

**MARK SCHEME for the October/November 2015 series**

**2056 ISLAMIC RELIGION AND CULTURE**

**2056/12**

Paper 1, maximum raw mark 100

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1 (a) Describe the structure of the tribal system in pre-Islamic Arabia. [10]

- Arabs formed tribes and clans (family group within the tribe) on basis of blood and kinship [1]
- nomadic **Bedouin** Arabs lived in tribal groups, constantly at war with each other over scarce resources of food, fodder and tough living conditions [1]
- few **settled** communities such as in Mecca, Yathrib and Taif relied on trade and religion [1]
- city dwellers still maintained their tribal links [1]
- over time a tribal chivalric **code** of honour evolved called *muruwwah* [1]
- this gave **meaning** to their lives: meant courage, standing against injustice, patience, endurance, hospitality and generosity above all [1 mark for any 2]
- the chief (*shaykh*) was selected by a **council** of elders who chose the best person for the position, regardless of parentage or privilege; not inherited [1]
- the **shaykh** was ultimate authority; he protected the tribe [1]
- he was the judge in disputes; distributed possessions and goods equally; also took care of the weaker members of the tribe [1]
- each member was fully **protected**; only the *shaykh*/tribe could ensure personal survival in difficult times (no room for individualism) [1]
- patriotism was strictly tribal; everything was subordinate to the interest of the **group** [1]
- **poets** sang glories of the tribe not of the gods [1]
- each tribe had to avenge the death of a single member, hence feuds went on for **generations**; constant cycle of violence [1]
- balance of power depended on tribal raids to capture camels, cattle or goods; **turnover** of wealth and fortune was part of tribal existence [1]

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(b) What positive aspects of their earlier lives did the Arabs retain after they became Muslim? [10]

- they retained their awareness of a Supreme God/Creator: Allah: Muhammad (pbuh) corrected their monotheism; this became part of the Muslim creed [1]
- the four months when fighting was forbidden (Muharram, Rajab, Dhu'l Qadah and Dhu'l Hijjah) were retained; peace in these months facilitated trade [1]
- they retained the sacred area around Mecca where violence was forbidden [1]
- tawaf around the Ka'aba was retained but corrected, more reverent and appropriate dress [1]
- Islam incorporated the best qualities of *muruwah* such as **chivalry** (personal courage and fighting skills) extended to include all Muslims rather than just the tribe [1]
- loyalty to the Sheik was reflected in loyalty and recognition of the Prophet (pbuh) as leader [1]
- the concept of **loyalty** was strong but became universal loyalties to Allah and to the Prophet (pbuh) and the community of Muslims (*ummah*) [1]
- they retained their **dignity**, human worth and honour (*karamah*); pre-Islam Arabs were willing to risk their lives in defence of this virtue [1]
- hospitality and generosity was translated into giving Zakat, one of the Five Pillars [1]
- carrying on the **tradition of freedom** that the Arabs grew up with, people were free to ask the Prophet (pbuh) about anything (story of the blind man, Sura 80:1–12); also in the *majlis-e-shura* where anyone could voice their opinion even if they disagreed [1]
- Arabs were used to tribal **egalitarianism** in the selection of a *shaykh* when the best person was chosen; this equality was retained by the early Muslims e.g. the choice of Caliphs [1]
- the Arabs had an **oral culture** whereby they remembered their genealogy and long poems by heart; poems now praised Allah [1]
- the strong tradition of memorisation and recitation helped in memorising the Qur'an [1]

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2 (a) Relate what you know about (i) the Prophet's grandfather Abd al Muttalib and (ii) his mother Aminah. [5 × 2]

(i)

- Abd al Muttalib was the custodian of the Ka'aba, chief of the Banu Hashim [1]
- he loved his grandson dearly, and named him 'Muhammad' when he was born [1]
- carried him to the Ka'aba and predicted the baby would grow up to be a man of 'great rank' [1]
- when Muhammad (pbuh) was six his mother died and Abd al Muttalib became his guardian (as his father had died a few months before he was born) [1]
- the relationship was very close; during clan gatherings Muhammad (pbuh) sat nearer his grandfather than any of his own sons [1]
- before he died Abd al Muttalib delegated the guardianship to his son Abu Talib, Muhammad's uncle [1]

(ii)

- Aminah gave birth to Muhammad (pbuh) on 12<sup>th</sup> Rabi al Awwal a few months after her husband Abdallah had died [1]
- following tradition she gave up her baby to be nursed by Halima (of the Banu Sa'd tribe) to be brought up in the desert [1]
- Muhammad (pbuh) aged five/six was returned to his mother having grown strong in the clean desert air and speaking the pure Arabic dialect of the Banu Sa'd [1]
- barely a year later Aminah took her son to Yathrib to visit the grave of his father and meet his other relations [1]
- on their way back his mother was taken ill and died at Abwa [1]
- Muhammad (pbuh) would weep even in later life when he recalled his loss [1]

(b) What made the Meccans give Muhammad (pbuh) the titles of the Truthful (*al-Sadiq*) and the Trustworthy (*al-Amin*)? [10]

- being an orphan himself Muhammad (pbuh) was always **sympathetic** towards the distressed and the deprived in Meccan society [1]
- the Fijar War during his early years made him aware of human suffering and the unjust side of human nature; this greatly influenced him towards being **peaceful** [1]
- the Alliance of the Virtuous (Hilf al Fudul) was made which supported and protected a person to whom injustice had been done; Muhammad (pbuh) took part in this as it appealed to his **caring** and thoughtful nature [1]
- the loss of his mother followed by the death of his grandfather had made him aware of the importance of **family ties** [1]
- his years in the desert taught him **how little** people really needed to survive, despite what he saw all around him in Mecca he was content with a frugal way of life [1]
- he never took part in any frivolities of pagan Meccan society and so was recognised by everyone as being **different** to others of his age [1]
- in his early years he had acquired some experience of handling business (because of his uncle Abu Talib) and treated business partners with complete **honesty** [1]
- his reputation as an upright man was well known far and wide; people left belongings with him when they journeyed outside Mecca as they **trusted** him [1]
- he was a person who always honoured his word and kept his promises [1]
- during his employment by Khadijah his **truthfulness** was observed by her servant Maisarah which led to Khadijah's proposal of marriage [1]
- he was already known as *al-Amin* when he happened to come to the Ka'aba during the final stages of repairing after a flood (CE 605); as arbiter; everyone agreed to abide by his decision because they **respected** him [1]

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3 (a) Why did some early Muslims migrate to Abyssinia, and what happened there? [10]

- As persecution from the Meccans increased; Prophet (pbuh) **suggested** Muslims should seek asylum in Abyssinia [1]
- where they would be safe/welcome... 'where there is a king under whom no injustice is done... ' [1]
- **first** migration (CE 615) ten or eleven men and women including Uthman and his wife Ruqayyah (the Prophet's daughter) they returned after three months on hearing (false) rumours that the Meccans had become Muslim [1]
- **second** larger migration led by Jafar ibn Abi Talib; began living peacefully in Abyssinia [1]
- the Quraish sent a **delegation** to the ruler, the Negus (Najashi), bearing valuable gifts [1]
- they said the Muslims had **deserted** the religion of their people (worshipping the gods in the Ka'aba) but brought a religion of their own; therefore he should send them back [1]
- the Negus wanted to hear what the Muslims had to say for themselves; so **Jafar ibn Abi Talib** spoke on their behalf [1]
- '...being a people of ignorance, worshipping idols...doing evil...Allah sent us a **messenger**... whose sincerity and honesty were known to us...to worship the One True God... many accepted his message, became Muslim, then Quraish began their persecution...so we left Mecca...' [1]
- the Negus asked to hear the teachings of Islam; Jafar ibn Abi Talib recited **Sura Maryam** (19) about the birth of Jesus (Isa AS) which moved him greatly [1]
- the Negus said 'This discourse and the Bible are two brands of the same lamp' [1]
- Meccans were **furious** and suggested he ask the Muslims about Jesus (Isa AS); Jafar ibn Abi Talib said 'We will say what our Prophet (pbuh) has told us that Jesus is the servant of Allah and His Spirit and Word...' [1]
- the Negus said 'Go in peace...in my land you will be secure' He refused to send them back [1]

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(b) Explain the importance of migration (*hijrah*) for the early Muslims and the Prophet (pbuh). [10]

- Muslims had to leave Mecca to **break away** from their tormentors; many were their own relatives within the clans; it was an unbearable situation [1]
- the **physical migration** was difficult enough: leaving their city, family members and their roots; everything that was familiar to them [1]
- **spiritual migration/exile** was for Islam and considered a **privilege**; they would have to remain faithful to Islam's teaching despite a change of place [1]
- Muslims had to be open to other cultures, new customs recognising diversity while remaining faithful to Allah; it was a **trial of intelligence** [1]
- *hijrah* makes clear **division** in the story of the Prophet (pbuh) and Muslims: from living in a state of helplessness in Mecca to live their lives according to Islam in Medina [1]
- the Prophet's *hijrah* to Medina was an **irrevocable step**; considered as an act of worship '... those who leave their homes in the cause of Allah...We will give a goodly home...' Qur'an (16:41) [1]
- the Prophet's *hijrah* meant complete trust **in** and **dependence on** Allah [1]
- Muslims **united** as one *ummah* at one centre, united in faith and the institution of brotherhood (the *muhajireen* and *ansar*); great spirit of cooperation among them [1]
- Prophet (pbuh) had been invited to Medina, became undisputed governor from first day; was able to lay **foundations** of a new society [1]
- Suras revealed in Medina gave **rules for the Muslim community**, and for the Prophet (pbuh) as lawgiver and reformer (guidance from Allah in Mecca was for individual development) [1]
- the change of **qibla** (from Jerusalem) to Mecca meant that Muslims now had their own **orientation** and identity; were turning towards Allah Himself [1]
- without the Prophet (pbuh), Muslims learned how to manage their own affairs, according to his teaching [1]

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4 (a) What were the main features of the Constitution which the Prophet (pbuh) laid out in Medina? [10]

- this document (*sahifah*) was an agreement dictated by the Prophet (pbuh) in 622 CE to bring peace between the **tribes living in Medina** [1]
- it was drawn up with the explicit concern of bringing the bitter **inter-tribal fighting** between the Aws and Khazraj to an end [1]
- and to establish cordial relations with the Jews [1]
- it committed all to **uphold and defend** the authority of the Prophet (pbuh) [1]
- it normalized tribal relations within Medina, instituted a number of **rights** and **responsibilities** for all bringing them together as one community (*ummah wahida*) [1]
- also guaranteed **religious freedom** and tolerance for all; no demand for conversion [1]
- established parameters for political alliances e.g. making **peace together** with outsiders; each group must **help the other** against anyone who attacks the people covered by this document; there must be mutual advice and consultation [1]
- established Medina as a sacred place (**a haram**): barring all violence and weapons thus ensured the security of the community; all parties would **defend Medina** [1]
- it created a system for granting **protection** to all individuals, especially the security of women [1]
- established a **tax system** for supporting the community [1]
- instituted a **judicial system** for settling disputes; if people didn't agree it would be referred to God and the Prophet (pbuh); the Prophet (pbuh) would be an impartial **arbiter** of disputes; his decision would be final [1]
- **blood money** (for the slaying of an individual) would be paid instead of taking another life [1]
- it effectively established the first Islamic constitution, yet this political entity was **not** governed by Islamic law (*shari'ah*) but rather by **established tribal customs** [1]

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(b) What lessons can Muslims today learn from this document? [10]

- as leader, the Prophet (pbuh) emphasised that all human beings are part of **one global community** [1]
- leaders could learn how the Prophet (pbuh) negotiated with everyone: pagan, Jews and Muslims on an **equal footing** [1]
- from this, people today who are experiencing fighting and violence based on race and religion might learn lessons about tolerance [1]
- needless suffering where there is fighting should be avoided by leaders who should **guarantee the security** of all non-combatants as the Prophet (pbuh) had done [1]
- even though Muslims were in a minority in Medina, the Constitution established a precedent of how to interact with other religious communities in a respectful way; this is vital for communal harmony everywhere [1]
- he emphasised personal responsibility of **each individual** rather than tribal bonding; making conditions fair and equitable to each person [1]
- the concept of mutual humanity and shared space: all residents should be made responsible [1]
- his vision empowered communities to live and **work in peace**, giving local and **communal autonomy** to manage their affairs such as choosing ways to earn a living [1]
- the Constitution covered **mutual rights** and obligations for peaceful co-existence between all communities; these were **civic and political**, not religious and sectarian [1]
- leaders should give importance to all communities; the Prophet (pbuh) said ‘...the Jews have their religion and the Muslims have theirs...’ [1]
- the Prophet (pbuh) believed Allah would be the ultimate Judge of all other belief systems; meanwhile human beings need to **live together peacefully** for the common good [1]

5 (a) Describe (i) the events that led up to the Battle of the Trench (Khandaq) and (ii) what happened during the confrontation. [5 × 2]

- (i)
- Quraish were planning a full scale **attack** led by Abu Sufyan, to crush Muslims [1]
  - many tribes (including those exiled from Medina) joined them, became their allies [1]
  - 5 AH, 627 CE, a large army of 10 000 marched upon Medina [1]
  - the Prophet’s uncle Abbas (in Mecca) secretly sent him a **warning** message [1]
  - the Muslims had ten days to work out a strategy; **Salman al Farsi** suggested a trench to be dug around Medina in the exposed area of the north, wide and deep to avoid horses jumping over [1]
  - everyone worked together **sharing** the work of digging including the Prophet (pbuh), the trench was completed in six days [1]
  - earth from the trench was used to build an **escarpment** shielding Medina; also used as vantage points to keep track of enemy activity [1]
  - the crops in the oasis were cut and stored for food [1]



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(ii)

- the Quraish and their allies arrived; were surprised to see the trench; this strategy was **unknown** to the Arabs [1]
- therefore they laid siege to Medina [1]
- it was a test of endurance for the Quraish (running out of food, also grazing for horses) **and** for the Muslims (there were small attacks from many fronts so had to be vigilant) [1]
- the Prophet (pbuh) suggested Nuaym ibn Masud stir up discord amongst the Quraish and their allies, which he did [1]
- this confrontation also showed the insincerity and infidelity of the various tribes and individuals, their double dealing and hypocrisy e.g. Banu Qurayzah [1]
- Arabs not used to **protracted** war though siege had lasted 25 days approximately [1]
- strong bitter winds and cold made Confederates break camp, return to Mecca [1]

(b) What did the final outcome of this confrontation mean for both sides? [10]

- Muslim community **united** to face Meccan force; the Prophet (pbuh) himself, men, women, children all helped prepare for the siege [1]
- whole defence scheme within Medina done in a few days with enthusiasm; everyone was focused on following the Prophet's **commands** (unlike Uhud) [1]
- Muslims were open to **new ideas** put across to them such as idea of the trench [1]
- Muslims had not been able to involve any of their traditional allies (other tribes) because of the shortage of time; they were **on their own** [1]
- the siege was a test of **endurance** for Muslims; they faced extermination, panic and fear (33:10) with the prospect of death looming; supplies were getting low [1]
- for Muslims **Allah's help** was paramount (3:22–24); sent a 'wind' (33:9–11) the situation changed overnight [1]
- **recognition** of hypocrites within Medina, the Banu Qurayzah; this episode ended the friendly relations between Jews and Muslims (3:119) [1]
- Meccan forces and allies wanted to annihilate the Muslims once and for all; but new tactic of defensive trench around Medina rendered Meccan cavalry **useless** [1]
- they were unable to cope with this strategy; didn't know how to proceed and were **demoralised** and **humiliated** [1]
- turning back without a fight was, in fact, a **real defeat** for the Meccans considering they had laid siege but were unable to achieve their goal [1]
- also a **symbolic** defeat because there was no battle and they had to return to Mecca [1]
- Muslims had regained their dignity and honour and were now a power greater than the Quraish [1]

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6 (a) Describe the relationship between the Prophet (pbuh) and Ali in the years after the first revelation. [10]

- both were very close; Ali was a cousin (the son of Abu Talib) and was brought up in the Prophet's household [1]
- when the Prophet (pbuh) was instructed to 'warn thy nearest kin' (26:214) Ali said 'I will be your helper' [1]
- he was 10 years old when he became one of the first Muslims [1]
- on that night of the *Hijrah*, Ali **risked** his own life by pretending to be the Prophet (pbuh) and sleeping in his bed [1]
- he was asked by the Prophet (pbuh) to return the valuables belonging to the Meccans, (left with him for safe-keeping) which Ali did [1]
- at the time of brotherhood in Medina the Prophet (pbuh) not wanting to show favouritism to any *ansar* declared Ali to be his 'brother' [1]
- Ali was married to Fatima, the Prophet's daughter [1]
- he was the father of Hassan and Husain, the Prophet's beloved grandsons [1]
- Ali and his family lived a frugal life, just like the Prophet's family [1]
- he worked with the Prophet (pbuh) building the mosque in Medina [1]
- Ali was a scribe of the Prophet (pbuh); he was the main scribe at Hudaibiya [1]
- he was made a standard bearer for the Muslims and was great warrior in all the battles during the Prophet's lifetime and named 'Lion of Allah' [1]
- Ghadir Khumm episode ('For whomever I am the authority and guide Ali is also his guide and authority. Oh Allah! Be friendly with the friends of Ali and the enemy of his enemies. Whoever helps him, help him, and whoever leaves him, leave him.') [1]
- Ali (along with others) washed the Prophet's body and buried him [1]

(b) Why is the era of the Four Rightly Guided Caliphs known as the Golden Age Islam? [10]

- these four were from amongst the **closest** companions of the Prophet (pbuh) [1]
- their personal conduct, character and attitude followed the **spirit** of the Qur'an [1]
- they lived simple lives just as the Prophet (pbuh) had done following his traditions (*sunnah*) [1]
- each considered becoming Caliph (*khalifa*) as a sacred **trust** [1]
- they promoted a pattern of **democracy** known as the consultative system (*shura*) [1]
- they were **chosen** by this system (not hereditary) and were bound by its decisions [1]
- **freedom of speech** and **basic human rights** were fully guaranteed for Muslims and non-Muslims alike [1]
- the Caliph was accessible after five prayer times each day, on Friday and during the time of Hajj when people came from far and wide to consult him [1]
- he endeavoured to make the Caliphate a **welfare state** promoting brotherhood, equality, prosperity without discrimination [1]
- an effective system of administration was established – finance, pensions, police, judiciary [1]
- the state treasury (*baitul mal*) was not considered the private property of the Caliph [1]
- the **judiciary was supreme**; judges (*qadis*) were not interfered with, even if the judgement was against Caliph [1]
- under the Caliphs the Muslim empire stretched far and wide [1]
- the message of Islam was spread **not** 'by the sword' but by **example** of how Muslims lived their lives in conquered territories [1]
- compilation of the written Qur'an as we have it today [1]

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7 (a) What is understood by the words from the Qur'an used commonly by Muslims (i) *alhamdulillah* (all praise is for Allah) and (ii) *insha'Allah* (if Allah wills)? [5 × 2]

(i)

- by saying *alhamdulillah* Muslims show **complete submission** and acceptance of Allah's power [1]
- and of His **superior knowledge** [1]
- Muslims express their **gratitude** to Him for all He has given to each individual person [1]
- they praise Allah in **all circumstances** whether good or bad [1]
- Muslims learn this phrase from the Qur'an and many Hadith of the Prophet (pbuh) [1]

(ii)

- the Prophet (pbuh) was confronted with people who wanted to test his prophethood; he told them they would get their answers the next day and didn't say '*insha'Allah*' for which he was **rebuked** by Allah [1]
- '...and say not of anything: Lo I shall do that tomorrow except if Allah will....' this verse (18:23–24) was revealed to him some days later [1]
- if saying *insha'Allah* was important for the Prophet (pbuh) it is **imperative** for all Muslims [1]
- however carefully Muslims plan and wish to succeed in something, they believe it will only happen if Allah **permits** it [1]
- therefore Muslims need to say *insha'Allah* **always** when they **intend** to do something in the future [1]

(b) Explain why Muslims believe they should follow the Qur'an. [10]

- Muslims believe the Qur'an is a source of **Divine** knowledge [1]
- Allah's own words; 'Read' (*iqra*) the first revealed word, signifies Allah's command as **Author** of the revelations [1]
- the Qur'an speaks about Allah Himself, His signs and attributes [1]
- it is a **miracle** in itself for Muslims (it is without error) [1]
- it is the **primary** source of faith and the supreme authority covering creed, ethics and law [1]
- it is a complete code of life and guidance for Muslims; in it is '...every kind of lesson for the benefit of mankind...' (17:89) [1]
- it addresses the Prophet (pbuh), all believers and everyone in the world; the message is **universal** [1]
- it guides Muslims about the Pillars of Islam: the Hajj, Ramadan and Zakat [1]
- the Qur'an serves as a **criterion** (*furqaan*) by which to discern truth from falsehood (25:1); instructs Muslims to strive towards establishing a just society for **the good** of all [1]
- it was 'sent down' to the Prophet (pbuh) who was commanded to say '...I am only a **human being** like yourselves to whom revelation has come...' (17:90–95, 18:110) [1]
- the Qur'an **directs** Muslims to '...obey Allah and His Messenger...' (3:32) [1]
- Allah Himself has promised to **preserve** it '...We have, without doubt, revealed the Reminder and We are its Guardian...' (15:9) [1]
- the Qur'an **reminds** Muslims to '...use your reason...' (40:67); to '...think and reflect...' (12:108) about their life and actions [1]
- Muslims believe they will be **rewarded** for reading and understanding the Qur'an [1]

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8 (a) What message did Sura Quraish (106) convey to the people of Mecca? [10]

- 'For the familiarity (of safeguard and security enjoyed) of the Quraish' [1]
- 'their familiarities with the journeys by winter and summer' [1]
- 'let them worship the Lord of this House' [1]
- 'who provides them with food against hunger, and with security against fear' [1]
- it was revealed in response to a question (from the Quraish) about the nature of Allah [1]
- the message from Allah to the (polytheist) Quraish was that they should only **worship** Him [1]
- and they should **accept** what the Prophet (pbuh) was telling them – which they were not willing to do [1]
- the message was telling the Quraish to be **grateful** to Him for everything He had made available to them [1]
- this Sura was revealed in Mecca when the Meccans were totally **against** the Prophet (pbuh) and what he was saying to them [1]
- it is considered as a continuation of the previous one (Sura Fil) relating to an event in the year of the Prophet's birth (the Year of the Elephant: 570 CE); Meccans are being **reminded** of what happened then: Abraha (the Christian ruler of Yemen) led a campaign to **destroy** the Ka'aba to divert pilgrims to the cathedral in Sa'na; he had elephants leading his army [1]
- the Quraish were custodians of the Ka'aba and offered **no defence** to Abraha's strong army (Abd al Muttalib said 'The Lord of the Ka'aba would defend it...') [1]
- Allah **saved** Mecca by a miracle: pebbles thrown by flocks of birds/insects gave rise to virulent infections/diseases in Abraha's army; they retreated [1]

(b) 'Sura Ikhlas (112) represents what a Muslim believes about Allah.' Discuss. [10]

- 'Say: He is Allah the One  
Allah the Eternal, Absolute  
He begetteth not, nor is He begotten  
And there is none like unto Him' (only 1 mark for complete and correct translation) [1]
- the title of this Sura conveys the meaning of **sincerity/purity** in the faith of a Muslim [1]
- also total **dedication** to Allah, the One [1]
- it was revealed in response to a question about the nature of Allah [1]
- the essence of Allah is **beyond** human comprehension [1]
- this surah explains the Unity of Allah (**tawhid**), the Only Being worthy of worship [1]
- Allah is **Eternal**, without a beginning or end [1]
- He is **not limited** by time or space [1]
- He is dependent on no one yet all persons and things are **dependent** on Him [1]
- Allah has no **ancestry** or partners; He has no father or son [1]
- Allah is **Unique**; no one is equal, similar or comparable to Him [1]
- this Sura is understood as the **essence** of the message of the Qur'an [1]
- the Prophet (pbuh) said this Sura was equal in importance to one third of the Qur'an [1]

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9 (a) Relate how Prophet Ibrahim, Hajirah and their son Ismail are remembered the rituals of Hajj and Umra. [10]

- Ibrahim brought Hajirah and Ismail to the barren valley of Mecca and left them there; ‘...Our Lord, I have **settled** some of my offspring in an uncultivated valley close to your Sacred House...’ (14:37) suggests this was a special place [1]
- the ‘hastening’ (*sai*) done during Hajj and Umra reminds Muslims of Hajirah’s desperation to find water (mentioned in Hadith) [1]
- importance mentioned in the Qur’an ‘...behold! Safa and Marwa are among the symbols of Allah...’ (2:158) [1]
- the water of **Zamzam** appeared where Ismail lay; this water quenched their thirst [1]
- it is considered sacred; all pilgrims drink it [1]
- the ritual of the pilgrimage predates Islam. Allah told Ibrahim ‘...and **proclaim** the pilgrimage to all people and they shall come to you on foot...through deep and distant mountain highways...’ (22:27) [1]
- pilgrims circumambulate (do **tawaf**) since Ibrahim’s time ‘...let the pilgrims perform their acts of cleansing...circle round the Ancient House...’ (22:29) [1]
- Ibrahim’s **footsteps** can be seen at *maqam Ibrahim* [1]
- pilgrims perform two *rakats* where Ibrahim stood (*maqam Ibrahim*) during the rebuilding of the Ka’aba [1]
- on the way back from Arafat, Hajj pilgrims spend the night in the open at **Muzdalifah** **collecting pebbles** in preparation of the stoning of Satan (*shaitan*) remembering how Ibrahim was **tempted** by him [1]
- *rami* (throwing of stones at Satan) is done at 3 locations in **Mina** in memory of Ibrahim’s **rejection of temptation** [1]
- making a sacrifice on Id-ud-Doha (also done by Muslims the world over) [1]
- it is in memory of Ibrahim’s **sacrifice** in place of his son Ismail; ‘...and we ransomed his son with a momentous sacrifice...’ (37:107) [1]

(b) Explain the importance of the Ka’aba for Muslims. [10]

- it is **symbolically** the House of Allah (*bait Allah*); a focal and unifying point for Muslims; there is nothing inside it [1]
- the Qur’an describes it as ‘the **first** House (of worship) appointed for men was the one at Bakka, full of blessing and guidance for all people...’ (3:96) (*Bakka* is an old name for Mecca) [1]
- Muslims believe it was initially built by Prophet **Adam AS** [1]
- and **rebuilt** by Ibrahim AS and his son Ismail [1]
- ‘...We have rendered the House a focal point and a safe **sanctuary** for people...’ (2:125) [1]
- it is the direction all Muslims face when praying, the **qiblah**; the Prophet (pbuh) was told ‘...turn your face to the direction of the sacred mosque...’ (2:144) [1]
- the pious visit (**Umra**) is completed within the precincts of the Ka’aba [1]
- the Ka’aba also plays an important part in the rituals of **Hajj**, when pilgrims circumambulate around it (**tawaf**); *tawaf* is always done anti-clockwise [1]
- importance of the Black Stone (*hajar al aswad*) is an **emotional** link as the Prophet (pbuh) is known to have placed it himself in its present position [1]
- the Prophet (pbuh) **kissed** it expressing his gratitude to Allah for restoring the Ka’aba as the centre of worship for the Muslims [1]
- the Qur’an also mentions the army (of the Yemeni king **Abraha**) who came to destroy the Ka’aba in CE 570; **Sura Fil** (105) [1]
- on the outskirts of Mecca Abraha’s army and elephants were pelted with small stones carried by birds; Allah **protected** His house even though this was pre-Islam [1]

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10 (a) Who is entitled to receive Zakat? [10]

- ‘...alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and for travellers in need. This is ordained by Allah. Allah is all knowing and wise...’ (9:60) **(1 mark for this whole quote (if correct))** [1]
- **poor** people who are unable to afford basic necessities and may be forced to beg [1]
- **needy** people who do not have enough resources to meet their obligations [1]
- **orphans**, who are unable to support themselves [1]
- people employed to collect Zakat [1]
- can also be given to new Muslims (**converts**) to enable them to settle into their new life [1]
- to pay ransom to **free** those in bondage (slavery) or prisoners of war [1]
- to give money to those in **debt**, a debt which they may have incurred because of pressing need [1]
- to cover expenses of Muslims who invite others to Islam (**dawa**) or are engaged in the defence of human rights [1]
- **travellers** away from home who may have faced some difficulty [1]
- **near of kin** (2:177) ‘...Verily Allah commands justice, kindness, and charity to close relatives....’ (16:90) e.g. wife can give Zakat to husband if she is a person of means [1]

(b) Why do you think Zakat was made a pillar of Islam? [10]

- the concept of Zakat is that **all things belong to Allah** therefore wealth is held by people **in trust** ‘...believe in Allah and His Messenger and spend of that over which He made you trustees...’ (57:7) [1]
- giving Zakat teaches Muslims to **be generous**; ‘Say: whatever you spend of good must be for parents and kindred and orphans and the poor and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well...’ (2:215) [1]
- the word Zakat means both ‘purification’ (to purify) and ‘growth’ [1]
- **possessions are purified** by setting aside a proportion for those in need, these are **multiplied** by Allah (2:261) [1]
- is a **duty** enjoined by Allah undertaken by Muslims in the interest of **society** as a whole [1]
- also an act of devotion which brings the believer **closer** to Allah [1]
- giving Zakat is an expression of **gratitude** towards Allah ‘... If you give thanks, I will give you more...’ (14:7) [1]
- the spiritual significance is great as it **purifies the heart of the giver** of selfishness (wanting to keep everything for him/herself) hence known as the ‘purifying dues’ [1]
- **the heart of the recipient** (the poor in society) is also **purified** from envy and jealousy therefore society **benefits** [1]
- Zakat is a means of compulsory **redistribution** of wealth in a way that reduces the difference between the rich and the poor [1]
- giving Zakat lessens the **problem of debt** which may threaten an individual with hardship and humiliation, therefore it is a more positive way of social solidarity [1]
- Muslims must use their wealth sensibly; making Zakat a pillar of Islam Allah says ‘...and give his due to the near of kin, as well as to the needy and the wayfarer, but **do not squander** senselessly...’ (17:26) [1]

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11 (a) What is the significance of (i) Laylat al-Qadr and (ii) Tarawih prayers during Ramadan? [5 × 2]

(i)

- the first five verses of the Qur'an (Sura Alaq 96:1–5) were revealed on **this** night [1]
- known as the night of **Destiny**/glory or **Night of Power**...better than a thousand months...' (97:3) [1]
- the Prophet (pbuh) said '... **search** for Laylat al-Qadr in the odd nights of the last ten days of Ramadan...' [1]
- '...We sent it down on a **blessed night**...in that (night) is made distinct every affair of wisdom...' (44:4) [1]
- prayer during this night is a means to achieve **happiness** in this life and the hereafter [1]
- some Hadith suggest that the fate of all believers is **decreed** on this night [1]
- Aisha asked the Prophet (pbuh) which prayer (*dua*) should be made on this night. He said '**Allah, You are surely most Forgiving and Merciful, You love forgiving, so forgive me**' (*Allaahumma innaka 'affuwwun tuhibbul 'afwa fa'fu 'annee*) [1]

(ii)

- these are special prayers said each night after Isha prayers during the month of Ramadan [1]
- they are said in congregation in the mosque (both men and women); they can be said at home as well [1]
- these are voluntary prayers (*nafl*), conducted by the Imam, and may consist of between 8 to 20 cycles (*rakat*) [1]
- usually one of the 30 parts (*juz, sipara*) of the Qur'an is recited therefore completing the whole Qur'an by the end of the month [1]
- Muslims believe that night prayers in Ramadan are a special blessing and bring rewards from Allah [1]

(b) In what ways does Ramadan strengthen Muslims as individuals and as a community? [10]

- accomplishing fasting (*sawm*) during Ramadan gives a sense of achievement and a spiritual 'high' to an individual [1]
- as this entails exercising self-control, patience and humility in all matters [1]
- each Muslim is completing one of the five Pillars of Islam [1]
- Muslims believe fasting in Ramadan is not just about going without food and water but about **purifying** one's thoughts and emotions [1]
- they are following the Qur'anic injunction **to fast** '...fasting is prescribed for you as it was prescribed for those before you...' (2:183) [1]
- while fasting in obedience of Allah's commands Muslims **pray and hope** for His forgiveness during Ramadan [1]
- Muslims increase the **study** of their faith and try to read/recite the Qur'an as much as possible [1]
- fasting together strengthens family ties [1]
- a big part of Ramadan is celebrating the idea of brotherhood and sharing food during the breaking of the fast at *maghrib* [1]
- and in **praying together** in the evening during *isha* and *tarawih* prayers [1]

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- especially during the last 10 days [1]
- while fasting there is greater awareness of the suffering of the poor and needy, hence Muslims are more **generous** during Ramadan [1]
- annual **Zakat** is also paid during this month which benefits the community [1]
- individual Muslims may spend the last ten days seeking closeness to Allah by retreating to the mosque for extra worship known as *i'tikaf* [1]

12 (a) In the Hadith you have studied, what did the Prophet (pbuh) say and mean when he spoke about (i) doubt and (ii) tolerance? [5 × 2]

(i) Doubt (Hadith 11)

- *The Prophet (pbuh) said 'Leave that what makes you doubt....'* [1]
- *'...for that which does not make you doubt'* [1]
- if a person is **not clear** about something it should not be done [1]
- do the action which is clear and where there is **no doubt** in what is meant [1]
- Muslims need to think responsibly about their actions [1]

(ii) Tolerance (Hadith16)

- *A man said to the Prophet 'Counsel me.' He said 'Do not become angry'* [1]
- *The man repeated his request several times and he said 'Do not become angry'* [1]
- though anger is a natural human trait, the Prophet (pbuh) knew its consequences [1]
- the Prophet (pbuh) urged Muslims to be calm (as he was during his 12 years in Mecca) and not get angry [1]
- he said anger should be kept under control and suggested to 'do *wudu*' [1]

(b) Why is Hadith literature important for Muslims? [10]

- for Muslims what the Prophet (pbuh) said, did and by what he approved is **second** in importance to the Qur'an [1]
- Hadith are important sources of explaining teachings of the Qur'an in more **detail** [1]
- Allah Himself **directs** Muslims in the Qur'an '...Say, if you love Allah follow me, Allah will love you and forgive you your sins for Allah is Oft-Forgiving, Most Merciful...' (3:31); '...Obey Allah and obey the Prophet...' (64:12) [1]
- the Prophet (pbuh) said 'I leave with you **two things**. If you hold fast to them both you will never be misguided: the Book of Allah and my *sunnah*' [1]
- to **pray** is stressed in the Qur'an but **details of how** this is done are found in the Prophet's words and actions, recorded in Hadith [1]
- all the details of Zakat, Hajj and fasting during Ramadan also found in the Hadith [1]
- the Prophet (pbuh) laid down **principles** regarding every aspect of life: buying, selling, contracts, leases, inheritance to name a few, which is all part of Hadith literature [1]
- during his lifetime the Prophet (pbuh) asked his companions to make knowledge of his Hadith **widely known**; this was made clear in his Farewell Address '...he who is present here shall carry this **message** to the one who is absent...' [1]
- he advised them to take care **nothing was falsely** attributed to him [1]
- the Prophet's companions remembered this and wrote down his sayings, realising these were a **precious** source of guidance for Muslims [1]
- in a Hadith about the Prophet (pbuh), Aisha is quoted as saying '...his conduct was the Qur'an...' [1]
- therefore Muslims turn to the *sunnah* of the Prophet (pbuh) to **emulate him**; all his actions are virtuous in their eyes; this has been so throughout the history of Islam [1]