

**MARK SCHEME for the October/November 2013 series**

**2056 ISLAMIC RELIGION AND CULTURE**

**2056/01**

Paper 1, maximum raw mark 100

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1 (a) Describe the life and activities of the people of Mecca during the Age of Ignorance [jahiliya]. [10]

- Mecca, **controlled** by Quraish, the main tribe in the region [1]
- the Ka'aba existed pre-Islam and attracted [pagan] **pilgrims** from all over Arabia [1]
- Meccans were **traders** themselves, travelling far and wide, as Mecca was situated on crossroads of trade routes [from Yemen to Syria, Abyssinia to Iraq] [1]
- also made their living from **taxes** levied on pilgrims; these were essential to economic wellbeing of Quraish [1]
- leading Meccans were rich, shrewd financiers thus Mecca became leading financial centre, **usury** [*riba*] was commonplace [1]
- fairs were held to **commemorate** different idols that were worshipped in Mecca e.g. Hubal, Lat, Manat etc. [1]
- Meccans made pacts with tribes not to attack caravans during season of trade fairs; during four special months [1]
- Meccans had developed '*haram*' with 20 mile radius of Ka'aba, where violence was forbidden, which helped trade [1]
- **oral** culture of the Arabs held poetry in high esteem; poets recited during fairs; they were like historians [1]
- tribal allegiances were very important, as were age old traditions of **hospitality** [1]
- common vices of drinking, gambling etc. prevalent here, led to debt [1]
- most women had little status, were treated as commodities to pay debts [1]
- some Meccan women were traders in their own right e.g. Khadijah [1]
- unchecked polygamy was rampant, also female infanticide [1]
- slaves were a part of domestic life [1]

(b) How were the Prophet's diplomatic qualities demonstrated in the part he played in the rebuilding of the Ka'aba in 605CE? [10]

- floods had damaged the structure of the Ka'aba which the Quraish decided to rebuild [1]
- four clans of the Quraish worked on this, building one wall each, till approximately a man's height [1]
- a dispute arose about who would have the honour to put the black stone [*hajar al aswad*] in the eastern corner [disputes often led to bloodshed] [1]
- a wise chief amongst them suggested first man to come in through as-Safa door the next morning would be chosen, all agreed [1]
- Muhammad [pbuh] entered [Meccans held him in high esteem even before Islam] [1]
- was given a warm welcome, 'Here comes Muhammad, al-Amin! We will accept his judgement' [1]
- he listened [good quality for diplomacy], then asked for a cloth [some say he used his cloak] [1]
- the black stone was **placed** on it [1]
- he invited the chiefs of all four clans to hold the garment, giving them the honour of lifting it to the required height, together, moving it to the designated area [1]
- he then placed the stone in position **himself** [1]
- by doing this he demonstrated his ability of judging a situation and solving it amicably [1]

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2 (a) What was the importance of i. Fatima and ii. Aisha during the life of the Prophet? [5 × 2]

- (i)
- youngest [some say favourite] daughter of the Prophet [pbuh] and Khadijah [1]
  - she witnessed the persecution and suffering of her father and Muslims in Mecca [1]
  - removed filth that was put on his back while he prostrated in prayer [1]
  - married Ali ibn Abi Talib, the Prophet's cousin [1]
  - was the mother of the Prophet's only surviving descendants [1]
  - the Prophet [pbuh] told her 'say *subhanAllah* [33 times], *alhamdulillah* [33 times] and *Allaho akbar* [34 times]' [1]
  - he always showed her great respect, stood up when she came in, made her sit next to him [1]
  - he predicted she would soon follow him; she died six months after him, aged 29 [1]
  - the Prophet [pbuh] said 'Among all the women of the world: Mariam, Khadijah, Asiya and Fatima are sufficient to emulate' [1]
- (ii)
- she was married to the Prophet [pbuh] at an early age, was his youngest wife [1]
  - marriage to her strengthened the ties between the Prophet [pbuh] and Abu Bakr, his friend from childhood [1]
  - she was the most beloved of his wives after Khadijah [1]
  - she had an excellent memory and learnt about Islam directly from the Prophet [pbuh] during his lifetime [1]
  - the Prophet [pbuh] died in her apartment and was buried there [1]
  - Aisha was considered an expert in matters of faith as she memorised many of his sayings; 2210 Hadith are attributed to her [1]

(b) What lessons do Muslims learn from the Prophet's behaviour towards his wives and women in general? [10]

- to be gentle towards women as he was the most gentle of men in this sphere [1]
- to be fair towards wife/wives as he was, dividing his time equally between them [1]
- to help in chores at home, like he did [mended his own clothes, cobbled his shoes] [1]
- Prophet [pbuh] gave importance to women saying 'Paradise lies at the feet of your mother' [1]
- also by saying 'The best of you is the one who is best to his wife/families' [1]
- Prophet [pbuh] established a code of morality, family relationships made **sacred** [1]
- women were given choice in selecting who they marry [also developed because of concern for vulnerable Muslim women such as widows] [1]
- he taught that both women and men were the **same** in the eyes of the law and answerable to Allah [1]
- he stressed that marriage was a partnership, both men and women had **rights and duties towards each other** [1]
- women expressed themselves freely in his presence; he gave his full attention when they questioned him and answered them fully [1]
- his example helped to educate men to be more **respectful** towards **all** women [1]
- Prophet [pbuh] made education important for women just as much as for men [1]

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3 (a) Describe the Prophet's relationship with i. his uncle Abu Talib and ii. his friend Abu Bakr. [5 × 2]

- (i)
- the Prophet [pbuh] was 8 years old when Abu Talib became his guardian after the death of his grandfather Abdal Muttalib; he **loved** him dearly and the feelings were mutual; the Prophet [pbuh] was like **a son** to him [1]
  - Abu Talib was very **protective** towards his nephew; took him on journeys: was warned in Syria [by Bahira the monk] about protecting the young boy from adversity so brought him back; taught him how to be a **trader** [1]
  - Prophet [pbuh] asked his uncle [as his guardian] about Khadijah's proposal of **marriage**; Abu Talib gave his blessings [1]
  - later the Prophet [pbuh] was aware of his uncles financial difficulties so **helped** him by taking his cousin Ali ibn Abi Talib into his home [1]
  - Prophet [pbuh] didn't always agree to what Abu Talib suggested: during the persecution of the Muslims in Mecca and fearing Meccan reprisals to his nephew's preaching Abu Talib suggested he **stop**; Prophet [pbuh] said 'O my uncle! By Allah if they put the sun in my right hand and the moon in my left..... **I would not abandon it**' [1]
  - the Prophet [pbuh] was reassured by his uncle's answer: 'Go and preach what you please, I will never forsake you' [1]
  - he was constantly supported by his uncle especially when the Prophet's clan Banu Hashim and Abu Talib's clan [Banu Muttalib] suffered the **Boycott** for three years, they took refuge in Shib Abi Talib, an area owned by him [1]
  - Prophet [pbuh] named the year Abu Talib [and Khadijah] died the as the Year of **Sorrow** [*amm ul hazn*] [1]
- (ii)
- Abu Bakr was the **first** adult male to accept Islam; Prophet [pbuh] said he was the only person who had become Muslim without any reluctance or hesitation; Abu Bakr did so because of his total confidence in his friend [1]
  - their friendship went back to **childhood** which gave the Prophet [pbuh] confidence in his on-going support; Abu Bakr believed in the Prophet [pbuh] totally; when people said 'He preaches against idols, he must be mad'; Abu Bakr said 'If he says so, he must **be right**' [1]
  - when the Prophet [pbuh] experienced the Night Journey [*al isra w'al miraj*] Abu Bakr was the first to confirm its truth; because of this the Prophet [pbuh] gave him the title 'Testifier of the Truth' [**Siddiq**] [1]
  - Prophet [pbuh] chose Abu Bakr to migrate [make *hijrah*] with him to Medina; Abu Bakr waited patiently for this when many other Muslims had already left Mecca [1]
  - he married Abu Bakr's daughter Aisha which cemented their relationship further [1]
  - Prophet [pbuh] was aware of Abu Bakr's **generosity** because Abu Bakr looked out for opportunities to help the Muslim cause such as paying the price for the land for the mosque in Medina on Prophet's behalf; also gave all his wealth for the Tabuk expedition, saying Allah and the Prophet [pbuh] were enough for him [1]
  - Prophet [pbuh] trusted him to lead the first pilgrimage [**Hajj**]; giving him instructions to teach people the correct way of doing it; also lead the **prayers** during the Prophet's illness [1]
  - this proximity between them over a lifetime was such that Abu Bakr was able to **control** the situation when the Prophet [pbuh] died; reciting 'Muhammad is no more than an apostle..... [3:144] [1]

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(b) Why did the Prophet [pbuh] inspire great loyalty amongst his followers? [10]

- his character was **consistent**, known to the people of Mecca for 40 years before he gave the message of Islam; they knew him as truthful and trustworthy even then; they gave him their loyalty in return [1]
- Prophet [pbuh] felt the **pain** of the persecution early Muslims were suffering; in his concern for them he suggested they emigrate to Abyssinia to avoid this, and later to Medina [1]
- he gave his message of Islam **calmly** and peacefully to whoever listened despite the verbal abuse that came his way from the Meccans; this demonstrated to his followers that things could be done differently [1]
- the Prophet [pbuh] could be **approached** by anyone who wished to talk to him; was a good listener; he faced people who spoke to him and never moved away till they finished what they had to say [1]
- he was **patient**, even in difficult circumstances: when Ali refused to cross out 'Muhammad, the messenger of Allah' [at Hudaibiyah] the Prophet [pbuh] did it himself; advised Ali to be patient and write 'Muhammad son of Abdallah' [1]
- was **cheerful** and loving as a person; when Aisha was questioned about his character, she used to say: 'He was a man such as yourselves; he smiled much and laughed often' [1]
- he was always surrounded by companions [*sahaba*] who asked him all manner of questions about Islam, both theoretical and practical, which he always **answered** [1]
- the Prophet [pbuh] **led by example**: worked with others building the mosque in Medina, also digging the trench [before the battle] [1]
- was always **open to advice**: Salman Farsi's suggestion of digging the trench around Medina [1]
- also Umm Salamah [a **woman**/his wife's] **advice** when the Muslims were unable to visit Mecca for Umra; she said he should lead by example and do the sacrifice [1]
- his personal life was very simple, frugal, and still wanted **to share** whatever he had 'even if half a date' he told Aisha [1]

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4 (a) Describe how the two Pledges of Aqabah were made. [10]

- Prophet [pbuh] and other Muslims were facing all kinds of **persecution** in Mecca [1]
- Prophet concentrated his preaching on **strangers** who came to Mecca, especially during the season of pilgrimage, in fact anyone who would listen to him [1]
- people in Yathrib [Medina] and Taif had heard about his preaching, were **curious** [1]
- those from Yathrib were looking for an **arbitrator** to resolve on-going conflicts and rivalry between the tribes of Aws and Khazraj which was endangering the prosperity of the oasis [1]
- tenth year of prophethood during season of pilgrimage, Prophet met **6 pilgrims** from the Khazraj, at Aqabah near Mina. They listened to him with respect [unlike many others] and became Muslims; took back his message [620 CE] [1]
- the following year others came to hear him: **10** from Khazraj and **2** from Aws tribe; said they believed in **one God**; became Muslims; this became known as **First Pledge** of Aqabah +1 for relevant details given [1]
- they returned to Yathrib propagating the faith of Islam with great zeal [1]
- Prophet [pbuh] sent Musab ibn Umayr to teach others; many more of the Aws and Khazraj became Muslim as the message of Islam united them [1]
- next year deputation of **75** people came in great secrecy, to give him news of their commitment to Islam; took oath of loyalty [bay'at] [1]
- also **invited** him to come to live in Yathrib, stipulating that the Muslims of Yathrib would protect him; known as **Second Pledge of Aqabah** [1]
- Prophet replied 'I am yours and you are mine...' [1]

(b) Why were the Pledges important to the Prophet [pbuh] and to the pilgrims from Yathrib? [10]

from the Prophet's side:

- it was vital to find a new protector after the death of his uncle Abu Talib; if the message of Islam was to survive [1]
- the Prophet [pbuh] would talk to **anyone** and everyone, hoping for this to happen [1]
- it was encouragement to the Prophet that his message was reaching beyond Mecca [1]
- with Abu Talib's death the Prophet's bonds with Mecca were loosened, new ties were being made; the future looked **promising** [1]
- more surprisingly, people from Yathrib were keen to **spread the message** of Islam even though the Prophet [pbuh] wasn't there; there was hope that the Muslims would be able to practice Islam freely in Yathrib [1]
- Prophet [pbuh] was invited to live in Yathrib, so **encouraged** Muslims to leave discreetly [which they did], while his closest companions remained by his side [1]
- this was because the Meccans had come to know about support from people of Yathrib and they **doubled** their persecution of Muslims [1]
- the Pledges of Aqabah provided all Meccan Muslims a **refuge** from their suffering; to migrate to Yathrib was an option for the Prophet [pbuh] as well [1]

from the point of view of the pilgrims from Yathrib:

- the message of brotherhood in Islam gave hope to those who listened, that if they became Muslim their ever-escalating round of tribal conflicts might **end** [1]
- an outsider like the Prophet [pbuh] widely acknowledged as a pious, God-fearing person, may be able to save their community [1]
- the Aws and Khazraj felt that unity between the tribes made better **economic sense** [1]

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5 (a) Describe the main teachings of the Prophet's farewell address. [10]

- your Lord is **One**, and your father is one: all of you are from Adam [1]
- the noblest of you in Allah's sight is the most God fearing [1]
- the life and property of each Muslim is sacred [1]
- whoever has been given something for safekeeping must give it back [1]
- interest [*riba*] is forbidden [1]
- blood vengeance is forbidden [1]
- beware of following Satan [*shaitan*], for the safety of your religion; he may not be able to lead you astray in big things but beware of following him in small things [1]
- four months which are inviolable [no fighting permitted] are Dhul Qa'da, Dhul Hijja, Muharram and Rajab [1]
- you have certain rights in regard to your wives, and they also have rights over you [1]
- you took them as a trust from Allah, so fear Allah in respect to women and concern yourselves with their welfare [1]
- believers are brothers [1]
- an Arab is not superior to a non-Arab [*ajami*] [1]
- a white person has no superiority over someone black, nor a black person has any superiority over a white except by **piety** and good action [1]
- worship Allah, say your five daily prayers [*salat*] fast during Ramadan, give your wealth in *Zakat* and perform Hajj, if you can afford to [1]
- remember you will appear before Allah on Judgement Day, **answer** for your deeds [1]
- never go back to being unbelievers, for I have left among you that which if you take it, you will never stray after me: the Book of Allah and my *sunnah* [1]
- all those who listen to me, pass on my words to others and those to others again [1]
- at end the Prophet said 'Be my witness, O Allah, that I have conveyed Your message to Your people' [1]

(b) Choose five of these teachings and discuss how Muslims can apply them in their lives. [2 × 5]

[points made below may help examiners in their marking though all valid answers can be credited]

- reminds Muslims of the basic element of faith: belief in **One** Allah
- reiterates the **sanctity** of human life and property
- Muslims will be **answerable** to Him on the Day of Judgement for all actions
- Prophet's mention of the Age of Ignorance [*jahiliya*] reminds Muslims not to worship other 'gods' such as **worldly possessions**, people in power etc.
- Muslims are reminded that all are equal in the **sight** of Allah
- everyone is a member of the human race so not to **discriminate** by race or colour
- the **excellence** of an individual will be judged only by his piety [*taqwa*]
- Muslims are reminded of the **mutual rights** and obligations in their marriage; there should be justice at home, respect and love
- reminds Muslims be **morally upright** people; not to pursue blood feuds and vendettas like in the Age of Ignorance [*jahiliya*]
- also that interest [*riba*] is unlawful because wealth should be **circulated**; more people should benefit [therefore bringing economic justice]
- **exploitation** of any kind or of any person is prohibited
- also reminds Muslims they are **united** by faith and brotherhood
- Prophet's words still **resonate** as he asked those present to 'convey this message to those who are absent'

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6 (a) What were the positive achievements of Uthman's Caliphate? [10]

- Caliphate was greatly **enlarged** in first six years [1]
- military **expeditions** to north Africa: Egypt, Libya, Algeria and Morocco, army sent to Egypt against Romans, 646 [1]
- Muawiya [governor of Syria] led armies into Asia minor, Khurasan 651 [1]
- built large **naval fleet**, Crete, Cyprus, Rhodes conquered 649 [1]
- insured peace and **stability** of the vast empire [1]
- because of his business and administrative efficiency, income of the state **increased** tremendously [1]
- he **raised** the **salaries** of armed forces, and gave people more money from the treasury [*baitul maal*] [1]
- enlarged both mosques: at Mecca and Medina; constructed many others [1]
- dug wells in Mecca, Medina and elsewhere, improved existing roads [into Medina], made rest houses for travellers and pilgrims [1]
- made an embankment to prevent flooding in Medina that threatened the Prophet's mosque [called *mahroz* embankment] [1]
- Uthman used wisdom and **foresight** to produce a **standard text** of the Qur'an around 651 CE [1]
- took *mushaf* from Hafsa [Prophet's wife] and instructed **Zaid bin Thabit** and a team to collate various versions and produce it [1]
- new copies made and sent to all corners of Muslim empire; old copies destroyed, Qur'an we read now is **this one** [1]

(b) Although he was deeply respected as a man of learning, Ali encountered difficulties as a ruler. Explain why? [5 × 2]

- problems during the last few years of Uthman's caliphate made Muslims take sides; there was chaos in Medina resulting in Uthman's assassination; **no one was in control** [1]
- Ali was considered as the best person to be Caliph; he was shocked at what had happened to Uthman; this difficult situation was **not of his making** [1]
- Ali's immediate priority was to **establish order** in Medina [1]
- Talha, Zubair and others [Aisha, Muawiya] felt differently; wanted Ali to find killers of Uthman immediately; Ali said he would do this once **normalcy** returned [1]
- many were **outraged** at this idea; opportunity to catch the killers was lost people had left the city; therefore opposition to Ali's rule began from the very start [1]
- Ali **changed the governors** appointed by Uthman; **Muawiya** was Uthman's cousin, [appointed by Umar] refused to leave Damascus; became Ali's greatest opponent [1]
- with **all his knowledge and learning** Ali had definite ideas of how Muslims should be living; warned them of the lack of sincerity in religion [1]
- there was more wealth in the Treasury [*baitul maal*] because of territorial conquests and taxes; wanted them to return to the **simplicity** of the early years of Islam; during his Caliphate there was no time of peace to implement these ideals [1]
- despite Ali's **many attempts** at negotiating with his opponents he was unable to prevent the resulting **battles** which pitted brother against brother [1]
- Muslims were greatly saddened by this **split within** the Muslim community [*ummah*] which eventually led to Ali's assassination [1]



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7 (a) Describe the Prophet's first experience of revelation. [10]

- Muhammad [pbuh] aged 40; used to spend time **meditating** especially during month of Ramadan, [1]
- in the cave of **Hira**, in the hill called Jabal Nur [1]
- Gabriel [*Jibril*] appeared, told him to 'Read/Recite' [1]
- Muhammad [pbuh] said 'I am not of those who read,' said this twice [1]
- angel squeezed him and said 'Read in the name of your Lord' [1]
- 'Read in the name of your Lord who created, created man from a clot of blood. Read, and your Lord is Most Bountiful, He who has taught by means of the pen, taught humankind that which they did not know' [96:1–5] [1]
- Sura Alaq verses 1 to 5 [1]
- Muhammad [pbuh] was frightened, fled the cave but wherever he looked he saw the angel [1]
- voice said 'O Muhammad, you are the Messenger of God and I am Gabriel' [*Jibril*] [1]
- he got home shaking with fear, asked Khadijah to cover him [1]
- 'what is happening to me, I fear for myself' he said [1]
- she **reassured** him he had nothing to fear, he was a good person [1]
- she went to tell her cousin Waraqah bin Nawfal who was learned in the Christian scriptures [1]
- he said '.....Muhammad is the prophet of his people...' [1]

(b) 'Reading the Qur'an with understanding is the best way to learn about Islam.' Discuss. [10]

- the first revelation showed Muslims the link between **faith** in Allah and **knowledge** [1]
- it is **imperative** for Muslims to know/understand what is read ['so that you may understand' 2:242] [1]
- not read it 'blindly' but to **think and reflect** on what is written [38:29] [1]
- it is Allah's words [*kalam Allah*] thus sacred speech, 'a sublime scripture' [41:41] therefore understanding it is vital [1]
- Qur'an is preserved in original language of revelation; Arabic remains a living language spoken and **understood** by millions, others strive to learn it [1]
- Muslims are reassured by Allah who says He has made the Qur'an easy to **understand** [54:17, 22, 32, 40] hence Muslims try to strengthen their faith by reading it [1]
- this understanding gives Muslims **tools** of how to live their lives as every aspect is covered [religious, social and moral] [1]
- Allah reminds Muslims 'For We have certainly sent them a Book based on knowledge which We explained in detail, a **guide and a mercy** to all who believe' [7:52] [1]
- Muslims read books on the science by which the Qur'an is understood [*tafsir*] which elaborate/explain the contents of the Qur'an [1]
- the Qur'an is also the primary source of law in Islam [*shariah*], which teaches Muslims about the concept of **justice** which is paramount in Islam [1]
- Muslims **internalise** verses from the Qur'an as they recite them many times during the day in their prayers [*salat*] [1]
- knowledge of the Qur'an teaches Muslims **to respect** other scriptures and all the prophets of Judaism and Christianity; this understanding makes Muslims live in harmony with other faiths in their everyday life [1]

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8 (a) Outline the main teachings of sura Zilzal. [99:1–8] [10]

- will be a great upheaval/**quake**, earth will be shaken to utmost intensity [1]
- and will throw up what is inside [1]
- people will cry out in fear and **confusion**, wondering what is happening [1]
- they will then realise it is the Day of Judgment [1]
- everything will be exposed: the good and bad which was hidden from the eyes [1]
- all people of the past will be **resurrected** to face this Day [1]
- Allah will inspire the earth to **speak** up [according to a Hadith ‘testify to the deeds which each man and woman has committed’] [1]
- human beings will be there in their own individual capacity [1]
- the whole record of what each person did in their lives will be shown to them [before Allah’s Judgment is made] [1]
- even the smallest good action will be taken into account [1]
- even the smallest bad deed will be shown and accounted for [1]
- human beings will be rewarded/punished accordingly [1]

(b) Explain how these teachings affect the life of Muslims. [10]

- keeping the terrifying vision of what will happen on that Day, Muslims know this is inevitable, and part of Allah’s plan; is one of the **Articles of Faith** in Islam [1]
- Muslims are reminded that this life is **transitory** and a preparation for the life to come which will be eternal, so they strive to do good deeds [1]
- this is a constant reminder of knowing their actions, good or bad, big or small, will be **judged** by Him [1]
- he/she will **read the Qur’an** because it contains Allah’s message to all mankind [1]
- therefore Muslims would be more conscious of leading a virtuous life and do **good actions** which are acceptable to Allah [1]
- such as spreading happiness by being kind, considerate, looking after the poor and being aware of those in need by being generous [any 2 for 1 mark] [1]
- Muslims know it is Allah who is Master of the Day of Judgement [*maaliki youm iddeen*] so they **pray to be guided** on the straight path [*siraat al mustaqim*] to be able to lead upright lives [1]
- Allah’s Judgment will herald the beginning of **life everlasting**; Muslims have some idea of Paradise [*jannah*] and the perils of Hell, therefore will strive to achieve Paradise by doing as much good as they can [1]
- Muslims are aware of Allah being Compassionate [*ar Rahman*] and Merciful [*ar Rahim*], thus pray [during *salat* and *dua*] for His **forgiveness** [1]
- **following the sunnah** of the Prophet [pbuh] guides Muslims towards the good, so on the Day of Judgment they will hope for Allah’s forgiveness [1]

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9 (a) Describe the story of the Prophet Adam as related in the Qur'an. [10]

[story of Adam is found in: 2:31–39; 38:71–76; 7:13–23, 20:116 and many other places]

- ‘...when your Lord told the angels...khalifa on earth...they said he will cause damage... He said ‘**I know things you do not...**’ [2:30] [1]
- Allah created Adam from **clay** and breathed into him a **soul** [15:28] [1]
- Allah taught Adam the **names** of all things [2:31] [1]
- told angels to prostrate before Adam [38:71]; all did except **Satan** [*Iblis*] [2:34] ‘I am better than he...You have created him of clay’ [38:71–76] [1]
- Allah **expelled** Satan ‘Get down from here...’ [7:13–17]; ‘...cursed till the Day of Judgement...’ [15:31–36] [1]
- Adam was told by Allah to live in the garden [*jannah*] with his wife, and eat what they wish but **not approach this one tree** [2:35; 7:19] [1]
- there was **enough provision** not to go hungry, naked, suffer hunger or thirst or the sun’s heat [20:118–119] [1]
- Allah **warned Adam** not to let Satan [*Iblis*] get them out of the garden [20:115–119] [1]
- Satan tempted them, saying he would lead them to a ‘**Tree of Immortality** and a kingdom that never decays’ [20:120]; ‘I am a sincere advisor to you’ [7:21] [1]
- so **both** ate and their nakedness appeared to them, began to sew leaves of the garden together for covering [20:121] [1]
- Allah said ‘did I not forbid you that tree and tell you Satan was your enemy?’ [7:22] [1]
- they said ‘Our Lord! we have wronged our own souls. If you won’t forgive us we are lost’ [7:23]; Allah **accepted their repentance** [20:122] [1]
- Allah said ‘**Go** down from the garden... be enemies to each other’ [20:123] [1]
- the **earth** would be their dwelling place to live, die and from it be taken out [7:24] [1]

(b) A number of acts of disobedience are included in this story. What can Muslims learn from them? [10]

- when Adam was told not to eat from one particular tree: this was a limit Allah set: Muslims learn that there are **limits** set by Allah for human conduct and desires; ‘...long ago did We impose our commandment on Adam...’ [20:115] [1]
- Allah had expectations in Adam and was disappointed: ‘...but he forgot, We found on his part no firm resolve...’ [20:115]. Muslims know that their lives belong to Allah and **He expects** good actions from them, not forgetfulness [1]
- the act of eating was **disobedience** of Allah’s command; when human beings are disobedient there are **consequences** [Adam and his wife were sent to earth] [1]
- Allah tested Adam and Adam failed; he learnt the lesson that obedience to Allah’s commands is the only way back to Heaven. Muslims are reminded ‘Whoever follows My **guidance** will not lose his way...’ [20:123] [1]
- consequences of being disobedient to Allah’s commands may not be apparent in this life; Muslims know they will be **accountable** in the next life [1]
- Allah had given Adam great honour having created him and gave him knowledge and free will; Muslims know they should use their **knowledge and free will** to choose between right and wrong [1]
- Allah **forgives** when people are truly repentant as Adam and his wife were [1]
- Satan [*Iblis*] is the **eternal tempter**; is always around; ‘I will make [all that is evil] on earth seem goodly [15:39]; Muslims are to beware of him [1]
- Satan was arrogant [not wanting to bow down to Adam]; Muslims learn **arrogance** in any form is **unacceptable** to Allah [1]
- Satan disobeyed Allah wilfully, feeling himself **superior** to what Allah had created; Muslims know this **false ‘pride’** is also unacceptable to Allah [1]

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10 (a) Describe how Muslims celebrate Id ul Fitr [Eid ul Fitr]. [10]

- Eid ul Fitr [the festival of breaking the fast] begins on the **sighting** of the crescent moon on 29/30 Ramadan [Muslim day begins at sunset] [1]
- celebrated on the **1<sup>st</sup>** of the month of **Shawwal** which is the 10<sup>th</sup> Hijri month [1]
- much **rejoicing** as it signifies the end of the holy month of Ramadan, the month of fasting [fasting is one of the 5 Pillars of Islam] [1]
- Muslims wear their **best** clothes [usually new, made for the occasion] [1]
- **sadaqat al Fitr** [*fitrana*, also called *zakat al Fitr*] is due on all adults, to be paid to the poor before congregational prayer; can be cash equivalent of/about 2 kg of food...wheat, barley, dates etc. [1]
- this is obligatory; the idea being that the poor can **join in** the festivities [1]
- congregating for **Eid prayers** and listening to sermon [*khutbah*] is a sign of brotherhood; Muslims pray for forgiveness and strength of faith and to purify the heart and soul [1]
- it is also a day of **thanking** Allah for helping them fulfil their spiritual obligation of fasting [1]
- friends and family members greet each other saying **Eid mubarik**, men embrace thrice in traditional way [1]
- **special dishes** are made [*sivaiyyan* and *biriyani*], boxes of sweets are presented and children are given gifts or money [1]
- special occasion of **visiting elders**, the sick and the grieving, also visiting the graveyards where family members are buried [1]

(b) Why are the celebrations of the two Ids [Eids] important in Islam? [10]

- word 'Eid' means the **recurring occasion of happiness** or festivity; these are the **two** big celebrations for Muslims in the **whole** year [*Hijri* calendar] [1]
- each Eid is a celebration of individual achievement: first Eid comes after completing the month of **Ramadan** [1]
- second marks the completion of **Hajj** and the **sacrifice** made by Ibrahim AS [1]
- celebrating with family, friends and the wider community strengthens the ties of **brotherhood** in Islam [1]
- each Eid is a day of **gathering** for congregational prayer [usually done in an open ground as the mosques are never large enough], a collective act of worship, over and above the 5 daily prayers [1]
- each Eid is a day of remembrance **thanking** Allah for all His blessings in enabling Muslims to fulfil their religious obligations [of fasting or completing the Hajj] [1]
- this is expressed in an **act of charity**, distributing alms to poor and needy on first Eid, and sacrificing and distributing the meat to the poor in the second [1]
- is a day of moral victory when Muslims feel they have been able to succeed in **controlling their desires** by fasting [Eid ul Fitr] and **disciplining themselves** doing Hajj [some Muslims] and sacrificing on [Eid ul Adha] [1]
- both Eids are days when Muslims ask Allah for **forgiveness** while praying with the congregation [1]
- each Eid is a day of peace for the individual who has obeyed Allah and His commands and is thus at **peace with him/herself** and with everyone around [1]

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**11 (a) What rituals are performed following the death of a Muslim? [10]**

- at the moment of death, [even before] *kalimah* is recited repeatedly: ‘ there is no god but Allah, Muhammad is Allah’s messenger’ [*la ilaha il’Allah, Muhammad ar rasul Allah*]; family and relatives read the Qur’an [often sura *Yasin*] and pray that Allah grants forgiveness to the dead person [1]
- the body is washed like one for *ghusl* [which is a set procedure] [1]
- women wash a woman; men wash a man; often family members do it [1]
- everything done with respect, private parts are washed without being seen [1]
- body put in white unstitched cloth [*kafan*] which represents equality and unity [1]
- face visible if mourners want to see finally, then covered [1]
- carried by men; friends and family jostle to get blessings to have carried the body even a short distance [1]
- *kalimah* constantly recited [1]
- carried to mosque or to open space near graveyard for funeral prayers [*janazah*] [1]
- funeral prayers are said standing: no *sajdah* because the body is in front [1]
- as body is lowered it is said ‘In the name of Allah [we bury] according to the way of the Prophet’ [1]
- ‘From the earth did We create you and from it we shall bring you out once again’ [20:55] and ‘O Allah! grant forgiveness to our living and to our dead, and to those who are present and to those who are absent, and to our young and our old folk, and to our males and females.....’ [1]
- body is place on its right side, facing the direction of Mecca [1]
- sura Fateha [1:1–7] is said each time someone comes to condole [1]
- the Qur’an is read at home; generally on the third day a prayer is held [1]
- around fortieth day friends and relatives come to read the Qur’an to convey blessings of the reading on the soul of the departed [1]

**(b) Why is personal prayer [*dua*] important in the life of a Muslim? [10]**

- Muslims know that Allah says ‘...Remember Me. I will remember you..’ [2:152] ‘..Call on Me and I shall respond to you...’ [40:60] ‘And always does He give you something out of what you may be asking of Him....[14:34] [1]
- the Prophet [pbuh] said ‘dua is the very essence of worship’ [*ibadah*] [1]
- also said ‘whosoever desires that Allah answers his *duas* in unfavourable and difficult conditions, he should make plentiful *dua* in days of ease and comfort’ [1]
- Muslims know *dua* is very important because it is his/her personal request to Allah, asking for the fulfilment of a need [1]
- with each *dua* belief in Allah grows, as the person is affirming his/her own powerlessness in front of Him [1]
- no formal actions are needed, unlike during formal prayer [*salat*] [1]
- can be said at any time, not just at the end of *salat* [1]
- and at any place [1]
- *dua* should be made with sincerity [usually with hands raised] [1]
- *dua* is the most effective way of combating the struggles of life [1]

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12 (a) Explain what is meant by the following two Hadith:

(i) ‘Leave that which makes you doubt for that which does not make you doubt.’ [5]

- the Prophet [pbuh] allows Muslims to judge between whether something is **permissible** or not [1]
- he elaborated this further by saying ‘Verily, truth is tranquillity and falsehood is doubt’ which means that the truth will lead to tranquillity and something that is false will lead to doubt [1]
- it can also mean that a Muslim should perform an act or deed [which is permissible and proper] **only** if he is **certain** of it [1]
- if a Muslim finds his/her heart being disturbed by something or he feels uncertain or doubtful about it then he/she should **stay away** from it [1]
- this principle can be applied to all aspects of life [1]

(ii) ‘None of you (truly) believes until he wishes for his brother what he wishes for himself.’ [5]

- a Muslim’s faith [*imaan*] has many levels; this Hadith suggests one level [1]
- this Hadith suggests the obligation of loving all Muslims; only then can one be counted as a true believer [1]
- ‘loving’ [of his brother] includes wanting for him/her everything believed to be good [1]
- this may include doing good actions, sharing and helping in whatever is of benefit [1]
- also hoping that the **same type of good** that would occur to oneself would also occur to others, in tangible matters or meaningful [intangible] matters [1]

(b) Choose one of these Hadith and explain how Muslims can apply it in their lives. [10]

Candidates should express their **personal opinions** as to how the chosen Hadith impacts on the lives of Muslims. Points written above could be taken as a benchmark for a good answer. Examiners need to judge for themselves what kind of mark to give.