

Cambridge O Level

ISLAMIYAT**2058/22**

Paper 2

May/June 2026**MARK SCHEME**Maximum Mark: 50

Published

This mark scheme contains the instructions and marking guidance that our examiners used to mark candidate responses for this component.

Before they start marking, examiners complete a standardisation process. They review a range of candidate responses and discuss the mark scheme in detail to agree which answers can and cannot be accepted. Examiners award marks where it is clear that candidate responses have met the requirements of the mark scheme. These requirements may vary between different components or different versions of the same component, depending on the exact requirements of the question and the candidate responses seen during the standardisation process.

Sometimes, our mark schemes may allow marks to be awarded to responses which contain elements that are factually incorrect or for content not covered by the syllabus. We do this in response to the demands of a specific question to support candidates and make sure that our assessments are fair. However, these allowances should not be used as a guide for teaching and learning.

We cannot discuss the mark scheme with schools, and we recommend that schools read the mark scheme together with the assessment material and the Principal Examiner Report for Teachers.

This document consists of **21** printed pages.

General marking principles

All examiners must apply these marking principles when marking candidate responses.

1	Examiners must award marks for each response in line with: - the specific content defined in the mark scheme - the specific skills defined in the mark scheme or in the level descriptions - the standard of response required as exemplified by the standardisation scripts.
2	Examiners must award whole marks (not half marks, or other fractions).
3	Examiners must award marks positively . This means that: - marks are not deducted for errors or omissions - marks are awarded for correct/valid answers as defined in the mark scheme and also for other valid answers which go beyond the scope of the syllabus and mark scheme referring to your team leader as appropriate - the quality of spelling, punctuation and grammar are judged only when the mark scheme indicates that these features are specifically assessed in the question. However, the meaning of all responses must be unambiguous.
4	Examiners must consistently apply the requirements of the mark scheme and any rules for what to do when candidates have not followed instructions correctly.
5	Examiners must use the full range of marks defined in the mark scheme, unless limited by the quality of the candidate responses seen.
6	Examiners must award marks according to the mark scheme and must not award marks with grade thresholds or grade descriptions in mind.

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
	Indicates that the point has been noted, but no credit has been given.
	Correct point

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493_2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The syllabus
- (b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with <u>knowledge</u> .
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with <u>understanding and evaluation of the material</u> .

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question.**

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

LEVELS OF RESPONSE**AO1 (Knowledge – part (a) questions)**

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2 (Understanding - part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

Question	Answer	Marks	Guidance
1	Choose any <u>two</u> of the following Hadiths. Hadith # 1 ‘Religion is sincerity.’ We said: ‘To whom?’ The Prophet said: ‘To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.’ Hadith # 3 Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest. Hadith # 13 He who studies the Qur’an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away. Hadith # 15 God will not show mercy to him who does not show mercy to others.		

Question	Answer	Marks	Guidance
1(a)	Describe their teachings about what Muslims believe. Use the AO1 Levels of Responses The key word in this Hadith is <i>nasihah</i>, meaning sincerity or advice. The Hadith of the Prophet (pbuh) teaches that sincerity is an essential part of Islam. The Hadith teaches the importance of truthfulness, genuine faith, honesty, loyalty, and goodwill in a Muslim's relationship with Allah, the Qur'an, Hazrat Muhammad (pbuh), the leaders of the Muslim community, and fellow Muslims. It emphasises that sincerity gives meaning and value to a Muslim's faith. Islam is a religion of peace and teaches Muslims to maintain peace and harmony within society. This Hadith teaches this through three important areas of conduct: • Controlling one's speech • Showing generosity to neighbours, and • Treating guests well By repeating the phrase, 'Let him who believes in Allah and the Last Day' before each teaching, the Prophet (pbuh) emphasises that a Muslims action should reflect sincere faith and belief. The Hadith teaches that speech should be used carefully and responsibly, as words can bring benefit or cause harm. It also teaches the importance of hospitality, generosity, and good treatment towards neighbours and guests as qualities of a true believer. The teaching given in this Hadith is that the Qur'an is a book of guidance and the primary source of all Islamic teachings. The Hadith emphasises the importance of reading, learning, and maintaining a close connection with the Qur'an. The comparison with tethered camels highlights the importance of preserving one's relationship with the Qur'an. Just as the camels of the Bedouins could easily wander away if they were not carefully tied and watched, the Hadith teaches that Muslims should regularly read, learn, and revise the Qur'an so that its teachings are not forgotten or neglected.	4	The Prophet (pbuh) in yet another Hadith links speech directly with faith when he said, <i>'A Muslim is he from whose tongue and hand other people are safe'</i>. (Bukhari)

Question	Answer	Marks	Guidance
1(a)	Allah's mercy is evident in all the countless blessings seen in creation which establish Him as the Most Merciful. From this awareness the teaching given to Muslims in the Hadith is to develop the traits of mercy, compassion, and forgiveness in their own personalities. To show compassion and care to those around them and indeed to all living things is an important teaching given. Another important teaching given is that to gain Allah's mercy Muslims must show the same mercy they await from Allah to others.		In a Hadith <i>Qudsi</i> God says: '<i>O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partners to Me, I would bring you forgiveness nearly as great as the earth</i>'. (Tirmidhi) From this Hadith <i>Qudsi</i> we learn that if Allah is willing to forgive humanity their every sin except <i>shirk</i>, we should, to be deserving of His mercy do as the Prophet (pbuh) says in the set Hadith and be merciful to Allah's creation.

Question	Answer	Marks	Guidance
1(b)	Explain how Muslims can put these teachings into action. Use the AO2 Levels of Responses The teachings of this Hadith can be put into action by living one's life according to God's <i>Shari'ah</i> and following the Pillars of Islam. Sincerity to the Prophet (pbuh) can be shown by following his <i>sunna</i>, and by living modestly as he did. To the Qur'an by reading and understanding its content and acting upon its teachings and perhaps teaching it to others. Sincerity towards leaders can be shown by obeying the laws of the land, paying taxes to the government, working honestly in one's job and sincerity towards the common man can be shown by helping in the community by doing voluntary work. Muslims can put the teachings of this Hadith into action in three main ways. Firstly, Muslims should use their words responsibly by avoiding backbiting, slander, abuse, and hurtful speech. The Prophet (pbuh) set the example of good speech and did not curse even those who mistreated him. Muslims should also use their speech positively by spreading goodness and avoiding gossip or sharing information that may hurt others. Muslims can also fulfil the teachings of the Hadith by being aware of and helping with the needs of their neighbours. For example, if special food has been prepared at home, some of it can be shared with a neighbour. Hospitality towards guests is another way of acting upon the Hadith. Muslims can welcome guests warmly and avoid pretending not to be home when unexpected visitors arrive at their doorstep. Muslims can put the teachings of this Hadith into action by reading a portion of the Qur'an daily and reflecting upon its teachings. They can strengthen their understanding of Islam and the principles of their faith through regular study of the Qur'an.	4	By giving monetary donations and by showing compassion to others. <i>'Not a word does he utter but there is a watcher by him who records it' (al Qaf, 50:18).</i> Recitation of the Qur'an keeps a believer spiritually connected to God. The teachings can also be put into practice by teaching the Qur'an, its recitation and meaning, to others.

Question	Answer	Marks	Guidance
1(b)	Muslims can also act upon these teachings by learning from the stories of earlier prophets mentioned in the Qur'an, which teach the message of <i>tawhid</i> and belief in all prophets sent by Allah. This can encourage respect for other prophets and greater understanding and tolerance towards people of different faiths in everyday life. Muslims can put into action the teaching given in this Hadith by establishing brotherhood in the <i>ummah</i> and by strengthening their bonds with fellow Muslims. This can be done by showing compassion to others, helping someone in their time of need, be it emotional or financial, and caring for the sick. Mercy should not just be shown to Muslims but to all of God's creation. The Prophet (pbuh) prayed for the people of Ta'if when they rejected him. He forgave the Makkans at the time of the Conquest of Makka. Following the beautiful example of the Prophet (pbuh) Muslims too must forgive those who wrong them and in general be merciful towards all of God's creation.		

Question	Answer	Marks	Guidance
2(a)	Outline the <u>two</u> parts of a Hadith and the different categories of Hadith. Use the AO1 Levels of Responses Candidates are expected to describe the two components of a Hadith (<i>isnad</i> and <i>matn</i>) and then write an account of the various categories of Hadith. It could be said that every Hadith consists of two parts: <i>isnad</i> and <i>matn</i>. These two parts are very important for the compilers of Hadith, who carefully examine them when collecting and authenticating Hadiths. <i>Isnad</i> refers to the chain of narrators of the Hadith, while <i>matn</i> refers to the content of the Hadith. Several rules are established to study the <i>isnad</i> and <i>matn</i> of a Hadith which determine its authenticity, and these could be given to develop the answer. Hadiths are generally classified according to the quality of the text, truthfulness and reliability of narrators, and continuity in the <i>isnad</i>. Sound/Sahih Hadith is a term used to describe any Hadith whose accuracy is beyond question. The narrators of these Hadiths are renowned for their honesty, truthfulness and strong memories, and there is no break in the chain of narrators. Hadiths of Imam Bukhari and Muslim are examples of <i>Sahih</i> Hadiths. Good/Hasan Hadith are Hadiths whose text is true, but whose narrators (<i>isnads</i>) may have a slightly weak memory and hence do not meet the strict criteria established by Muhadditheen. The Hadith in this group, though considered reliable and good, are a degree lower in quality than the <i>Sahih</i> Hadiths and hence considered inferior to them in Hadith literature. Weak/Da'if Hadith are those whose truthfulness in both text and transmission is not beyond question. Though their authenticity is not proven they are not rejected altogether. A Hadith could be considered weak for a number of reasons. For example, one of its narrators may not have been widely known for piety or reliability, even though there is no evidence against his character. A narrator may also have had a weak or imperfect	10	Note: The mark is not equally divided between the two parts of the question Good <i>isnad</i> and <i>matn</i> but a brief account of classification = 7 marks If only one part is given very well then a maximum of 6 marks, otherwise 5 Some rules to check <i>isnad</i>: - the chain of narrators had to be complete and uninterrupted - each narrator had to be a Muslim of firm faith and good character - narrators had to be known for truthfulness and honesty - narrators had to be mature and of sound understanding - they had to possess a reliable memory or keep accurate written records - each narrator had to report the Hadith exactly as it was heard - scholars checked whether the narrators had actually met each other and lived in the same time period Some rules to check <i>matn</i>: - it should not contradict the Qur'an

Question	Answer	Marks	Guidance
2(a)	memory, although his truthfulness was never questioned. Weakness in a Hadith could also result from an interruption or break in the isnad. False/Mawdu Hadith are fabricated Hadith, and they are classified as such, so that they are not included in Hadith collections.		• it should not contradict other authentic Hadiths • it should not go against established Islamic teachings • it should not go against common sense or normal human experience • it should not contain language or ideas unworthy of the Prophet (pbuh) • it should not wrongly praise a person, tribe, or place for political or personal reasons • it should not oppose historical facts known at the time • it should not contain exaggeration or impossible claims without basis
2(b)	Discuss why so much importance is given to classifying authentic Hadiths. Give <u>two</u> reasons for your answer. Use the AO2 Levels of Responses One reason for classifying Hadiths could be that Hadiths are used in making Islamic law and for this purpose it is important to know whether a Hadith was <i>Sahih</i> or <i>Da'if</i> as in legal matters only the most authentic Hadiths can be used to prevent incorrect law making. Another reason for classifying Hadiths could be that they are used to keep the faith pure, and its practice correct. An example could be given to develop the point further. All valid responses should be credited.	4	

Question	Answer	Marks	Guidance
3(a)	Give an account of the martyrdom of <u>two</u> of the following Rightly Guided Caliphs: • ‘Umar • ‘Uthman • ‘Ali Use the AO1 Levels of Responses ‘Umar’s martyrdom ‘Umar’s life came to an abrupt end in 644 CE when he was attacked by a Persian slave named Abu Lulu (Fayruz). Abu Lulu is believed to have held a personal grievance against the Caliph after ‘Umar refused his request to reduce the tax imposed upon him by his master. While leading the <i>Fajr</i> prayer in the mosque at Madina, ‘Umar was stabbed by Abu Lulu with a double-edged dagger. The attacker also wounded a number of other worshippers before being captured. ‘Umar survived for three days after the attack but eventually died from his injuries. Before his death, he appointed a council of six companions to choose the next caliph. In accordance with his wishes, and with the permission of ‘Aisha, he was buried in the <i>Masjid al-Nabawi</i> beside Hazrat Muhammad (pbuh) and Hazrat Abu Bakr. ‘Uthman’s martyrdom The rebellion against ‘Uthman, which began in 656 gradually intensified and finally the rebels surrounded the house of the caliph in Madina. ‘Ali, Talha and Zubayr sent their sons to guard ‘Uthman’s door from any direct attack on the caliph. However, when the rebels got the news that an elite force dispatched from Syria by Mu‘awiyah to defend the caliph was close to Madina they decided to act quickly. Despite being the caliph, ‘Uthman refused to allow fighting in his defence because he wished to avoid bloodshed among Muslims. He instructed the people in his household not to resist the rebels as he alone was their target. He is also reported to have recalled that the Prophet Hazrat Muhammad (pbuh) had foretold his martyrdom.	10	Note: For L4 marks both martyrdoms need to be written about with detail and accurate dev If only one caliph’s martyrdom is written about excellently, a maximum of 6 marks If one is <u>very</u> good and the other is good it can go to 7 marks

Question	Answer	Marks	Guidance
3(a)	The rebels eventually entered the house after the defenders laid down their arms on ‘Uthman’s order. According to reports, Muhammad ibn Abu Bakr was among those who entered. At the time of the attack, ‘Uthman was in his room with his wife Naila, reading his personal copy of the Qur’an. He was struck and martyred while reciting the Qur’an. It is reported that drops of his blood fell upon verse 137 of <i>Surah al-Baqarah</i>. During the attack, Naila attempted to protect her husband and was injured, losing two of her fingers. ‘Ali’s martyrdom The year 660 was a year of two oaths: first, a Muslim army from the Syrian garrison toured the Arabian Peninsula, forcing the inhabitants of Makka and Madina and the people of Yemen to swear loyalty to Mu‘awiyah at the point of the sword. This was speedily followed by a counter march by the men from the garrison of Kufa who, though unable to intercept Mu‘awiyah’s army, supervised another oath of allegiance to ‘Ali. These rival oaths of allegiance caused deep division within the Muslim community and angered a group of Kharijis. who at the conclusion of <i>Hajj</i> that year, met and vowed to strike simultaneously by removing ‘Ali, Mu‘awiyah, and ‘Amr ibn al-‘As. The attacks were planned for Ramadan in the three great mosques of Kufa, Damascus, and Fustat where the three leaders were expected to lead prayers. ‘Ali was attacked in the mosque at Kufa by Ibn Muljim while leading the <i>Fajr</i> prayer. He was struck with a poisoned sword and died from his injuries two days later in 661 CE at the age of 63. He was later buried at Najaf in Iraq.		<i>‘So, if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All Hearing, the All Knowing.’ (Sura al Baqarah, 2:137)</i> In Fustat, ‘Amr ibn al-‘As did not lead the prayers, but the mosque’s <i>imam</i> was martyred by one powerful blow of the assassin’s sword. In Damascus, Mu‘awiyah’s alert bodyguard observed unusual movement among the crowd, and saved Mu‘awiyah as he was in prayer.

Question	Answer	Marks	Guidance
3(b)	The martyrdom of which Caliph impacted the Muslim community the most? Give reasons to support your answer. Use the AO2 Levels of Responses Candidates can choose from between any of the three caliphs listed in part (a) and explain why, in their opinion, the martyrdom of that caliph had the greatest impact on the Muslim community. Answers should be supported by valid reasons and explanations. Possible points include that ‘Umar’s death created instability within the rapidly expanding Muslim empire. Some conquered regions saw his death as an opportunity to regain independence, and rebellions broke out in Persia and other areas which had to be suppressed in order to restore stability. Candidates may argue that the martyrdom of ‘Uthman had the greatest impact because it led to serious divisions within the Muslim community and resulted in the First Civil War. Many prominent Companions lost their lives during this conflict and Muslim unity was weakened. Others may say that the death of ‘Ali had the greatest impact because it deepened political divisions within the <i>umma</i> and contributed to continued instability. Candidates may also refer to later events connected to these divisions, including the martyrdom of Hasan and the tragedy of Karbala in which Husayn was martyred. All valid and well-supported responses should be accepted and credited.	4	

Question	Answer	Marks	Guidance
4(a)	Write an account of Muslim belief in the Oneness of God (<i>tawhid</i>) and what this belief includes. Use the AO1 Levels of Responses Belief in the Oneness of God is at the core of Islam. The Qur'an gives teachings about <i>tawhid</i> in <i>Sura Baqarah</i>, 2:163. Allah's existence is reflected in His creation, and His presence can be perceived by His answer to our prayers, the miracles He gave some of His prophets, and the teachings in the revealed books. It could be said that belief in <i>tawhid</i> includes other aspects such as belief in God as the Supreme Lord and Master of all creation; God's right to be worshipped alone; and knowing and acknowledging God as He describes Himself with His most beautiful names and attributes. To develop the answer, candidates need to explain what the beliefs stated include. God as Supreme Lord and Master of all Creation: • Belief in God's Lordship and Supremacy means that the heavens and earth and all that is in between them and beyond belongs to God. • He alone is the Master who created everything that exists from nothingness, and everything is dependent on him for their existence and continuation. He alone has the power to bring them all to an end and to bring them to life again. • Belief in His supremacy means acknowledging Him alone as the supreme lawgiver, absolute judge and legislator and to submit to His laws and regulations. God alone is entitled to worship: • In Islam God's right to be worshipped cannot be questioned. • God has the exclusive right to be worshipped both inwardly and outwardly, by one's heart, body and soul. • No one can be worshipped other than Him or alongside Him.	10	<i>'And your God is One God. There is no god but Him, the Most Compassionate, the Most Merciful.'</i> (<i>al-Baqarah</i>, 2:163) <i>'Those who have no knowledge ask, 'So why doesn't Allah speak to us or why does no sign (of His existence) come to us?' Those who came before them said similar words, for their hearts are alike. We have made Our signs clear to those who are firm in their faith.'</i> (<i>al-Baqarah</i>, 2:118)

Question	Answer	Marks	Guidance
4(a)	God is known by His most beautiful names and attributes - The names of God reflect His majesty, power and perfection. His attributes are unique and all-encompassing. - Amongst his 99 names are: <i>Al-Qawee</i>, <i>Al-Ahad</i>, <i>Al-Aleem</i> etc. - Muslims start their day and tasks with the name of God and before every task remind themselves of His mercy. - Forgiveness is an important dimension of human relationship with God. God in His mercy forgives all those who turn to Him in repentance. He is the Forgiver, <i>Al-Ghafur</i> and Oft-forgiving, <i>Al-Ghaffar</i>.		
4(b)	Discuss the importance of <i>tawhid</i> being at the heart of Islam. Use the AO2 Levels of Responses At the heart of Islam lies belief in <i>tawhid</i>, as Muslims believe that God is the only One worthy of worship. It is also the first Pillar of Islam. All the remaining four Pillars stem from this belief. If a Muslim did not believe in <i>tawhid</i> then the practice of Islam would be flawed. The essence of Islam is bearing witness to the phrase, <i>La ilaha ill-Allah</i>, ‘There is no god but Allah’, and this declaration is the foundation of Islamic belief. Moreover, it is the first of the two testimonies by which a person becomes a Muslim, the second being witness to Prophet Muhammad (pbuh) being the Messenger of Allah.	4	

Question	Answer	Marks	Guidance
5(a)	Write a detailed account of the <u>two</u> main festivals of Islam and how they are celebrated by Muslims across the world. Use the AO1 Levels of Responses The two main festivals of Islam are <i>‘Id al-Fitr</i> and <i>‘Id al-Adha</i>. The first is celebrated to mark the end of <i>Ramadan</i> and the second to mark the completion of <i>Hajj</i> and to remember prophet Ibrahim’s willingness to sacrifice his son Ismail in obedience to Allah’s command. On the morning of <i>Eid</i>, Muslims all over the world bathe and dress up in their best or new clothes. Before the celebrations, Muslims begin the day by offering <i>Eid</i> prayers. <i>Eid</i> prayers are compulsory for all those on whom Friday (<i>Jum‘ah</i>) prayers are compulsory. They do not replace <i>Fajr</i> prayers and can only be prayed in a congregation. There is no <i>qada</i> prayer (delayed prayer) to replace <i>Eid</i> prayer and the time for it is from sunrise until noon. There is no <i>adhan/azaan</i> or <i>iqamat</i> for <i>Eid</i> prayers. <i>Eid</i> prayers are said in the <i>masjid</i> or in an open field called a <i>musallah</i>. A <i>khutba</i> is delivered after the <i>Eid</i> prayers and there are two <i>rakaats</i> to be prayed during which six extra <i>takbirs</i> are called out. <i>Fitrana</i> is given before <i>Eid</i> prayers by the head of the household to the needy to help them celebrate <i>‘Id al-Fitr</i> and to compensate for any mistakes made during one’s fast. The sacrifice (<i>Qurbani</i>) of an animal on <i>‘Id al-Adha</i> is done to reaffirm that Muslims who can afford to do so are willing to sacrifice in the name of God. The meat of the sacrificed animal is shared amongst family, neighbours and the needy, which strengthens bonds and enables the poor to enjoy the festival. Families get together and <i>Eid</i> parties are held to celebrate these special festivals. Details of the celebrations can be given by students.	10	

Question	Answer	Marks	Guidance
5(b)	Why are Islamic festivals important to celebrate? Give reasons for your answer. Use the AO2 Levels of Responses Many reasons could be given by candidates in response to this question. It could be said that celebrating these festivals unifies the <i>ummah</i> and strengthens the bond of brotherhood. It could be said that the poor and the needy benefit from the <i>fitrana</i> and <i>zakat</i> and <i>sadaqah</i> given at these occasions and the meat of the animals distributed at <i>‘Id al-Adha</i> gives them the chance to eat well while fostering feelings of empathy. Children learn that Islam is not just a set of rituals but also a faith of joy, gratitude and community. They enjoy the special days of their faith and develop love and gratefulness towards God.	4	