



Department of Examinations - Sri Lanka

G.C.E. (A/L) Examination - 2021(2022)

44 - Islam

Marking Scheme



This document has been prepared for the use of Marking Examiners. Some changes would be made according to the views presented at the Chief Examiners' meeting.

Amendments to be included

G. C. E (Advanced Level) Examination - 2021(2022)

44 - Islam

Marking Scheme

Structure of the Question paper and distribution of Marks.

This question paper consists of two parts Answer 05 questions selecting
02 questions from part I and 03 questions from part III

Part I

For 02 questions - $02 \times 20 = 40$ Marks

Part II

For 03 questions - $03 \times 20 = 60$ Marks

Total

For 05 questions - $40 + 60 = 100$ Marks

Awarding final mark

Paper I - 100 Marks

Paper II - 100 Marks

Final Mark = $200 \div 02 = 100$ Marks

Common Techniques of Marking Answer Scripts.

It is compulsory to adhere to the following standard method in marking answer scripts and entering marks into the mark sheets.

1. Use a red color ball point pen for marking. (Only Chief/Additional Chief Examiner may use a mauve color pen.)
2. Note down Examiner's Code Number and initials on the front page of each answer script.
3. Write off any numerals written wrong with a clear single line and authenticate the alterations with Examiner's initials.
4. Write down marks of each subsection in a \triangle and write the final marks of each question as a rational number in a \square with the question number. Use the column assigned for Examiners to write down marks.

Example: Question No. 03

(i)	✓	$\triangle \frac{4}{5}$
		
		
(ii)	✓	$\triangle \frac{3}{5}$
		
		
(iii)	✓	$\triangle \frac{3}{5}$
		
		

03

(i) $\frac{4}{5}$

+

(ii) $\frac{3}{5}$

+

(iii) $\frac{3}{5}$

=

$\frac{10}{15}$

MCQ answer scripts: (Template)

1. Marking templates for G.C.E.(A/L) and GIT examination will be provided by the Department of Examinations itself. Marking examiners bear the responsibility of using correctly prepared and certified templates.
2. Then, check the answer scripts carefully. If there are more than one or no answers Marked to a certain question write off the options with a line. Sometimes candidates may have erased an option marked previously and selected another option. In such occasions, if the erasure is not clear write off those options too.
3. Place the template on the answer script correctly. Mark the right answers with a '✓' and the wrong answers with a 'X' against the options column. Write down the number of correct answers inside the cage given under each column. Then, add those numbers and write the number of correct answers in the relevant cage.

Structured essay type and essay type answer scripts:

1. Cross off any pages left blank by candidates. Underline wrong or unsuitable answers. Show areas where marks can be offered with check marks.
2. Use the right margin of the overland paper to write down the marks.
3. Write down the marks given for each question against the question number in the relevant cage on the front page in two digits. Selection of questions should be in accordance with the instructions given in the question paper. Mark all answers and transfer the marks to the front page, and write off answers with lower marks if extra questions have been answered against instructions.
4. Add the total carefully and write in the relevant cage on the front page. Turn pages of answer script and add all the marks given for all answers again. Check whether that total tallies with the total marks written on the front page.

Preparation of Mark Sheets.

Except for the subjects with a single question paper, final marks of two papers will not be calculated within the evaluation board this time. Therefore, add separate mark sheets for each of the question paper. Write paper 01 marks in the paper 01 column of the mark sheet and write them in words too. Write paper II Marks in the paper II Column and write the relevant details.

සියලු ම හිමිකම් ඇවිරිණි / முழுப் பதிப்புரிமையுடையது / All Rights Reserved

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව
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Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka
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අධ්‍යයන පොදු සහතික පත්‍ර (උසස් පෙළ) විභාගය, 2021(2022)
கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2021 (2022)
General Certificate of Education (Adv. Level) Examination, 2021(2022)

ඉස්ලාම් I
இஸ்லாம் I
Islam I

44 E I

පැය දෙකයි
இரண்டு மணித்தியாலம்
Two hours

Instructions:

- * Answer **all** the questions.
- * Write your **Index Number** in the space provided in the answer sheet.
- * Instructions are given on the back of the answer sheet. Follow them carefully.
- * In each of the questions 1 to 50, pick one of the alternatives from (1), (2), (3), (4), (5) which is **correct** or **most appropriate** and mark your response on the answer sheet with **a cross** (×) in accordance with the instructions given in the back of the answer sheet.

1. Allah revealed scriptures for the guidance for mankind. Among them the Zabur scripture was revealed to the Nabi
(1) Isa (Al). (2) Musa (Al). (3) Ibrahim (Al).
(4) Nuh (Al). (5) Dawud (Al).
2. Al Quran was revealed to Nabi (Sal) in which century?
(1) 6th A.D (2) 7th A.D (3) 9th A.D
(4) 11th A.D (5) 12th A.D
3. "There cannot be any pious human being in the list who fears Allah until he gives up the fear to perform acts that are sinless" This Hadith of Prophet emphasise
(1) Tawakkul (2) Mahabbat (3) Rida
(4) Warau (5) Tawba
4. The lady Haleema who was the wet Nurse to Nabi (Sal) when he was an infant, belonged to
(1) Banu Hashim Tribe (2) Quda'a Tribe
(3) Banu Muththalif family (4) Sa'ad bin Bakr Tribe
(5) Family of Nabi (Sal)
5. "All human belong to Allah's family. Those who are most useful to the family are the most compassionate to Allah." This is,
(1) a Hadith of Nabi (Sal)
(2) a verse from Al Quran
(3) a statement of Ali (Rali)
(4) a teaching of Imam Malik (Rah)
(5) a statement of a contemporary scholar
6. Who presented the opinion "Islam was introduced in Sri Lanka during the rule of Umar (Rali)"?
(1) Ibn Batuta (2) Ibn Shahravar (3) Ptolemy
(4) Marshal Brumhal (5) Dr. Hameedulla
7. How the Hadith compilations of scholars during Thabieen period were called?
(1) Musannaf (2) Jaamiu (3) Musnad
(4) Kitaab (5) Sunan

8. According to the Islamic terminology same standard that was established previously is called
 (1) Istislah (2) Sharau Sabik (3) Kiyas Hafi
 (4) Istishab (5) Istihsan
9. The founder of the Tariqa 'Naqshabandiya' that was originated in Central Asia was
 (1) Seyyad Ahamad Sharif (Rah). (2) Kathi Muhammed (Rah).
 (3) Abdul Qadir Jeelani (Rah). (4) Haja Mueenuddeen (Rah).
 (5) Abu Hamid Al Gazzali (Rah).
10. The word 'Mahram Muabbad' means
 (1) those who are not allowed to marry permanently.
 (2) those who are not allowed to marry temporarily.
 (3) those who are not allowed to be a Wali in a marriage.
 (4) those who are permitted to marry permanently.
 (5) those who are permitted to inherit a share from a demised person.
11. The women who complained to Nabi (Sal) that the husband shows miserliness in spending to her was
 (1) Hansa. (2) Salma Bint Sakar.
 (3) Safiyya. (4) Ummu Jameel.
 (5) Hinda.
12. The meaning of the words 'Fardu' and 'Nafil' are consequently
 (1) Permitted, prohibited. (2) Preferable, disquested.
 (3) Can be followed, acceptable. (4) Permitted, encouraged.
 (5) Made compulsory, encouraged.
13. How the persons who collects and distributes Zakath is called?
 (1) Faqir (2) Miskin
 (3) Aamil (4) Muallafatul Qulub
 (5) Ibnu Sabeel
14. Those who **do not belong** to the shares of inheritance as 'Ashabul Furud' that is clearly defined in Al-Quran and Sunnah is
 (1) Husband (2) Wife (3) Son of son (4) Mother (5) Father
15. What is the country the Sahabi 'wahab Ibn Abi Habsa', the ambassoder of Nabi (Sal) visited before he landed in Sri Lanka?
 (1) Yeman (2) Sudan (3) Indonesia (4) China (5) Sumatra
16. Among the secondary Islamic sources the "Maslaha Mursala" is
 (1) unanimous decision. (2) protecting human wellbeing.
 (3) to viewing as good. (4) a tradition.
 (5) a comparative view.
17. In Islamic marriage the 'Wali' is
 (1) who conducts the marriage in Islamic way.
 (2) the witness of a marriage.
 (3) a Mahrami relative of Bride.
 (4) the person taking responsibility for the Bride.
 (5) person registering marriage.

18. 'Maktu' in Hadiths Science, the range of narrators
 (1) Hadiths that extended up to Tabieen.
 (2) Hadiths that extended up to Sahabi.
 (3) Available a person who had forgotten.
 (4) A person is dropped in the order.
 (5) Included a person who was blamed.
19. While each of the Mujtahids living in contemporary period reveal clearly their stance, they come to a unanimous decision is
 (1) Ijmau Sahaba. (2) Ijmau Sareeh. (3) Ijmau Murakkab.
 (4) Ijmau Aksariya. (5) Ijmau Sukuti.
20. In Quranic Sciences 'Muhkam' is
 (1) clear verses that states a specific meaning.
 (2) verses without clear meaning.
 (3) single characters appearing at the beginning of Quranic chapters.
 (4) verses related to Aqeeda.
 (5) the abrogated verses of Al Quran.
21. "You slap him in the same way the governor's son slapped you." The governor who is related to Umar (Rali)'s statement is
 (1) Amr Ibn Aas
 (2) Musa bin Nusair
 (3) Ukbat Ibnu Nafiu
 (4) Muad Ibnu Jabal
 (5) Abdulla Ibnu Umme Makdum
22. An act that should be refrained* from when conducting a marriage function in Islam is
 (1) publicizing the marriage by organizing a party by the husband.
 (2) wishing the marriage couple with a specific prayer.
 (3) handing over the Mahar already decided to the guardian of the bride.
 (4) displaying the bride with expensive dress and jewellery.
 (5) registering the marriage inviting a government marriage registrar.
23. "Al Amru Bil Mahroof wannahyu Anil Munkar" is
 (1) be friend with good people and rejecting bad people.
 (2) commanding good deeds, forbidding evil deeds.
 (3) guiding the family in Islamic way.
 (4) accepting all as brethren.
 (5) protecting good relationship among community.
24. Which **does not** include among obligations that a husband should fulfil?
 (1) Maintaining wife.
 (2) Protecting the wife.
 (3) To help to perform religious activities.
 (4) To feed the families of the wife continuously.
 (5) Handing over the Mahar obliged to her.
25. The scholar who research on the central tomb stone of Kalid Ibn Abi Bakaya who lived in 10th century and died in Sri Lanka
 (1) James Tennent (2) S. Paravithana
 (3) Professor Samuel Lee (4) Dr. Vasanthara Mohana
 (5) Dr. Shukri

26. What is the activity that was taken by Caliph Umar (Rali) to establish that "giving social rights of each individual is a responsibility of a government.?"

- (1) The distribution of Ghanimat goods known as 'Khumus' that are considered as share of government, among the poor people who could not actively participated in the war.
- (2) Paying the maintenance expense of a dhimmi elderly man from Baitulmal after removing his Jizya Tax.
- (3) Publicizing that the treasury is not only to store wealth but also to spend on deeds associated with social works.
- (4) Declaring that he would take the excessive wealth from the wealthy and distribute among poor.
- (5) Making aware that if the poor people happened to be in hunger or without clothing, it is the result of the irresponsibility of the rich people in fulfilling their obligations.

27. Consider the following.

- A - He who was born, lived and died in Madina.
- B - Compiled the book known as Al-Ummu.
- C - Who was famous as 'Imamul Madina'
- D - Majority of Muslims in Sri Lanka follow this persons' Madh'hab.
- E - The Statements he expressed in Bagdad are called as Qawlul Qadim.
- F - Compiled the book named 'Muatta'

Select only the option that contains statements related to Imam Maalik (Rah).

- | | | |
|-----------|-----------|-----------|
| (1) A B C | (2) A D E | (3) A C F |
| (4) B C D | (5) B C F | |

28. Consider the following.

- A - The sources of Islam were based on Wahi.
- B - The teachings of Nabi (Saf) is only owned by Arab community.
- C - Islam stresses life of asceticism.
- D - Islam is a flexible religion as well as non flexible religion.
- E - Islam is a religion that contains all spiritual and worldly functions.
- F - Human is considered as a high level of creation in Islam.

From the above which statements includes the specific features of Islam?

- | | | |
|-----------|-----------|-----------|
| (1) A B C | (2) A C D | (3) A D E |
| (4) B C D | (5) B E F | |

29. Consider the following.

- A - Islam has opened all the doors that leads to rightful earnings despite the earnings that would bring harm one way or the other
- B - Umar (Rali) has warned people who staying in the mosque and giving the responsibility to Allah in finding food for him.
- C - "The birds fly out with empty stomach in the morning and returns back with full stomach in the evening." This hadith insists that human should strive to find food.
- D - Islam does not encourage to earn by working on behalf of helping relatives and neighbours and to contribute for social activities.
- E - Islam rejects a person who has the ability to earn, awaiting Zakath without involving any earning activity.

Select the option that includes the importance of earnings in Islam

- | | | |
|------------------|-------------------|------------------|
| (1) A B only | (2) A B C only | (3) A B C D only |
| (4) A B C E only | (5) A B C D E all | |

30. Consider the following facts.

- A - Appearance of Nabi Isa (Alai)
- B - Appearance of Ya'juj and Ma'juj groups
- C - Rising of sun from west.
- D - Increasing ignorance.
- E - Prevalence of competition in building construction.

Select the option that contains only the major signs of world's end.

- (1) A B C
- (2) A B D
- (3) B D E
- (4) B A E
- (5) C B E

31. In Islamic history, before the Baitulmal was established in separate building it was

- (1) under the responsibility of Nabi (Sal).
- (2) under the observation of Caliphs.
- (3) located in the common place near the mosque.
- (4) under the responsibility of the governors.
- (5) under the safe with the persons appointed for Baitulmal.

32. The following are some of the statements related to legal sources.

- A - In order to make a judgement there should be more than one Mujtahids.
- B - All should reach to a consensus without considering region, colour or language.
- C - The decision of the majority of Mujtahids can be considered as judgement.
- D - Majority of Mujtahids agree on a decision while some can stand against.
- E - On the basis of comparison judgement on new problems are allowed.
- F - Taken as secondary source the ideas and the life of colleagues of Nabi (Sal).

From the above statements select that contains only Ijma.

- (1) A B C D
- (2) A B C E
- (3) A B C F
- (4) A C E F
- (5) B C D F

33. Who is the translator of Mahawamsa who states that the word "Yawana" indicates Greeks and later Arabs?

- (1) Dr. Sirima Kiribamuna
- (2) Kumari Jayawardane
- (3) Sir Thomas Arnold
- (4) Dr. Lorna Dewaraja
- (5) Wilhelm Geiger

34. Consider the following statements.

- A - When there is a controversy, respecting each other.
- B - Reaching mutual Justification to the sections that have controversy.
- C - Reaching consensus of matters related to Aqida to establish mutual understanding.
- D - Refraining from adamant stance of ideas.
- E - At the time of arguments developing the goodwill of other person.

Select the option that include the characteristics to be considered when there is a controversy.

- (1) A B C D
- (2) A B D E
- (3) A B C E
- (4) B C D E
- (5) C D E A

35. Consider the following statements.

- A - Some scholars in legal field recommend using Urf as legal source.
- B - It is Mu'tazila concept that human does not have freedom for act.
- C - Caliph Umar (Rali) was sent to Mecca during Hudaibiya convention in order to reach a peace deal.
- D - Muslims fought the war together with Sinhalese to drive away Portuguese.
- E - Islam was introduced to Sri Lanka by Arabs.

Select the option that contains only the correct statements from above,

- (1) A B C
- (2) A B D
- (3) A C D
- (4) A D E
- (5) B C E

- In each question from 36 to 40, the information given under X and Y are related to each other in some form. Select the option that matches the information in Y with those in X in correct order.

36.

X	Y
(i) Baiul Muajjal	A - Assigning Responsibility
(ii) Qardul Hasan	B - Brokering
(iii) Atta'meen	C - No interest beautiful loan
(iv) Wakaala	D - Postponed business transaction
(v) Samsara	E - Insurance
	F - Mortgaging

(1) A B C D E (2) A C D E F (3) B C D E F (4) D C E A B (5) D C F E B

37.

X	Y
(i) Imam Bukhari	A - H : 209
(ii) Imam Muslim	B - H : 215
(iii) Imam Tirmidhi	C - H : 201
(iv) Imam Abudawud	D - H : 204
(v) Imam Nasa'i	E - H : 194

(1) A B C D E (2) B C D A E (3) C D E B A (4) D E A B C (5) E D A C B

38.

X	Y
(i) Mu'tazilas	A - Followers of Imamat concept
(ii) Khawarijs	B - No relationship between Eman and amal
(iii) Shias	C - People left from Ali (Rali)'s group
(iv) Murjias	D - Everything happens according to Qada Qadr
(v) Jabariyyas	E - Al Quran was created by Allah

(1) A B C D E (2) A C D B F (3) B E A D C (4) D C F A B (5) E C A B D

39.

X	Y
(i) Maqasid	A - Rules of Law
(ii) Qawa'id Fiqhiyya	B - Objectives
(iii) Hajiyyat	C - Luxurious level
(iv) Thahsiniyyat	D - Essential situation
(v) Laruriyyat	E - Level of requirement

(1) A B C D E (2) A C B D E (3) A D C E B (4) B A E C D (5) B C D E A

40.

X	Y
(i) Salaat	A - Becoming a member of world Muslim community.
(ii) Zakat	B - Creation of a situation that respects the rights of neighbours.
(iii) Fasting	C - Feeling of responsibility, punctuality and being active.
(iv) Hajj	D - Deviation from miserliness and increasing generosity.
(v) Huququl Ibad	E - Development of a mentality to participate in others difficulties.

(1) A B C D E

(2) A C B D E

(3) B C A D E

(4) C D E A B

(5) C B D E A

41. In Islamic inheritance the people called "Dhul Arham" are

- (1) close family relatives of the dead person.
- (2) matrimonial relations to dead person.
- (3) relatives of the dead person who fed from one wet nurse.
- (4) those who receive shares after separation of the shares of owners
- (5) third party inheritance of the particular wealth.

42. The reason that was **not** contributed to the problems encountered in the field of Hadiths at the beginning of Tabieen is

- (1) the improper activities of rulers who were successor of Khulafaur Rashidun.
- (2) giving up the efforts taken to protect Hadiths by Khulafaur Rashidun.
- (3) shortage of literate people.
- (4) delay in compiling Hadiths up to one century.
- (5) weak condition that existed in giving judgements on rational basis.

43. 'Mahabbatur Rasool' Indicates

- (1) Allah's messenger.
- (2) a role model to mankind.
- (3) loving to Nabi (Sal).
- (4) suitable person to follow by human.
- (5) reciting more Salawat for Nabi (Sal).

44. To which of the following the priority that should be given when utilize the wealth of a dead person?

- (1) Fulfilling the Wasiyyat.
- (2) Distributing the wealth among the inheritance.
- (3) Organizing the activities of funeral.
- (4) Make charities on behalf of the dead person.
- (5) Solving the loans of the dead person.

45. "There are four things that are lucky. Decent wife, large house, good neighbour..." What is the fourth factor mentioned in this hadith of Nabi (Sal)?

- (1) Decent children
- (2) Good vehicle
- (3) Income generating work
- (4) Good friend
- (5) Islamic environment

- In the questions from 46 to 50, two types of statements are given. For each pair of statements given in relation to each question, select the most suitable option from (1), (2), (3), (4) and (5) given below and mark its **number** in the answer sheet.

Option No.	First statement	Second statement
(1)	correct	correct
(2)	incorrect	correct
(3)	correct	incorrect
(4)	incorrect	incorrect
(5)	correct	correct and explain the first statement further

	First Statement	Second Statement
46.	Dheens revealed to all of the Rasools were same but the laws were different.	Imam Abul Hassan Al Ash'ary (Rah) contributed to keep the Islamic Aqeeda protected in its pure form.
47.	Al Quran is the pure words of Allah.	The content, grammar, examples and literature are beyond human capabilities.
48.	Hijri 5th century is identified as the goldern era of the field of Fiqh.	Hadiths are not needed to understand Al-Quran.
49.	Ijtihad can take place in Aqeeda, Ibada, Hudud and Kaffara.	Ijthiad is essential to find solutions for new problems.
50.	Sunnah should be taken as a source where Al-Quran has no evidence to give religious judgements.	Iman Abu Hanifa (Rah) did not take Qiyas or Istihsan as base for law making.

* * *

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව
இலங்கைப் பரீட்சைத் திணைக்களம்

අ.පො.ස.(උ.පෙළ) විභාගය/க.பொ.த. (உயர் தர)ப் பரீட்சை- 2021(2022)

නව නිර්දේශය/ புதிய பாடத்திட்டம்

විෂය අංකය
பாட இலக்கம்

44

විෂය
பாடம்

Islam

ලකුණු දීමේ පටිපාටිය/புள்ளி வழங்கும் திட்டம்

I පත්‍රය/பத்திரம் I

ප්‍රශ්න අංකය வினா இல.	පිළිතුරු අංකය விடை இல.	ප්‍රශ්න අංකය வினா இல.	පිළිතුරු අංකය விடை இல.	ප්‍රශ්න අංකය வினா இல.	පිළිතුරු අංකය விடை இல.	ප්‍රශ්න අංකය வினா இல.	පිළිතුරු අංකය விடை இல.	ප්‍රශ්න අංකය வினா இல.	පිළිතුරු අංකය விடை இல.
01.	5	11.	5	21.	1	31.	3	41.	5
02.	2	12.	5	22.	4	32.	1	42.	3
03.	4	13.	3	23.	2	33.	5	43.	3
04.	4	14.	3	24.	4	34.	2	44.	3
05.	1	15.	4	25.	3	35.	4	45.	2
06.	2	16.	2	26.	2	36.	4	46.	1
07.	3	17.	4	27.	3	37.	5	47.	5
08.	4	18.	1	28.	3	38.	5	48.	4
09.	2	19.	2	29.	4	39.	4	49.	2
10.	1	20.	1	30.	1	40.	4	50.	3

විශේෂ උපදෙස්/விசேட அறிவுறுத்தல் :

එක් පිළිතුරකට/ஒரு சரியான விடைக்கு 01 ලකුණ/01 புள்ளி வீதம்

මුළු ලකුණු/மொத்தப் புள்ளிகள் 1× 50= 500

සියලු ම හිමිකම් ඇවිරිණි / முழுப் பதிப்புரிமையுடையது / All Rights Reserved

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව
இலங்கைப் பரீட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம் இலங்கைப் பரීட்சைத் திணைக்களம்
Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka Department of Examinations, Sri Lanka

අධ්‍යයන පොදු සහතික පත්‍ර (උසස් පෙළ) විභාගය, 2021(2022)
கல்விப் பொதுத் தராதரப் பத்திர (உயர் தரப் பரீட்சை, 2021 (2022)
General Certificate of Education (Adv. Level) Examination, 2021 (2022)

ඉස්ලාම් II
இஸ்லாம் II
Islam II

44 E II

පැය තුනයි
மூன்று மணித்தியாலம்
Three hours

අමතර කියවීමේ කාලය - මිනිත්තු 10 යි
மேலதிக வாசிப்பு நேரம் - 10 நிமிடங்கள்
Additional Reading Time - 10 minutes

Use additional reading time to go through the question paper, select the questions you will answer and decide which of them you will prioritise.

Instructions:

* Answer five questions selecting two from Part I and three from Part II.

Part I

- (i) What is 'Qiyas'? (02 marks)

(ii) Mention the **four** Rukuns of Qiyas and explain them briefly with examples. (04 marks)

(iii) Write the types of Qiyas and explain **two** of them with examples. (06 marks)

(iv) Explain in detail **four** uses of Qiyas. (08 marks)
- (i) What is the meaning of 'Talaq'? (02 marks)

(ii) Explain **both** divisions, Talaq-Rajaiy and Bayin. (04 marks)

(iii) Define 'Iddah' and name **two** types of them and describe. (06 marks)

(iv) Explain in detail **four** objectives of Iddah. (08 marks)
- (i) Define Islamic Banking System. (02 marks)

(ii) Explain briefly **four** fundamentals of Islamic Banking System. (04 marks)

(iii) Mention **four** Islamic moral values related to Muamalat and explain **two** of them. (06 marks)

(iv) Identify and describe **four** activities carried out by the Caliphs in relation to the administration of Baithul Mal. (08 marks)

Part II

- (i) Explain the importance of social life of Islam. (10 marks)

(ii) Out of the special characteristics of Islamic social setting, describe equality and brotherhood. (10 marks)
- (i) Identify and explain **five** human rights taught in Islam. (10 marks)

(ii) Describe the roles of Masjid in guiding the life of a Muslim. (10 marks)
- (i) Explain the importance of Ijtihad in Islam with evidences from Al Quran and Sunnah. (10 marks)

(ii) State in brief the life of Imam Ahmad Ibnu Hanbal (Rah) and describe the role he played in the development of the field of Fiqh. (10 marks)

7. (i) Explain with examples, the friendly relationships maintained by Sinhala kings with Muslims in the history of Sri Lanka. (10 marks)
- (ii) Examine the relationship of the followings in the history of Sri Lankan Muslims.
1. Manthai Harbour
 2. Ibn Batuta
- (10 marks)
8. Write short notes about the followings.
- (i) The evidences for the existence of life hereafter (05 marks)
 - (ii) The Heavenly life in Islam (05 marks)
 - (iii) Preparation for Marriage in Islam (05 marks)
 - (iv) Arabs-Sri Lanka relationships (05 marks)

* * *

PART – I

Q.No 01

- (i) What is Qiyas? (2 Marks)
- (ii) Mention the four Rukuns of Qiyas and explain them briefly with example. (4 Marks)
- (iii) Write the types of Qiyas and explain two of them with examples. (6 Marks)
- (iv) Explain in detail four uses of Qiyas (8 Marks)

(i) What is Qiyas?

- **QIYAS (Literal meaning):** - Measuring /Comparing /Equation / Evaluation /Balancing.
- **QIYAS (In Islamic view/definition):** - Giving solution for a certain issue in which the law is not clear, comparing it with a similar issue which is clearly stated previously in the Islamic law

(Totally 2 Marks= (1Mark for each 1+1=2)

(ii) Mention the four RUKUNs of QIYAS and explain them briefly with the examples.

1. AL-ASL
2. AL- FARAU'
3. AL- ILLATH
4. AL-HUKM

ARKANUL QIYAS:

1. **AL-ASL:** This the basic subject of the issue. /a primary issue which is already known/previous occurrence/the original case.
The (basic) matter which is clearly stated by AL-QURAN, SUNNAH or IJMA.
Example: Alcohol.
2. **AL-FARAU':** The Parable of the law/the new issue/novel issue
The new problem which should be solved. There are two conditions for this.
Example: Whisky (similar examples)

3. **AL-ILLATH:** Generality / General factor

A common issue or similarity found in both main aspects of QIYAS.

Example: Addiction/drug/intoxication

4. **AL-HUKM:** the judgement/the ruling/solution

A verdict of AL-ASL will be given to AL-FARAU'.

Example: In view of the fact that it is HARAM to drink alcohol, whisky is also considered as HARAM because the intoxication in alcohol is also found in "whisky".

(2 Marks if the four RUKUNs are mentioned and 2 Marks if they are explained with examples, 2+2= 4 points)

(iii) **Write the types of Qiyas and explain two of them with examples.**

- Qiyas can be categorized into three parts based on the value of the ILLATH.

1. **QIYAS AL-AA'LA**

2. **QIYAS AL- MUSAWI**

3. **QIYAS AL- ADNA**

1. **QIYAS AL-AA'LA** (qiyas which is superior)

the ILLATH in FARAU' weighs more than the ILLATH in ASL.

Example: Al-Quran says, "you should not say the word of "Pooh" or "shit" (An expression of disrespect) to parents." If so, beating them is considered as much more disgraceful.

2. **QIYAS AL- MUSAWI** (qiyas in par)

It means that value of general character found in ASL and FARAU' is equal.

Example: Al- hadith says to wash the vessel which is licked by a dog seven times, thus, same rule applies for a vessel which is licked by a pig(it should be washed seven times).

3. **QIYAS AL- ADNA** (qiyas which is weak)

It means that the quality of the general character found in FARAU' is lower than the quality of the general character found in ASL.

Example: Alcohol- Smoking

(2 points if all three types of QIYAS are mentioned, 2points if any two types out of them are explained, totally 2+4=6 points)

(iv) Explain in detail four uses of QIYAS.

- Contributes to the development of Islamic jurisprudence.
- Helps to solve the problems which are newly aroused.
- Confirms the fact that solutions can be found for any problem that arise at all times.
- Paves way to maintain the sustainability of Islam.

(Marks if 4 such uses are mentioned and 4 Marks if four of them are explained, 4x2=8 marks)

Q.No 02

- (i) What is the meaning of “*Thalaq*” (2 Marks)
- (ii) Explain both divisions, *Talaq Rajaiy* and *Talaq Bayin* (4 Marks)
- (iii) Define “*Iddah*” and name two types of them and describe. (6 Marks)
- (iv) Explain in detail four objectives of “*Iddah*”. (8 Marks)

(i). What is the meaning of “Thalaq”

The Literal meaning of Thalaq is acquittal/ divorce/ releasing/ freedom.

Detailed Meaning (Islamic view): it refers to the divorcing rights granted to husbands.

(1 mark for the literal meaning and another mark for the detailed meaning.
Totally 2 marks.)

(ii) Explain both divisions, *Talaq Rajaiy* and *Talaq Bayin*.**1. *Talaq Rajaiy*: (Revocable Divorce)**

- A thalaq which can be rejoined.
- When thalaq is pronounced once or twice properly, the couple have the right to rejoin and live together **before** the iddah period of the 2nd thalaq is completed. There is no new terms or conditions for reconciliation.

2. *Talaq Bayin*: (Irrevocable Divorce)

- It has two sections.

- 1. *Bayin Sughra* (Minor degree):** It refers to the situation in which the third thalaq is not said, yet the Iddha period is over, here it is allowed for the couple to re-join and live together after pronouncing a new Nikah agreement.

- 2. Bayin Kubra (Major Degree):** It is the major separation where all three Thalaq is being pronounced completely.

If the couple wishes to live together thereafter, the Holy Quran guides them clearly.

After the iddha period is over, the wife has to marry another man and live together with him and then she should be divorced by him or after the demise of the present husband, the woman can live together with the previously divorced husband by a new marriage agreement on completing the Iddah period.

(If explained as stated above 04 marks)

- (iii) **Define “Iddah” and name two types of them and describe.**

Introduction:

- The term idda is derived from the root word “adda” which means counting or calculating.
- This refers to the duration in which a wife is prevented from remarrying, after her husband’s demise, due to the death or separation of the husband, under certain regulations.
Type of “Idha” is decided based on the women who are entitled to observe idda.

1. For a woman whose husband has passed away:

04 months and 10 days.

“The wives of those who are made to die and leave them behind, should keep themselves in waiting for four months and ten days” (Sura Bakarah: 234)

2. Iddah of divorced women

Iddah for menstruation women: Iddah period is 3 periods of purity/kur’u between menstrual cycles.

“Divorced women must wait three monthly cycles, before they can remarry”

(Sura Bakarah: 228)

for the women who has not got their monthly cycles yet or for them whose monthly cycles have stopped:

The iddha period for the is three months “As for your women past the age of menstruation, in case you do not know, their waiting period is three months, and those who have not menstruated as well.” (aththlaq :4)

3. Iddah for pregnant women

For pregnant women who loose their husband or are divorced ,their Idda period is until the baby is delivered.

And for those who are pregnant, their term is until they give birth. And whoever fears Allah He will make for him of his matter ease. (Thalaq -04)

(If two types are mentioned 2 marks if two are explained 2 marks, totally 2 x 2 =4 Marks)

(iv) Explain in detail, four objectives of “Iddah”.

1. Fulfills the order of Allah
2. It is an opportunity to recover from the distress.
3. The period to confirm any pregnancies caused by the deceased or divorced husband.
4. Defines the period to observe grievance of late husband.
5. It is an opportunity to take firm decision about remarriage.
6. If it is Thalaq Rajaiy it becomes an opportunity to re-join and resettle with the same partner together by understanding the mistakes and by forgiving.
7. To safeguard all types of rights of child (Ex: inheritance, heir, Mahrami- Ajnami)

(If four reasons are given as said above 4 x 1 =4 marks and if all four are explained 4x2=8)

Q.No 03.

- (i) Define Islamic Banking System (02 Marks)**
- (ii) Explain briefly four fundamentals of Islamic Banking System (04 Marks)**
- (iii) Mention four Islamic values related to Muamalat and explain two of them (06 Marks)**
- (iv) Identify and describe four activities carried out by the Caliphs in relation to the administration of Bait al Maal (08 marks)**

(i) Define Islamic Banking System

Islamic Banking System is a system that simplifies the giving and purchasing activities among people without interest while preserving the Islamic Economic Regulations.

(02 Marks for definition)

(ii) Explain briefly four fundamentals of Islamic Banking System

1. Refrain completely from Interest based actions.
2. Emphasize the opinion that not only money but the hard work, toil, trust and integrity are also considered important when making money.
3. Connecting the Social development with Economic development.
4. Simplify wealthy (financial) transactions.

5. Increase the production and confirm (stabilization) it.
6. Grow and confirm the capital.
7. Lead to an Islamic based coexistence and mutual co-operation and, assist in sharing resources equally and justifiably.
8. Lead towards Social Unity and economic development.
9. Introduce employment sectors and investment endeavours with accordance to sharia law.
10. Form operations and activities of banking accordance to Islamic Shariah.

(If any four such as basics are written $\frac{1}{2} \times 4 = 2$ Marks,

If any four of them are described $1 \times 4 = 4$ Marks)

(iii) **Mention four Islamic values related to Muamalat and explain two of them.**

- Being truthful(talking the truth)
- Integrity
- Maintenance of An Naseeha
- Honesty and Justice
- Generosity
- Maintaining the rights of others
- Unrestricted charity

1) Being truthful (talking the truth) :

Prophet Muhammad (PBUH) said “At-Thajiru As-Sathook”

Abu Sa’id reported: The Prophet, peace and blessings be upon him, said, “**The honest and trustworthy merchant will be with the prophets, righteous and the martyrs in the day of judgement.**” (Source: Sunan al-Tirmidhī 1209)

2) Integrity

The believers are also ‘those who are true to their trust and covenants;

(Surah Al-Mu’minun: 8)

3) Maintenance of An Naseeha

The Prophet (ﷺ) said, “The deen (religion) is naseehah (advice, sincerity).” We said, “For whom?” He (ﷺ) said, “For Allah, His Messengers, His books, and for the leaders of the Muslim community.” [Muslim]

4. Honesty and Justice

“Give full measure and full weight in all fairness”- Surah Al-An ‘am : 152)

5. Generosity

Allah blesses a servant who acts with generosity. He will act generously even while selling buying or requested as a right.

6. Maintaining the rights of others:

“Any one among you shall not do transactions against your brother. You shall not engage in marriage proposals against your brother “(Buhari, Muslim)

7. Unrestricted charity

Oh Traders! Surely trade (business) includes false promises and trespassing, thus give charity to purify (yourselves) from them. (Abu Dawood)

(2 marks if four facts are written, if two are explained 2 X 2 = 04 Marks,

Totally 06 Marks)

(iv) Identify and describe four activities carried out by the Caliphs in relation to the administration of Bait al Maal.

- “Baith al Maal” is the government treasury of an Islamic country.
- The name “Baith al Maal” was introduced during the period of Umar Raliyallahu Anhu.

The actions carried out by Khalifas regarding the maintenance of “Baith al Maal”

Umar (Rali):

- Separate buildings were established to function as baithul maal.
- It was ordered to spend all the money collected in every specific year within that particular year itself.
- When Ammaar bin Yasir (Rali) was appointed as the governor of Kufa, Abdullah ibnu Masooth (Rali) was appointed as an advisor and administrator for him with relevant to Baith al Maal activities.

Ali (Rali):

- Kalifa Ali (rali) ordered to spend a week's credit within that particular week itself. (Abul Abbas an Naasiri).
- Fiqh scholars were appointed in order to guide on which amount should be distributed for what purposes out of the "Baith al Maal" treasury.

(If four such features are written 1 x 4 = 04 Marks,

if four features are mentioned and explained 2 X 4 = 08 Marks)

PART – II**Q. No 04.**

(i) Explain the importance of social life in Islam (10 Marks)

(ii) Out of special characteristics of Islamic Social setting, describe equality and brotherhood (10 Marks)

(i) Explain the importance of social life in Islam

- Sociologists call him a social animal.
- Man is honoured as Allah's representative according to Islam.
"He has taught him speech (and intelligence)." (Ar-Rahman: 4)
The above verse mentions that Allah has created speech as a medium of communication for man to live with the society in co-orporation.
- Man has several needs similar to all that of other creations.
- In today's world man's needs are innumerable as he is Allah's representative and also interlectual yet he can never take care of all those needs on his own.
- Despite his physical needs such as hunger, thirst, sexual needs or psychological needs such as love, protection and compassion, or community needs such as medicine, education, transportation and agriculture, he needs to keep in touch with others.
- The cultures and civilizations that have emerged in this world existed by human beings who live together.
- The biography of prophet (pbuh) emphasizes the importance of social life.

- It can be stated that the individual formation was established during the period of Makkah and the social formation was established during the period of Madinah.
- Many important aspects took place within the background of social formation during the life of Medina.
- Equality between individuals, excellent leadership, unity among the people and the territory where they can act independently were the positive factors for social formation.
- The social system which was established by Prophet Mohammed (pbuh) was well planned. He rooted a social system in which crimes were minimized and rules were just and fair. This can be observed in the first Aqaba agreement which was made during the meeting with Madinates in Makkah.
- Following this, Mus'ab ibnu Umair (Rali) was sent to Medina in a preaching mission as the messenger of Prophet Muhammad (pbuh). Thus he was able to know the real situation there and was able to observe the physical affairs of Madinah.
- During the second Aqaba agreement the acceptance of the leadership of Prophet Muhammad (pbuh) and his protection was assured.
- Finally, When the Prophet Muhammad (pbuh) emigrated to Medina, the construction of Masjidun Nabavi paved the way for the establishment of the community there.
- Not only that, but also Prophet Muhammad (pbuh) worked with the community to implement his idea of community formation which was his aspire, and shaped it. He spent 10 years to build up the community. This also highlights the importance of social life.
- It is normal for various mistakes and shortcomings to take place as human beings in life, Thus opportunities exist to correct such mistakes via social life.
- It can be observed that, how individuals provided excellent leadership qualities during the difficult situation which was experienced after the death of Prophet Muhammad (pbuh).

(If 05 similar points are explained 5 X 2 = 10 Marks)

(ii) **Out of special characteristics of Islamic Social setting, describe equality and brotherhood**

- The term word ‘**Musawa**’ is used in Arabic for equality.
- “Avoiding the notion that one is similar to the other, It should be considered that everyone is equal in the sight of Allah.” Dr. Hamutha Abthul Athee
- Al Qur’an and As Sunnah state the concept of equality in Islam very clearly.
- Islam considers the entire mankind as the children of the same mother and father despite the differences in a man being different for a number of reasons.
 “O mankind, indeed we have created you from male and female “(Al Qur’an 49: 13)
- Islam looks over humanity in individuals. It gives priority to human needs, human nature and the problems of mankind. Islam does not use language, colour, country, race, ethnicity, region or caste as criteria for standardizing and categorizing human beings.
- Islam does not accept people to divide by colour, race, language and region etc or see each other as enemies. Prophet Muhammad (PBUH) emphasized the concept of equality in his great speech of Arafah during Hajjathul Vida.
 "Oh mankind! your Lord is one! your forefather is one, all of you are the offsprings of Adam.
 Adam was created by sand. Get to know! An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a White has no superiority over a Black nor a Black has any superiority over a White except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly." (Muslim)
- When Abudar (rali) referred to Bilal (rali) as “the son of the Black” prophet Mohammed (pbuh) stated as the quality of Jahiliyyah has not yet gone.
- The situation was reached that Suhaib from Rome, Salman from Persia, Bilal from Abisenia and Arabs from Arabia were sitting in similar, equal places under the social formation which was established for 23 years by Prophet Muhammad (pbuh) .
- Equality emphasized in Islam is practiced daily, weekly and yearly in the life of a Muslim.
 For example: Prayer (Salah), Hajj Pilgrimage.
- Equality in justice was best achieved in Islamic history. Verdict was given for the caliph and the citizen in in the same Islamic court simultaneously.

- The Prophet Muhammad (pbuh) contributed in the construction of Masjid un Nabavi by carrying stone and sand. Prophet Muhammad (pbuh) applied equality in practice.

Brotherhood

- The Brotherhood in Islam is based on policy.

Allah's Messenger (ﷺ) said, "A Muslim is a brother of another Muslim, he will not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfil his needs; whoever reaches his (Muslim) brother out of a discomfort, Allah will release him out of his discomforts of the Day of Resurrection, and whoever shields a Muslim ('s faults), Allah will shield him on the Day of Resurrection. " (Sahih al-Bukhari 2442)

- The Prophet Muhammad (PBUH) mentioned brotherhood with relation to Iman (Faith).

The Prophet Muhammad (PBUH) said

You will not enter Paradise until you (truly) believe, and you will not (truly) believe until you love one another. (Sahih Muslim Volume 01 No 194)

- The Islamic community is built on brotherhood. That is why the Prophet Muhammad (PBUH) established a brotherly relationship among his comrades when he went to Madinah.
- Prophet Muhammad (PBUH) emphasized the six duties that a Muslim should perform towards the other Muslim in order to foster brotherhood.
- Zakat, Sadaqa and Hibbath were also introduced as ways to foster brotherhood.
- Islam enjoins Iman with brotherhood, and if anything happens which might tarnish brotherhood, Islam orders to settle it.

“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.” (Al Qur’an 49: 10)

- Abu Ayyoob Al-Ansaari (رضي الله عنه) reported that the Prophet, sallallaahu ‘alayhi wa Sallam, said, "It is not lawful for a Muslim to abandon his (Muslim) brother beyond three nights [Al-Bukhari and Muslim]
- Islam advises to love a Mu'min. “one among you will not be a true believer as long as he wishes what he wishes for himself for the other”(muslim)
- Friendship should be for the sake of Allah the almighty not for worldly purposes. “Have friendship for the sake of Allah and have hatred in the sake of Allah” (Ahmed)

(If 05 points are explained including both the headings 5 X 2 = 10 Marks)

Q.No 05

(i) Identify and explain five of the human rights taught in Islam. (10 Marks)

(ii) Describe the role of the Masjid in guiding the life of a Muslim. (10 Marks)

(i) Identify and explain five of the human rights taught in Islam.

1. Right to live:

“And do not kill your children for fear of poverty” (17:31)

And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. (6:151)

Denying the right to live is the next greatest sin after shirk.

2. Right to protect life and possession:

Whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. (5:32)

Accordingly to safeguarding from acts which leads to death such as diseases, injury, hunger, starvation, drowning etc is included in this.

3. Right to preserve chastity:

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way”. (17:32)

The Prophet (PBUH) emphasized in his “Hajj al-Vida” sermon that chastity should be protected for everyone.

4. Right to acquire the basic standard of living:

“And from their properties was [given] the right of the [needy] petitioner and the deprived.” (51:19)

A person has the right to ask for his basic necessities of life such as food, clothing, shelter, medicine and education. When no one helps, it is the regime leader’s duty to do so.

5. Right towards equality:

“O mankind, indeed we have created you from a male and female and made you races and tribes that you may know one another.” (49:13)

No Arab is superior to any Ajami. No Ajami is superior to any Arab. All are the people of Adam. Adam was created from dust. (Baihaki)

6. Individual right:

‘I will argue against three men in the hereafter. One among them is he who enslaves people and sells them and eats with that money’. (Buhari)

Islam gives a person the right to protect himself from being punished for a crime which was not committed by him.

“And no bearer of burdens will bear the burden of another.” (6:164)

7. Right to seek justice:

Believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do. (5:8)

8. The Right to preserve human dignity: Believers,^[19] let not a group (of men) scoff at another group, it may well be that the latter (at whom they scoff) are better than they;^[20] nor let a group of women scoff at another group, it may well be that the latter are better than they.^[20] And do not taunt one another,^[21] nor revile one another by nicknames.^[22] It is an evil thing to gain notoriety for ungodliness after belief.^[23] Those who do not repent are indeed the wrong-doers.(49:11)

9. The right to preserve the honour of a person:

“Oh you, who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of repentance and Merciful.” (49:12)

10. Freedom of expression:

[And they are] those who, if we give them authority in the land, establish prayer and give zakat and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters. (22:41)

11. Right to worship:

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. (2:256)

12. Right to voice out against tyranny:

A citizen has the right to voice out against a tyrannical ruler. Islam gives the right to speak out against the rule of the oppressed and downtrodden when anarchy and injustice continue.

“Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.” (4:148)

“Presenting the truth before an unjust ruler is the highest of charitable struggles” (Hadith)

13. Right to participate in political affairs:

“Their affairs are based on consultation among them” (42:38)

(5X2= 10 Marks if 5 points are explained in relation to the above rights)

(ii) Describe the role of the Masjid in guiding the life of a Muslim.

- Masjid creates personalities who are guided in ways of spirituality, education, economy, health, culture and morals in the Society.
- Masjid regulates the moral life of a believer through weekly, annual, and special sermons.
- A Muslim is trained in time management by answering the call of the mosque.
- The behaviour of the village Muslims is monitored through the trustees of mosques and they are corrected when mistakes are committed.
- Mosque is one of the main causes in strengthening the faith of a Muslim.
“If you see a man who has made it a practice to go to Masjid regularly, then bear witness that he has faith” (Tirmidhi).
- The mosque encourages a Muslim towards paradise.
On that day when there will be no shade, seven groups will receive the shadow of Allah’s Arsh one of them is those who had close ties with the masjid. (Bukhari)
- Provides leadership training and strengthens human beings.
In the time of the Prophet (PBUH), the Masjid was seen as a place for the physical and mental training of the Prophet’s Companions.
- The sermons that take place in the mosque make way for a Muslim to develop an attitude that wipes out the misery of others. (Problem-solving)
- The Masjid lays the foundation for personal development by educating children from an early age through Quran madrassas which are conducted through Masjids.
- As the Masjid is seen as a place of communication between Allah and Human beings, Masjid supports one to live interactively with Allah.
- Some collective activities which are organized by mosques (Zakat, Ulhiyya, Zakat al-Fitr) stimulate an attitude in a Muslim to live in unity with other Muslims.
- Poverty eradication activities (Zakat) carried out by the Masjids help to relieve man from evil behaviours such as theft and exploitation.
In conclusion, masjids act as a centre in seeing into the needs of a person’s spiritual and materialistic needs and assisting man into living as a complete man.

(5 x2 = 10 Marks if 5 comments like these are written descriptively)

Q.No 06

(i). Explain the importance of ijtiḥad in Islam with the evidences from the Qur'an and Sunnah. (10 Marks)

(ii). State in brief the life of Imam Ahmed Ibn Hanbal (Rah) and describe the role he played in the development in the development of Fiqh. (10 Marks)

(i). Explain the importance of ijtiḥad in Islam with evidence from the Qur'an and Sunnah.

The following points are taken into consideration when analysing the needs of ijtiḥad in the present day.

1. Ijtiḥad is essential to distinguish and identify the legitimate verses of Al-Qur'an and the Sunnah.
2. Ijtiḥad is important in today's modern world to solve issues that do not have a straightforward answer in Al-Qur'an, Hadith or ijma.
3. It is necessary to know the appropriate verses to differentiate the rules from the legal verses.
4. It helps to choose the most appropriate verses that are relevant to numerous opinions.
5. Ijtiḥad is necessary to understand the perspective of Islam on new challenges which arise from time to time, by the development of human thinking ,and, by the development of religious, social, political, and economical issues.
6. Ijtiḥad is necessary to make reforms that the modern Muslim community seeks for.
7. Ijtiḥad is necessary to solve problems that arise in accordance with the development of modern science and social changes which should be presented through ijtiḥad. (Example: Test tube baby)
8. What is halal and What is Haram is explained in Islam. Ijtiḥad is necessary to obtain clarification on things that do not fall within either the of the above categories.
9. Ijtiḥad is necessary for the survival of Islam in today's world.
10. Ijtiḥad is required to tackle the challenges that Muslim minorities face in their daily lives.

Evidences from the Qur'an in this regard:

- “And when they hear news of security or fear, they publicize it. Had they referred it to the Messenger or their authorities, those with sound judgment among them, they would have validated it. Had it not been for Allah's grace and mercy, you would have followed Satan except for a few.” (Al-Quran 04:83)
- “Who respond to their Lord, establish prayer, conduct their affairs by **mutual consultation**, and donate from what We have provided for them;” (Al-Quran 42:38)

Evidence from Sunnah in this regard:

“If the legal scholar, does Ijtihad and the right decision is obtained, he will receive two rewards. If his decision is wrong, then he will receive one reward.” (Buhari)

“My society will not be united in evil acts” (Thirmathi)

“The principle of Ijtihad by jurists is considered to have roots in a Hadith, in a discussion between the Prophet and Muadh Ibn Jab(rali) a qadi, on his way to Yaman as judge,

The Prophet asked him how he would decide matters coming up before him. “I will judge matters according to the Qur'an”, said Muadh.”If the Book of God contains nothing to guide me, I will act on the precedents of the Prophet of God, and if it is not in that either, then I will make a personal effort [Ijtihad] and judge according to that”. The Prophet is said to have been most pleased with the reply.”

(If five such points are explained with Qur'an and Hadith evidence

2 x 5 = 10 Marks)

(ii). Briefly explain the biography of Imam Ahmed Ibn Hanbal (Rah) and explain his contributions to the development of Fiqh.

- Full Name: Abu Abdullah Ahmed Ibn Muhammad Hanbal
- Born: Hijri 164, He died in Baghdad in 241.
- During his lifetime, Tafseer, Hadith, Fiqh, Language, and Arabic Literature were advanced.
- He learned the Fiqh by way of Ahlul Rayi and Ahlul Hadith.

- Teachers: Ibrahim Ibn Sa'd, Imam Yusuf, Hashim bin Basheer, Imam Shafie, Sufyan bin Uyaina, Yahya al-Khaththam.
- He was persecuted by khalifa ma'moon because he refused to accept the concepts Muhadazila. Hence, the Imam was called 'Imamul Mumthahan' (the most tested Imam).

His contribution to Fiqh:

- He was a mujtahid and a faaqih simultaneously.
- He followed the approaches of previous Islamic scholars in the field of Fiqh
- His Sources of Islamic Law: Al-Qur'an, Sunnah, Ijma of Sahabas, opinions of Sahabah and Qiyas.
- Abdul Wahhab Alvarrak tates as follows: "I have never seen anyone like Ahmed Ibn Hanbal. He was asked sixty thousand legal issues. He replied for all of them as "Haddasana" (Told us) "Akhbarana" (informed us)
- It is said that Imam has explained a large number of legal issues which is about sixty thousand.
- Thousands of people from all parts of the world approached him and obtained legal solutions for large number of issues.
- Fiqh (legal judgments) of the Imam were based on hadith and the opinions and messages of pure Islamic scholars.
- His ideas were published through the efforts of Abu Bakr al-Kalam, a student of the Imam.
- His thoughts were compiled by his two of his sons Salih and Abdullah. They are also called as Masa'il Salih and Musnath.
- Kitabus Sunan is a book authored by Imam Ahmed.
- The thoughts of the Imam was developed as Hanbali Madhab.

(If explained 5 points from biography and 5 points from Fiqh Contribution,

5 x 2 = 10 Marks)

Q.No 07

(i). Explain with examples, the friendly relationships maintained by Sinhala kings with Muslims in the history of Sri Lanka . (10 Marks)

(ii). Examine the relationship of the followings in history of Sri Lankan Muslims.

1. Manthai harbour

2. Ibn Batuta

(10 Marks)

(i). Explain with examples, the friendly relationships maintained by Sinhala kings with Muslims in the history of Sri Lanka.

- Healthy relationship and contacts with kings:
- The kings had a friendly relationship with the Muslims.
- The Muslims were engaged export, import trade with the consent of the kings.
- The participation of Muslims in Administration activities of the Sinhala kings.
- During the reign of King Keerthi Sri Rajasinghe (1747-1782 A.D.), Sheikh Alim served as 'Madike Padde Nileme'. His grandson Sheikh Abdul Qader continued that post after him
- During the reign of King Keerthi Sri Rajasinghe, "Sheikh Muhammad Mudali" was known by the surname "Vaiththiya Tilaka Raja Karuna Gopala Muthaliar.", who served as the 'Behatke Muhandram Nilame' and the Royal Physician.
- Muslims also served as ambassadors of kings.

In 1283 A.D. the Sri Lankan king sent a delegation to Egypt, headed by Abu Usman.

- The Muslims took part in the royal council of the kings.
- Al-Idrisi, a historian, states that Muslims have held the position of ministers, advisors and other representatives in the royal regimen of Sinhala kings.
- The crowning of the first king of Polonnaruwa Kingdom namely Vijayabahu was arranged by Periya Thambi Maraikayar who was a Muslim.
- The service of Muslims in the king's military forces.

- During the reign of Rajasinghe II (1635-1687 A.D.), Muslims were members of the Kandyan forces; Sri Wickrama Rajasinghe (1798-1815 A.D.), the last king of Kandy, is known to have about 850 Muslims in his army.
- During Vijayabahu IV (1270 A.D.), there is a history of 'Tahoor', a Muslim army commander, who controlled the military revolution and defended the country.
- Muslims were very important people in the councils of the Sinhala kings.
- They were allowed to serve as Madapalli servants at the king's food preparing site in the royal palace known as Madapalli. Many Muslims were appointed from Mawilmada as madapalli servants, this shows the trust of the kings in the Muslim community.
- Meanwhile, Muslims were also involved in washing and cleaning activities of the restrooms.
- Muslims took part in protests to protect Sri Lanka's Sovereignty and the Sinhala regimes.
- When Mayadunna took charge of Sitawak, the Muslims joined the king in protests; In these struggles, two brave commanders, A.M. Wapicchi Maraikkar and Kunjali Maraikkar, were killed and their heads were handed over to the Portuguese army commander.

(If five such points are written and explained would be given 5 x 2 = 10 Marks)

(ii). **Examine the relationship of the followings in history of Sri Lankan Muslims.**

Manthai harbour

- It was located in the present Mannar District of the Northern Province in Sri Lanka.
- The port was a commercial passage in the route between east and west.
- Mantai was a major port city during the Anuradhapura reign in the 7th century A.D.
- This is an important port in the Silk route of the Red Sea, Persian Gulf, East Africa and the Middle East Countries.
- The port Mantai is mentioned in Mahawamsam and Thebawamsam.

- It is an important port in the history of archaeology to provide clues to the early existence of Muslims.
- Dr. Shukri states that the archaeological surveys, the found Persian coins and inscriptions in that area are evidences of the existence of the Arab settlements.
- Excavations in and around mantai have been carried out. Potteries from the Middle East between the 8th and 11th centuries and potteries from China illustrate the roles played by Arab countries and China in the maritime trade.
- The fact that the bodies found during the excavations here resembled the Muslim burial system is evidence of ancient Muslim settlements. (Identified with Takbir tied towards Qibla direction)

Ibn Baduada

- He is a foreign explorer from Morocco.
- It could be seen in his travel records that he visited Sri Lanka in 1344 A.D
- His historical Notes provide evidence that Muslims not only lived in coastal regions but also in internal regions of Sri Lanka during the 14th century.
- He visited Adam's Peak via Chilaw, Kurunegala, Gampala, and he returned to Puttalam via Ratnapura, Devundara, Galle and Colombo.
- He mentions about many of the Muslim Leaders in the Society, he met on this route and about the Mosques and settlements around them in his travel records.
- He mentions further that he attended the banquet at the house of Nakootha Ibrahim, the captain of the ship in Galle.
- He mentions theMasjid which was built in Kurunegala and prayers were being offered in it.
- He also mentioned that Sheikh Seerasi guided people who went to Adam's peak with the help of his children.
- Hence, his visit testifies to the history of ancient Muslims in Sri Lanka.

(If five such points are explained would be given 1 x 5 = 5 Marks)

Q.No

8) Write short notes about the followings.

- | | |
|--|-------------|
| (i) The evidences for the existence of life hereafter. | (05 points) |
| (ii) The heavenly life in Islam | (05 points) |
| (iii) Preparation for marriage in Islam | (05 points) |
| (iv) Arabs-Sri Lankan relationships | (05 points) |

(i) The evidences for the existence of life hereafter.

- When the Prophet (peace and blessings of Allah be upon him) told them about the belief in the Hereafter, those who thought it was impossible mocked the Prophet. They Asked questions which were insulting and irrational. The Qur'an answered them logically.

And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?" (36:77-83)

And [now] he [argues about us, and] thinks of us in terms of comparison, and is oblivious of how he himself was created! [And so] he says, "Who could give life to bones that have crumbled to dust?" (36:77-83)

- And yet they say: "There is nothing beyond our life in this world. We die as we come to life, and nothing but time destroys us." But of this they have no knowledge whatever: they do nothing but guess. (45:24).
- That it was so easy for Allah, who created the world in the first place, to create it a second time, without any precedent. And "He it is who creates [all life] in the first instance, and then brings it forth anew: and most easy is this for Him, since His is the essence of all that is most sublime in the heavens and on earth, and He alone is almighty, truly wise." (30:27-28)
- The Qur'an answered the unbelievers' mocking questions "as to when the day of judgement would come" as follows,

The knowledge of it is with Allah, of course - but most people do not know it. They will ask the Prophet about the Last Hour: 'When will it come to pass?' Say: 'Verily, knowledge thereof rests with my sustainer alone. None but He will reveal it in its time. Heavily will it weigh on the heavens and the earth; [and] it will not

fall upon you otherwise than of a sudden.' They will ask thee - as if thou couldst gain insight into this [mystery] by dint of persistent inquiry! Say: 'Knowledge thereof rests with my sustainer alone; but [of this] most people are unaware.' (79: 42-46) (7:187)

- There have been a number resurrections of the dead throughout the history. Including the incident hitting the dead man of the flesh of the of a slaughtered cow.
- Intelligence (rational thinking) bring forward various logical proofs to prove the occurrence of the day of judgement.
 - The general rule is that if there is beginning, there will be an end.
 - Allah, the creator, has the power to destroy as well.
 - Science agrees that everything is perishable.

(I x 5 = 5 Marks if five such sources are specified)

(ii) Paradise life in Islam

- Paradise is the ultimate goal of a Muslim's worldly life.
- Paradise is re
- It is prepared for the people who have attained divine satisfaction beyond the benefits of worldly life.

And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful of Allah. (3:133)

- Prophet (sal) says, that Allah says "I have prepared luxuries which no eyes was viewed, no ears have heard and no heart has felt for my righteous servants". (Buhari)
- There are many gates in Paradise.
 - There are 8 gates in Paradise. There is a gate called "Rayyan" and no one but the ones who fast will enter it. (Buhari)
- **Receptionists of Paradise:**
 - And those who were mindful of their Lord will be led to Paradise in 'successive' groups. When they arrive at its 'already' open gates, its keepers will say, "Peace be upon you! You have done well, so come in, to stay forever (39:73)
- **Soil of Paradise:**
 - "I was made to enter Paradise. I saw the pearl necklaces there. Its soil was (fragrant) musk" (Buhari)

- **Palaces of Paradise:**
 - waits for all that they have done; and it is they who shall dwell secure in the mansions [of paradise] (34:37).
- **Tree of Paradise:**
 - There is a tree in Paradise, and the one who travels in its shadow even will not be able to pass through it even in hundred years." (Buhari)
- **Foods of Paradise:**
 - "And with fruit of any kind that they may choose" (56: 20-21)
- **Rivers:**
 - It is mentioned in the hadiths that River of milk, River of Honey and River of vine are found in heaven
- **Utensils:**
 - [And there] they will be waited upon with trays and goblets of gold; and there will be found all that the souls might desire, and [all that] the eyes might delight in. And therein shall you abide, [O you who believe:] (43:71), (76: 15-16)
- **Clothing:**
 - There will be two types of silk clothings, the Sundus and the Istabrak ((45:51-53),(18:31)
- **Spouse:**
 - Hurul eins will be available as companions. "Thus, shall it be. And we shall pair them with companions pure, most beautiful of eye." (44:54)
- **Family:**
 - "And in heaven is [the source of] your sustenance [on earth] and [of] all that you are promised [for your life after death]" (51:22).
- **Divine Vision:**
 - "You will see your Lord as you see this moon without congestion." (Buhari)

(1 x 5 = 5 points if five such concepts are mentioned)

(iii) Pre-marital preparation in Islam

Pre-preparation is the first stage of marriage.

- **Selecting of a partner:**

- Ensure that the husband or wife is an ajnabee (who is permitted to marry)
- The Qur'an explains the Ajnabi and the Mahramis
- "A Woman will be married for four reasons. Her wealth, beauty, family background and religious consciousness. Choose a woman who is religious. You will be blessed "(Buhari, Muslim)
- I warn you about the greenery that grows on the mound of garbage "- (Tarakutni)

- **Sighting the girl**

- "If any of you are proposing to marry a woman, let him see her in order to persuade himself to marry her" Jabir (Rali)

- **Getting consent of the bride and groom:**

- Once A virgin came to Prophet(pbuh) and said complained that her father has gave her in marriage to his nephew while she didn't agree. The Messenger of Allah (sal)allowed the woman take her personal decision. Then she said, "I accept what my father did. Yet I wanted the women understand that fathers have no authority over this matter (Ibnu Majah)
- The virgin should be asked for permission. She will be silent is her permission. (Muslim)

- **Matching/suitability (Al-Kuf):**

- In Marriage, even if it is not necessary, it is considered as an important factor in leading a happy life.
- The Prophet (peace and blessings of Allaah be upon him) married Zainab (radhi), a free woman, to Zaid (radhi), who was a freed from slave. There were problems in their lives. And the marriage ended in divorce.
- It is best to look for compatibility in many areas, such as religion, age, family status, educational status, policy, and height.

(I x 5 = 5 points if five such sources are specified)

(iv) Arab-Sri Lankan relations.

- The Geographical location of Sri Lanka was the main cause which created the Sri Lankan-Arab relationship as Sri Lanka was located in the East-West marine trade route.
- The goods needed by Arab traders were available here. Such as Precious gemstones, Ivory, elephant tusks, Cinnamon, Cloves, Nutmeg and other spices which were available in the country and from the Pre-Christian times.
- Availability freshwater facilities, facilities to halt and repair ships.
- The Arabs stayed in Sri Lanka until the seasonal/periodical winds become favourable during the voyage.
- port facilities found in Sri Lanka.
- Kings of Sri Lanka supported the Arabs because the natives did not engage in foreign trade.
- The Arabs arrived in Sri Lanka Before Christ to visit Mount Adam's peak.
- The hospitality and the comfortable environment provided by the citizens for trade.
- Arabs marrying the native women.
- Support provided by the Arabs via noble qualities and virtues such as honesty and trust.
- Evidences found about the arrival of Arabs to the country even before Christ.
- The Mahavamsa mentions that during the period of King Pandukabaya (BC 437-367) the capital of Anuradhapura had a separate area for the "Yonas", which refers to the Arab merchants – (mentions Wilhelm Kaiker and Ananda Guruge)

- The houses of the Arabs in Anuradhapura were constructed beautifully (states the Chinese traveller Fashien) who visited Sri Lanka.
- Yemeni Arabs settled in Sri Lanka. The arrival of Arab traders took place even before the Aryans arrived to Ceylon (Wilhelm Kaiker)
- In AD 4th century India, the Arabs lived in large numbers in the areas of Kayalpattanam, Lower Coastal area and Kallikottai. They also lived in large numbers in Sri Lanka during the same period. (Thomas Arnold-The preachings of Islam)
- Arab traders lived mostly on the Malabar Coasts and in Sri Lanka, where their dominance was overwhelming. Arab settlements were located in Sri Lanka before the beginning of the Christian year (Author Pliny)
- The Arabs have been citizens of Sri Lanka for over 2000 years similar ancient people like the ancient tribes.
- Ships departing from the Arabian Peninsula arrived in Ceylon in the 3rd (BC) and 4th (BC) centuries. Sirama Kiribamune
- “Teturu Oya, was called as the Sona river or the river of the Arabs since Sonal or Arab tribes live north shore of Teturu Oya. Sona River means Sonagar River”- Historian J.R Chinnathambi mentions in the book ‘Ceylon in ptomay’s Geography’.
- All this shows that the Arabs had been in contact with Sri Lanka even before the introduction of Islam in the Arab world to this date and have settled here.

(1x5 = 5 marks if five such details are mentioned)

