى بإِدْنِي وَإِدْ كَفَقْتُ بَنِي اسْرَائِيلَ عَنْكَ إِدْ چِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سِحْرٌ مُّبِينٌ إِنْ عَنْكَ إِدْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سِحْرٌ مُّبِينٌ
  - (ii) 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.' (Sura 5.110)

وَالضُّدَ وَالضُّدَ وَالضُّدَ وَالضُّدَ مَا وَدَّعَا وَلَاآخِر وَالْمَارِدُ وَالْمَالِيْمِ وَالْمَارِدُ وَالْمَالِيْمِ وَالْمَارِدُ وَالْمِلْمُ وَالْمَارِدُ وَالْمَالِيْمِ الْمِلْمُ وَالْمَالِيْمِ وَالْمِلْمُ وَالْمِلْمُ وَالْمِلْمُ وَالْمِنْمُ وَالْمِلْمُ وَالْمِلْمُ وَالْمِلْمُ وَالْمُعِلِي وَالْمِلْمُ وَالْمُعِلِي وَالْمِلْمُ وَالْمِلْمُ وَالْمِلْمُ وَالْمِيْمُ وَالْمِلْمُ وَالْمُعِلِي وَالْمِلْمُ وَالْمُعِلِي وَالْمُعِيْمُ وَالْمُعِلِي مِلْمُ وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمِلْمُ وَالْمُعِلِي وَالْمِنْمُ وَالْمُعِلِي وَالْمِنْمُ وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِي وَالْمُعِلِ وَاللَّيْلِ إِذَا سَجَى مَا وَدَّعَكَ رَبُّكَ وَمَا قُلى وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولِي وَلْسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ألمْ يَجِدْكَ يَتِيمًا فَآوَى وَوَجَدَكَ ضَالًا فَهَدَى وَوَجَدَكَ عَائِلًا فَأَغْنَى فَأُمَّا الْيَتِيمَ فَلَا تَقْهَر ْ وَأُمًّا السَّائِلَ فَلَا تَنْهَر ْ وَأُمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّتْ

(iii)	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! (Sura 93)

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(a)	Write about the Prophet's different experiences of revelation, after the first rev	
(b)	Write about the Prophet's different experiences of revelation, after the first rev  Explain the significance of the Qur'an being revealed over a period of time. [4]	Oridge Con

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(a)	Describe <b>three</b> qualities of the Prophet Muhammad that make him a mohumankind.  How can Muslims put <b>one</b> of these qualities into practice?  [4]	8
(b)	How can Muslims put <b>one</b> of these qualities into practice? [4]	Tage
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a)	Write about the Prophet's relationship with the following figures: Aminah, Asa'adiah and Abu Talib.  What can these relationships teach Muslims today about family ties?  [4]
<b>o</b> )	What can these relationships teach Muslims today about family ties? [4]

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What can be learnt from Bilal's role in the Islamic community?

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