

MARK SCHEME for the October/November 2012 series

2056 ISLAMIC RELIGION AND CULTURE

2056/01

Paper 1 , maximum raw mark 100

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- 1 (a) Describe the social conditions of the Arabs during the Age of Ignorance [jahiliya]. [10]
- the social structure within the [nomadic] life of the Arabs in the desert placed great importance to **loyalty** within the clan/tribe [1]
 - individuals could not survive in the desert so well-being of group paramount [1]
 - acceptable social norms revolved around what was acceptable to the group [1]
 - constant warfare between tribes for revenge and superiority, went on for generations [1]
 - egalitarian system of choosing best person as leader [*shaykh*] [1]
 - the *shaykh* took care of the weaker members of the tribe [1]
 - his social standing depended on his justice and on raids to capture camels, cattle or goods of neighbouring tribes [1]
 - nomadic Arabs evolved a chivalric code [*muwajah*] giving **meaning** to their lives within the clan/tribe [1]
 - this meant glorifying courage, patience, endurance and hospitality [1]
 - being generous with the little they had, was very important [1]
 - settlers in towns e.g. in Mecca, Taif, followed **commercial** ethos to survive, though still maintained tribal allegiances [1]
 - common vices of drinking, gambling etc. more prevalent here, led to debt [1]
 - men treated their women as commodities to pay debts [1]
 - unchecked polygamy [1]
 - women and girls had no status, no rights, considered chattel [1]
 - male offspring preferred [would grow to be fighters] so female infanticide [1]
 - prostitution was prevalent [1]
- (b) Explain the significance of the change in social conditions with the coming of Islam. [10]
- slow but inevitable change came with acceptance of Islam in all aspects of life [1]
 - Arabs were used to tribal equality in many spheres of their life; this equality characterised the life of the Prophet and the spirit of early Muslims [1]
 - led to the idea of brotherhood [*muwajahat*] in Medina and towards the whole Muslim community [*ummah*] hence more cohesion [1]
 - Prophet Muhammad gave importance to all individuals regardless of who they were/their tribe/lineage; being a Muslim was good enough [1]
 - Islam incorporated the ideals of *muwajah* [courage, patience, endurance] which became universal loyalties to Allah and other Muslims [1]
 - in cases of retribution individualism was fostered: relatives of a dead man could punish only his murderer not any member of tribe [which had previously resulted in prolonged inter-tribal warfare] [1]
 - institution of marriage taken seriously, consent of woman vital, contract made and dowry given; men limited to four wives [1]
 - thus women in general and wives in particular got status, respect and had a voice [1]
 - women allowed divorce [*khula*] and given rights of inheritance from father and husband [1]
 - nurturing/educating girls was commended by the Prophet as a way to Paradise [1]
 - usury [*riba*] was forbidden to prevent monetary exploitation of the weak, a tool of oppression and a means to unjustly take others' money [1]
 - *zakat* was made a pillar of Islam, thus obligatory, encouraged to be charitable [1]
 - vices of drinking, gambling and prostitution were banned [1]
 - prevalent slavery discouraged; reward from Allah for freeing of slaves [1]

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2 (a) What was the importance of i. Bahira and ii. Waraqah bin Nawfal in the early years of the Prophet's life? [5 x 2 = 10]

(i)

- Abu Talib took the Prophet, aged about 12, on a trading journey to Syria [1]
- close to the city of Borsa [in Syria] a Christian monk called Bahira invited everyone to a feast insisting all should come [1]
- the Prophet had been left behind to guard the camels [1]
- he was then sent for to join them; Bahira saw the seal of prophethood on his back [1]
- some accounts say Bahira had found the announcement of the coming of Muhammad in the original gospels which he possessed [1]
- he also said there was a cloud or the unusual behaviour of a branch that kept shadowing the Prophet as the caravan came closer, so he knew [1]
- Bahira warned Abu Talib not to take his nephew further in case of harm, but send him back to Mecca, which was done [1]

(ii)

- after receiving the first revelation the Prophet was very frightened, told Khadijah what had happened [1]
- Khadijah consulted her cousin Waraqah bin Nawfal, a Christian well versed in the scriptures of the Christians and the Jews [1]
- Waraqah said this was the same Holy Spirit [*namus*] whom Allah had sent to Moses [1]
- 'I swear by Him is whose hand is Waraqah's life, Allah has chosen Muhammad to be the prophet of this people. Bid him be brave of heart' [1]
- the Prophet went back to Hira to complete his days there, then returned to the Ka'aba; saw Waraqah who asked him to describe what had happened; the Prophet told him [1]
- Waraqah said 'They will call you a liar, persecute you just like they did to others who came with a similar message, they will banish you, fight against you' [1]
- they will he also said if he lived to see the day he, Waraqah, would support him; but Waraqah never witnessed the persecutions as he died soon afterwards [1]

(b) How did the experiences of the Prophet's early life mould his character? [10]

- was an orphan himself so was always caring towards orphans, widows and the destitute in Meccan society [1]
- working as a shepherd developed his contemplative nature at a young age [1]
- therefore he never took part in frivolous activities of other youth [1]
- living with his uncle Abu Talib made him aware of the importance of family ties [1]
- the suffering and cruelty he had observed during the war [*Harb al Fijar*] between the Quraish and the Hawazin made him detest fighting [1]
- the memory of the alliance [*Hilful Fudul*] to protect the vulnerable in society was close to his heart; this added to his caring nature [1]
- also convinced him of the need for peaceful outcomes to conflicts [*Hudaibiya*] [1]
- he was aware of the vices of Meccan society all around him despite which he remained upright and earned the titles of the Truthful [*as Sadiq*] and the Trustworthy [*al Amin*] [1]
- marriage to Khadijah [who was much older than him] gave him stability and the appreciation of her as a wife, and of women in general [1]

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- he saw how men treated women which made him very concerned for their welfare [1]
- though surrounded by pagan Arabs and their gods, he was aware of the beliefs of those who followed the pure religion of Abraham [Ibrahim] called *hanif* [1]

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3 (a) Describe what happened the night the Prophet migrated [made *hijrah*] to Medina and the behaviour of the Quraish at this time. [10]

- the Quraish knew the Prophet had been encouraging Muslims to emigrate to Medina to avoid further persecution; they guessed he would leave sometime as well [1]
- so they held a meeting at the Council House [*dar al Nadwah*] and decided to participate jointly in killing him [1]
- Prophet received a revelation from Allah and was told to leave Mecca [1]
- went to inform Abu Bakr about the revelation, then returned home for night to come [1]
- Prophet asked Ali to occupy his bed that night, and reassured him of Allah's protection [1]
- also that Ali should return people's belongings [left with him for safe keeping] next morning [1]
- all that night the Quraish watched the Prophet's house, convinced he was inside [1]
- though his house was surrounded, the Prophet left reciting verses from Sura Yasin [36:9....'and We have put a barrier before them.....so that they cannot see'] and was not seen by anyone [1]
- he went to Abu Bakr's house where two camels and provisions were ready for the journey, they left immediately [1]
- instead of going north towards Medina, they went southwards to fool their pursuers [1]
- early in the morning the Quraish rushed into the Prophet's house to find Ali asleep in the Prophet's bed; when they asked where the Prophet was, Ali said he didn't know [1]
- the Quraish sent search parties to track him, offering a reward of 100 camels [1]
- the Prophet and Abu Bakr reached cave of Thawr; he reassured Abu Bakr 'Have no fear for Allah is with us' [9:40] before resuming journey to Medina [1]
- search party came to cave of Thawr, saw the spider's web [etc] at entrance, and returned without looking inside [1]

(b) Why do you think the Prophet was more successful in Medina as compared to the years he lived in Mecca? [10]

- **in Mecca:** after the Prophet began preaching, the Quraish' hostility increased because the message of Islam was alien to their beliefs and those of their forefathers [1]
- the way of life that the Prophet suggested was also an economic threat to the Meccans and their wealth [1]
- Prophet's attitude towards everyone was that of peace; the teachings of Islam needed time to be understood by Meccans [1]
- the Prophet had clan protection during the lifetime of his uncle Abu Talib; attacks on him were restrained; but after his death all chances of success in Mecca were gone [1]
- attacks on the poor Muslims became more vicious, leading to many of them migrating [1]
- **by contrast in Medina:** the Prophet had been invited to Medina by the warring tribes of Aws and Khazraj to make peace [1]
- Prophet became undisputed ruler from first day [1]
- was a man of great vision; was able to lay foundations of a new egalitarian society that brought peace to the warring tribes [1]
- under his leadership all worshipped freely; churches, synagogues were protected [1]
- made treaties between Jews and Muslims; and between Christians and Muslims [1]
- Prophet was a lawgiver, reformer; when called upon he would decide on disputes [1]

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- all residents would defend Medina together, and make peace together [1]
- Muslims practiced Islam without fear; they were united as one *ummah*, cooperative spirit [1]

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4 (a) Was were the reasons for the battle of Uhud? [10]

- the Prophet's prestige had increased in Arabia as a whole after the success at Badr [1]
- heirs of the Meccans who had fallen at Badr wanted revenge, emotion whipped up by taunts of the women and poets inciting them to war [1]
- Muslims were expecting another Meccan attack to avenge their defeat at Badr [1]
- opposition to the rising power of the Muslims was growing amongst the Jewish tribes of Medina; this was led by Abdallah ibn Ubayy [1]
- opposition was based on old commercial links with Mecca and they [Banu Nadir, Qurayzah and Qaynuqa tribes] wanted no part in any war against the Meccans [1]
- Banu Qaynuqa, the wealthiest tribe, owned market in Medina; Muslims made their own market and did not charge interest; resulted in Banu Qaynuqa joining opposition [1]
- episode of insulting a Muslim woman; Prophet arbitrator, Qaynuqa barricaded themselves for 2 weeks [1]
- no Arab allies came to their aid because of the Prophet's growing importance [1]
- ibn Ubayy pleaded for clemency; whole tribe had to leave Medina, no bloodshed [1]
- Abu Sufyan [of Mecca] held secret talks with these tribes; Prophet got information about this and realised Medina was at risk [1]
- Message from his uncle Abbas to say the Meccans were getting ready for battle [1]
- Meccan army of approx 3000 under formidable leadership of Abu Sufyan marched towards Medina [1]
- Prophet consulted his companions; had just one week to prepare [1]
- Battle of Uhud took place in 3 AH, 625 CE, 3 miles from Medina [1]

(b) Was the outcome of Uhud a defeat for the Muslims and what were the consequences for both sides? [10]

- Yes, if one considers military tactics only [1]
- No, because moral lessons were learnt about what happens when people disobey their leader/Prophet [1]
- No: because valuable lessons to remain disciplined were learnt through the [psychological] impact of defeat [1]
- No: because their defeat was a testing time; brought greater faith [1]
- No: because it also brought greater unity [1]
- No: because Muslims had shown themselves almost equal to Meccans despite numerical superiority of Meccans [1]
- No: Meccans overjoyed having won [after their defeat at Badr] failed to take advantage of their victory [1]
- No, because Muslims had regrouped, spent three days in the open **challenging** the Meccans to return to the battlefield but to no avail [1]
- Meccans realised the Muslims were now a power to reckon with; realised they couldn't defeat them alone [1]
- though Muslims felt vulnerable, they now knew which tribes were on their side; hypocrites [*munafiqin*] became openly hostile [1]
- therefore Prophet prepared himself for rebuilding lost prestige in the eyes of desert tribes, inviting them to join him [1]
- after Uhud the Meccans returned once again; this time to finish the Muslims in Medina once and for all at the battle of the Trench [Khandaq] [1]

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5 (a) Describe how i. Abu Bakr and later ii. Umar were elected Caliph [*khalifa*]. [10]

(i)

- the Prophet did not nominate a successor; the Ansar, the leaders of the tribes of Medina, met to discuss whom they would support as their new leader [1]
- Abu Bakr was informed of the meeting he, Umar and Abu Ubaidah bin Jarrah and others rushed to prevent the Ansar from making a premature decision on the succession [1]
- Abu Bakr said Arabs would like ‘Amir’ from Quraish; Ansar suggested one from Ansar as well; Umar objected; this would create confusion [1]
- everyone was aware Abu Bakr held the honour of being the one who migrated with the Prophet; also asked by the Prophet to lead the prayers when he was ill [1]
- Umar held the hand of Abu Bakr and said he should be the new leader and took the oath of loyalty [*bayaʿat*] to him reminding everyone that Abu Bakr was referred to in the Qur’an though not by name [9:40] [1]
- on becoming Caliph Abu Bakr said ‘.....Obey me as long as I obey Allah and His Messenger. When I disobey Him and His Prophet, then obey me not...’ [1]

(ii)

- during his last illness Abu Bakr consulted with his more eminent companions about the nomination of Umar as his successor [1]
- the companions agreed Umar was the best person, but voiced their concerns about his severity of character [1]
- Abu Bakr reassured them that the burden of office would make Umar milder just as it had made him [Abu Bakr] tougher [1]
- after this meeting he proposed Umar as his successor, [1]
- this was put before an assembly of the Muslims for their oath of loyalty [1]
- Umar said ‘Brethren, it has come to my notice that the people are afraid of me ... they say that he [Umar] has become the Caliph now, God knows how hard he will be. Know ye brethren that you will feel a change in me. For those who practice tyranny and deprive others of their rights, I will be harsh and stern, but for those who follow the law, I will be most soft and tender’. [1]

(b) Why was the relationship between the Prophet and Abu Bakr special? [10]

- they were friends from childhood; roughly the same age and were both traders [1]
- after the Prophet married Khadijah they lived in the same neighbourhood in Mecca and often met each other [1]
- when the Prophet proclaimed Islam, Abu Bakr recognised this as the truth and became the first adult male to become Muslim and declare it openly [1]
- because of Abu Bakr’s persuasion many of his friends became Muslim such as Uthman bin Affan, Talha, Zubayr, Abdur Rahman bin Awf, Saad bin Abi Waqqas and Abu Ubaidah bin Jarrah [to name a few] [1]
- Abu Bakr gave all of his wealth for the cause of Islam and bought the freedom of many slaves in Mecca who had become Muslim, such as Bilal [1]
- he suffered persecution in Mecca along with the Prophet and other Muslims [1]
- Prophet gave him the title of the Testifier of the Truth [*as Siddiq*] due to his immediate belief in the Night Journey [*isra w’al mi’raj*] [1]
- the Prophet and Abu Bakr migrated [made *hijrah*] to Medina together [1]
- Qur’anic verse ‘when the unbelievers drove them out...they two were in the cave...’ [9:40], giving importance to Abu Bakr [though not mentioned by name] [1]
- the Prophet married Aisha, Abu Bakr’s daughter [1]

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- Abu Bakr was asked by the Prophet to lead the first Hajj [1]
- when the Prophet was ill he said 'I have paid back everyone's debts, but my debt to Abu Bakr will be paid by Allah on Day of Judgement' [1]

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6 (a) What common characteristics did the four Rightly Guided Caliphs possess? [10]

All of them:

- had known the Prophet at close quarters so had a 'perfect' model to follow [1]
- followed the Qur'an and *sunnah* in letter and in spirit [1]
- were of exemplary personal character [1]
- lived simply just as the Prophet had done [1]
- each Caliph reaffirmed his adherence to the ideology of Islam after taking oath of allegiance [1]
- treated their Caliphate as a 'trust' given to them by Allah not inherited like a monarchy [1]
- were available to the common man at any time just as the Prophet was [1]
- were good administrators [1]
- promoted a healthy pattern of democracy allowing everyone to voice their opinion [1]
- looked for solutions of problems in accordance with the Qur'an and *sunnah*, then *ijma* and *qiyas* [1]
- took advice from the Council of Advisors [*majlis-e-shura*] [1]
- administered justice impartially towards everyone [1]
- were kind and merciful in their treatment of others [1]
- basic human rights of all citizens were guaranteed [1]
- non-Muslims enjoyed freedom of opinion, property and religion [1]
- did not consider the treasury [*baitul mal*] as their personal property [1]
- received small allowance as salary which was fixed by the Council of Advisors [*majlis-e-shura*] [1]
- all took part in various ways in the compilation of the Qur'an [1]

(b) Reflecting on the years they ruled discuss any two aspects of their administration that may have lessons for Muslim rulers today. [5 x 2 = 10]

Candidates could write about:

- the Caliphs lived simple lives of great integrity; nothing austentatious
- the Qur'an and *sunnah* were their guide; these provided the standard of their moral conduct and inspired their actions
- Treasury [*baitul mal*] not considered property of the Caliph; he received a salary, the amount was fixed by the *shura*
- they did not rule like despots; the Council of Advisors [*majlis-e-shura*] gave advice to the Caliph on all kinds of administrative matters e.g. on fixation of salaries, appointment of judges, assessment of taxes etc
- basic human rights of all citizens were guaranteed; it was an epoch of freedom and equality
- Caliphs endeavoured to implement a welfare state which would promote brotherhood, prosperity, equality, without differentiation or discrimination
- having lived in Mecca where early Islam was not tolerated they were always conscious of other faiths and tolerant of non-Muslims; their places of worship were protected

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7 (a) What role did Zayd bin Thabit play in the collection of the Qur'an? [10]

- he was a *hafiz* and the well known scribe of the Prophet in Medina [1]
- it is said he was a witness to the Prophet's recitation in the presence of Gabriel [*Jibril*] during the Prophet's last Ramadan [1]
- asked by Abu Bakr to compile the revealed verses of the Qur'an he was **hesitant** [1]
- said 'By Allah, if he [Abu Bakr] had ordered me to shift one of the mountains from its place, it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an' [1]
- eventually reconciled to the wisdom of the undertaking; **agreed** to head the committee [Umar and other companions were part of this committee] [1]
- Zayd and Umar sat at the entrance of the Prophet's mosque in Medina collecting written verses which were attested by two witnesses [known as the *Law of Witness* methodology which gave it reliability and authoritativeness] [1]
- they began locating written Qur'anic verses from parchments, scapula, leafstalks of date palms and from the memories of men; a painstaking task [1]
- these were compared with oral recitation from well known Qur'an reciters [*qurra*] for correctness and consistency [1]
- this extraordinary effort resulted in all *suras* and verses duly arranged in the conventions of script and spellings current in Medina [1]
- Zayd bin Thabit thus became one of the foremost authorities on the Qur'an [1]
- these *suhuf* were given to Abu Bakr for safe keeping, then to Umar and later in the custody of Hafsah; and many years passed [1]
- Umar once addressed the Muslims and said 'O people, whoever wants to ask about the Qur'an, let him go to Zayd bin Thabit' [1]
- during Uthman's caliphate the need was felt to make correct copies of the Qur'an; Zayd bin Thabit was called upon once again to head a committee with other companions to prepare copies of the Qur'an from the *suhuf* kept by Hafsah [1]

(b) There is a tradition of reciting the Qur'an. Why has it been important to Muslims through the ages? [10]

- *tajweed* is an Arabic word meaning 'correct pronunciation during recitation' [1]
- it is a set of strict rules which dictate how every letter/word in the Qur'an should be read [1]
- observing these rules protects the reciter from making mistakes in recitation [1]
- this ensures that the meaning of the Qur'an is not changed [1]
- early Arabs were not literate so preserved their histories by memory alone, hence the memorising of verses of the Qur'an was undertaken by many [1]
- written Arabic during early years of Islam was very basic; great importance was given to reciters [*qurra*] who were often Qur'an memorisers [*hafiz*] [1]
- in any question about pronunciation of a word, the reciters were a better source than written *suras* [1]
- memorization/recitation was also considered more secure as it could never be lost [1]
- reciting is an act of worship, 'And recite the Qur'an in slow measured rhythmic tones with thy mind attuned to its meaning' [73:4] [1]
- Muslims are meant to listen as they are hearing the words of Allah [1]
- verses recited in daily congregational prayers [*salat*], in remembrance [*zikr*], and in Ramadan [during *tarawih*] [1]
- despite mass production of Qur'an and translations, recitation and reciters still hold a unique place of honour in the Muslim world [1]
- teachers are given accreditation [*ijazah*] to impart their knowledge of *tajweed* to others [1]

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8 (a) Describe what you know and understand about Sura Kauthar [108]. [10]

- 'To thee we have granted the fount of Abundance; therefore to thy Lord turn in prayer and sacrifice; for he who hates thee, he will be cut off [from future hope]' [1]
- Meccans felt the Prophet was helpless as his infant sons had died; so they called him 'abtar' [someone who had no male heir] [1]
- this *sura* was revealed to console the Prophet, give him glad tidings of '*kauthar*' [1]
- word '*kauthar*' can mean grace and knowledge, mercy and goodness, spiritual power and insight; some suggest 'victories' that came later [one mark for **any 2** of these mentioned] [1]
- Allah commanded the Prophet to pray and sacrifice [1]
- Allah reassured him about those who hated him; they would be the losers [1]
- in fact the pagan Meccans who abused him, were the ones who were forgotten [1]
- in the words of this *sura* Muslims recognise that Allah's promise came true: the Prophet is remembered by his spiritual offspring: the Muslim community [*ummah*] [1]
- also remembered through his natural progeny from his daughter Fatima [1]
- according to some Hadith *kauthar* is understood as a heavenly fountain that quenches the highest spiritual thirst of man [1]
- this *sura* in some degree, consoles **all** men and women [who are sincere Muslims] to continue to do good works, be kind towards all living beings and thus attain inner peace and dignity [1]

(b) What is the importance of Sura Fateha [1:1-7] for Muslims? [10]

- the Prophet called it the Essence of the Book [*umm ul kitab*] [1]
- embodies the essence of Islam which is the oneness of Allah [*tawhid*] [1]
- contains all the fundamental principles laid down in the Qur'an in condensed form [1]
- this is the 'opener' [opens up the book], an independent *sura* [1]
- also referred to as the 'the seven oft-repeated verses' [*as-sab al mathan*] [1]
- one of the earliest revelations received in Mecca, first one revealed in its entirety [1]
- this is at the core of the obligatory and non-obligatory prayers for all Muslims; no *rakat* is complete without it [1]
- benefits of reciting Sura Fateha are described in many hadith of the Prophet [1]
- recited as a healing [*al Shafi'a*] or to lighten a difficulty [*al Kafi'a*] [1]
- also recited after a person dies to invoke mercy on the soul [1]
- just '*bismillah*' [in the name of Allah] said before many daily actions undertaken [1]
- **praising** Allah [*alhamdulillah*] is fundamental to Islam; He is the source of all good [1]
- reiterates total **dependence** on Allah, Lord of the worlds [*Rabb al aalamin*] [1]
- reminds Muslims Allah is the Compassionate/Gracious [*ar Rahman*] and the Merciful [*ar Rahim*] [1]
- is a constant reminder of **accountability** in front of Allah who is the Lord [*maalik*] of the Day of Judgement [*yوم iddeen*] [1]
- also **worship** is for Allah alone [*iybaka na'budu wa iyyaka nasta'in*] and His help is paramount [1]
- crucial/single **request** for Allah's **guidance** to follow the right way [*ihdina sirat al mustaqim*] [1]
- the path of those favoured by Him [1]
- and not the path of those who incur anger or those who go astray [1]

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9 (a) Relate the story of Prophet Nuh from the Qur'an.

[Sura Nuh is 71 ...story also found in sura 7,10,11, 21, 23,26, 29, 37, 54 and other suras]

- 'We sent forth Nuh unto his people and he dwelt among them a thousand less fifty' [29:14] 950 years [1]
- Nuh told his people he was a messenger of Allah and they should 'worship Him Alone' [23:23] 'I fear lest a suffering befall you..' [7:59 and 11:25] [1]
- people heard his call but said Nuh was lost in error, mad [54:9] [1]
- Allah said 'Be not distressed by anything that they may do' [11:36] [1]
- Allah told him 'Build under Our eyes and according to Our inspiration, the **Ark**, that shall save thee and those who follow thee' [11:37 and 23:27] [1]
- Nuh began building the Ark; people laughed at him [1]
- Allah told Nuh to put **pairs** of animals on board [11:40] [1]
- as well as those who believed him [1]
- Nuh's **wife** did not join him; nor did his son [66:10] [1]
- Nuh pleaded with Allah for his son; Allah said he was not of good conduct [11:46] [1]
- Nuh asked Allah's forgiveness '....I seek refuge with You from asking from You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers' [11:47] [1]
- Nuh **prayed**; the ship 'moved on with them into waves... like mountains' [11:42] [1]
- 'waters gushed forth in torrents over the face of the earth...' [54:11] [1]
- 'and We carried him upon a vessel well planked and nailed...' [54:13] [1]
- Nuh's prayer 'O my Sustainer cause me to reach a destination blessed by Thee for Thou art the best to show man how to reach his true destination.' [23:29] [1]
- flood receded; Ark came to rest on Mt Judi [11:44]; Nuh and those with him began life again [1]
- 'Our blessings on thee, as upon people with thee...' [11:48] [1]

(b) What lessons could Muslims learn from this story? [10]

- the message Nuh brought was that people should believe in Allah, the **same message** that all the prophets have brought [1]
- a lesson of **patience** knowing that Nuh repeated his message patiently throughout the years he lived [1]
- not to **make fun of people** when we don't understand why someone is doing something differently, such as Nuh building the Ark [1]
- individuals ask Allah for something [like Nuh asking about his son]; Allah knows what is best for human beings [1]
- those who do not understand and follow Allah's message may face consequences; they may be **family members** [like Nuh's wife and son] [1]
- to take Allah's message to heart and **be good people** so that no one complains to Allah; this is because Allah listens as he did to Nuh [21:76] [1]
- know it is easy to rush and do what seems right [like Nuh's son did] rather than listen to **parental** advice [1]
- the knowledge that Allah **deals** with people in His own way and in His own time, like sending the flood that wiped out many except those in the Ark [1]
- to believe in Allah **totally** [as Nuh did], and pray for His protection against all difficulty [1]
- know that Allah shows His **mercy** to those who are obedient to Him as He saved Nuh and his people [1]
- Allah has sent His prophets through the ages to **all communities** to guide them towards salvation [1]

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10 (a) What are the daily features of observing the fast in Ramadan? [10]

- Muslims have to fast from before dawn [*fajr*] till sunset during Ramadan [1]
- they eat [*suhoor*] before beginning the fast [1]
- Qur'an says 'eat and drink until the white thread [light] of dawn appears to you distinct from the black thread [darkness of night] 2:187 [1]
- make intention [*niyyah*] that the action is taken in obedience to Allah's command 'O Allah, I intend to fast today in obedience to Your command and only to seek Your pleasure...' [1]
- *fajr* prayers are said [1]
- Muslims abstain from eating, drinking, smoking and sex during fasting time [1]
- also abstain from evil thoughts, careless chatter, undesirable actions [1]
- they are expected to exert the utmost in patience and humility [1]
- *zuhr* and *asr* prayers are said [1]
- Muslims break their fast [*iftar*] at sunset [*maghrib*], eating dates and drinking water [1]
- supplication 'O Allah I have observed the fast for your sake, and I believe in You, and I put my trust in You, and have broken my fast with the provision You have bestowed on me.....' [1]
- *maghrib* prayers are said [1]
- this is followed by a meal [1]
- *isha* prayers are said followed by *tarawih* prayers [1]
- reading the Qur'an individually during this month also beneficial [1]
- some Muslim men spend last ten days in seclusion [*itikaf*] praying in the mosque and giving up all worldly occupations [1]
- it is expected that Muslims who fast continue with all their normal activities of the day such as their jobs or other household chores [1]

(b) Why is this month considered special in the Muslim calendar? [10]

- fasting [*sawm*] during Ramadan is a pillar of Islam hence obligatory on every responsible and fit Muslim [1]
- the first revelation received by Prophet happened during this month thus considered as a month of blessings [*barakah*] [1]
- Qur'anic injunctions to fast 'fasting prescribed for you as it was prescribed for those before you.....' [2:183] [1]
- 'Ramadan is the [month] in which was sent down the Qur'an as a guide to mankind...' [2:185] [1]
- Muslims praise and thank Allah for the great gift of the Qur'an lays down a clear criterion between right and wrong, good and evil [1]
- Muslims pray for Allah's **forgiveness** [1]
- by exercising self control, patience and humility in all aspects of life [1]
- fasting gives Muslims a **sense of hope** of Allah's forgiveness [1]
- during this month Muslims increase their study of their faith and recitation of the Qur'an [1]
- they unite as a community in acts of worship, especially during the last 10 days [1]
- *Lailatul Qadr*, a special night of **forgiveness**, occurs in the last ten 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 [1]
- a big part of Ramadan is celebrating the idea of **brotherhood and sharing** especially during the breaking of the fast [1]

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11 (a) Write what you know about the first pillar of Islam, the Declaration of Faith [the *kalimah*]. [10]

- There is no god only Allah [*la ilaha ill'Allah*] and Muhammad is His messenger [*Muhammad ar'rasool Allah*] [1]
- first part is the belief in the Oneness of Allah [*tawhid*] the fundamental teaching of Islam [1]
- second part is the *risalah*: Muhammad is His Messenger; this is the acceptance that he is Allah's messenger/prophet [1]
- the person saying it bears witness to the truth it is conveying [1]
- to become a Muslim this needs to be said with total sincerity [1]
- the *kalimah* is the essence of Islam [1]
- also known as *kalimah tayyabah* [meaning purity], a person becomes purified from disbelief when saying this [1]
- it describes the relationship between Allah the Creator and the created [1]
- it is said that the whole Qur'an is an explanation of this one statement [1]
- it is an active statement, repeated by Muslims many times in formal worship [*salat*] and in the call to prayer [*adhan*] each day [1]
- Muslims need to profess this belief while acting and living their lives in accordance with its requirements [1]
- a true Muslim is one who is completely aware of the meaning of the *kalimah* and proclaims it with sincerity and devotion [1]

(b) Choose one of the following: obligatory prayer [*salat*], fasting [*sawm*], zakat or Hajj and consider how important it is to a Muslim. [10]

Obligatory prayer [*salat*]:

praying 5 times a day: *fajr, zuhr, asr, maghrib, isha*; is a gift from Allah; considered as the foundation of Islam; a Muslim is closest to Allah when touching forehead to ground [*sadja*] which signifies total submission; *salat* is an expression of thankfulness; it purifies the heart, cultivates the conscience and comforts the soul

Fasting [*sawm*]

obligatory fasting for the whole lunar month of Ramadan; from before dawn till sunset; intention [*niyyah*] to fast must be made clear that the action is undertaken in obedience to Allah's command; Muslims fast to please Allah and seek His grace; teaches patience self restraint, awareness of the plight of the poor and sharing; good for the soul and the body.

Zakat :

is a duty enjoined by Allah undertaken by Muslims in the interest of society as a whole; literal meaning is 'purity', purifying dues 2.5% [minimum] given on wealth that remains in possession for a period of one year; distributed among due beneficiaries and others; spiritual significance is greater: purifies the heart of the giver of greed and selfishness and the heart of the recipient from envy and jealousy.

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Hajj:

is a duty man owes to Allah, once in a lifetime if financially and physically able, and if there are no insurmountable hindrances; commemorates rituals observed by Abraham and Ismail; the assembly at Arafat is a reminder of the Day of Judgement; it confirms the commitment of Muslims to Allah and their readiness to forsake material interests in His service: **labbaik Allahumma labbaik, labbaik la sharika laka labbaik, innal hamda wan'nimata laka wal mulk, la sharika lak** is the constant refrain before Hajj; Allah forgives the sins of those who perform the Hajj; Hajj demonstrates the universality of Islam, brotherhood and equality of Muslims.

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12 (a) What rules were followed by Hadith scholars/collectors in deciding which Hadith were *sahih*? [10]

- collecting Hadith was a rigorous scholarly discipline that had begun during the lifetime of the Prophet [1]
- each hadith has two parts: chain of narrators [*isnad*] and the text [*matn*] [1]
- both had to be verified [1]
- in the chain of narrators/transmitters [*isnad*] it had to be verified that they actually met each other [1]
- the chain had to be unbroken [continuous] and go back to the last person who was a companion of the Prophet [who obviously heard the Prophet speak those words] [1]
- the character of the narrators was also under scrutiny, that they were **pious** [1]
- and known for their **honesty** in every sphere of life [1]
- that they had an excellent **memory** and had reported the Hadith just as they had heard it, not used their own words [1]
- narrators/transmitters should have been of an **age** when they had a good understanding of what they were reporting [1]
- the language of the text [*matn*] should be in **pure** Arabic style; the language that the Prophet would have used [1]
- it should not be in **conflict** with the Qur'an or other similar Hadith [1]
- nor be in conflict with other Hadith on same subject [1]
- it should not be contrary to **reason** or common sense [1]
- nor should it be against historical facts or talk of events that took place after the Prophet's lifetime [1]
- not favour any group or tribe [1]
- must not offer a big reward for a small action or vice versa [1]

(b) Why do Muslims need to know about the Prophet's Hadith and his actions [*sunnah*]? [10]

- what the Prophet said, did and by what he approved is **second** in importance to the Qur'an [1]
- Allah Himself **directs** Muslims in the Qur'an 'Say, "Obey Allah and His Messenger", but if they turn back Allah does not love those who reject faith' [3:32]; 'Obey Allah and obey the Prophet' [64:12] [1]
- Prophet 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]
- Hadith are important sources of explaining teachings of the Qur'an in more **detail** [1]
- how to **pray** is stressed in Qur'an but details of how this is done are found in the Prophet's words recorded in Hadith [1]
- details of *zakat*, Hajj and fasting during Ramadan also from the Hadith [1]
- Prophet laid down principles [*shariah*] regarding every aspect of life: buying, selling, contracts, leases, inheritance which is all part of his Hadith [1]
- companions of the Prophet remembered and wrote down his sayings, realising these were a **precious** source of guidance for Muslims [hence all the Hadith literature] [1]
- during his lifetime the Prophet asked his companions to make knowledge of his Hadith **widely known** but take care **nothing was falsely** attributed to him [1]
- this was made clear in the Farewell Address 'He who is present here shall carry this message to the one who is absent' [1]
- Muslims turn to the actions [*sunnah*] of the Prophet to emulate him. By doing this they hope their actions are acceptable to Allah [1]