

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
GCE Ordinary Level

**MARK SCHEME for the October/November 2009 question paper
for the guidance of teachers**

2056 ISLAMIC RELIGION AND CULTURE

2056/01

Paper 1, maximum raw mark 100

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Part 1

1 (a) Describe the structure of the tribal system in Arabia before Islam. [10]

- bedouin Arabs lived as nomads in tribal groups, constantly at war with each other over scarce resources (1)
- few small settled communities such as in Mecca and Taif relied on trade and religion [Ka'ba with 360 idols worshipped by different tribes] (1)
- formed tribes and clans [family group within the tribe] on basis of blood and kinship (1)
- evolved a tribal chivalric code of honour (1)
- called *muruwah* (1)
- this gave meaning to their lives: meant courage, avenging wrongs, patience, endurance, hospitality and generosity above all (1)
- the *shaykh* [chief] was selected by council of elders as best person for job, regardless of parentage or privilege, not inherited (1)
- the *shaykh* was ultimate authority; protected the tribe (1)
- he was the judge in disputes; distributed possessions and goods equally; also took care of weaker members (1)
- patriotism was strictly tribal; everything was subordinate to the interest of the group; poets sang glories of the tribe not of the gods (1)
- each member was fully protected; only the *shaykh*/tribe could ensure personal survival in difficult times [no room for individualism] (1)
- each tribe had to avenge the death of a single member, hence feuds went on for generations, cycle of violence (1)
- balance of power depended on raids to capture camels, cattle or goods; turnover of wealth and fortune was part of tribal existence (1)
- only the strong would survive, the weak were exploited, hence position of women and female babies (1)

(b) To what extent did tribal attitudes change when people became Muslim? [10]

- tribal loyalties remained strong but overshadowed by ideals of Islam; slow but inevitable change as the message of equality in Islam spread and Muslims grew in number (2)
- Islam incorporated the best of *muruwah* but extended it to include all Muslims rather than just tribe; these became universal loyalties: to Allah and the *ummah* [community of Muslims] (2)
- Arabs were used to tribal egalitarianism in selection of *shaykh*; no aristocracy or inherited office; this equality characterised the life of the Prophet and the spirit of early Muslims (2)
- Prophet Muhammad gave importance to all individuals regardless of who they were/their tribe/lineage; membership of *ummah* became more important than tribal membership (2)
- individualism was being fostered: relatives of dead man could punish only his murderer not any member of tribe as retribution [which had resulted in prolonged inter-tribal warfare] (2)

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2 (a) Outline the Prophet's first experience of revelation. [10]

- Prophet Muhammad aged 40 (1)
- used to spend time meditating especially during month of Ramadan (1)
- was in cave of Hira, in the hill called Jabal Nur (1)
- Jibril [Gabriel] appeared, told him to 'Recite/or Read' (1)
- the Prophet said 'I cannot recite/read', said this twice (1)
- angel squeezed him and said 'Recite in the name of your Lord' (1)
- 'Recite in the name of your Lord who created, created man from a clot of blood. Recite, and your Lord is Most Bountiful, He who has taught by the pen, taught man what he knew not' (1)
- these were the first 5 verses of surah 96 Al Alaq; the words of the first revelation (1)
- the Prophet 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 Jibril [Gibriel] (1)
- got home shaking with fear, asked Khadijah to cover him (1)
- she reassured him he was a good person, went to tell her cousin Waraqah who was learned in the scriptures (1)
- he said '...Muhammad is the prophet of his people...' (1)

(b) Why did the Prophet's early revelations cause the Meccans to oppose him? [10]

- Meccan society was class-conscious; polarised between powerful rich and weak. Quraish thought only of themselves; abandoned *murawah* values; no longer felt accountable for their actions; didn't like what they heard from the Prophet (2)
- though Meccans had respected Muhammad [al Amin] till now; he was an ordinary man not credited with any miracles like those of Moses [Musa] or Jesus [Isa]; Quraish could not believe a prophet would come from lowly stock (2)
- the message of Islam [monotheism] and its teachings went completely against religion of their forefathers (2)
- the revelations that Prophet Muhammad was conveying from Allah were of equality [no advantage of being rich], of justice and a 'day of reckoning' [Day of Judgement], when all would be faced with their worldly actions and be accountable (2)
- Quraish had the prestigious position of being custodians of the Ka'ba with all its idols; good economic position for Meccans to be in; message of Islam was of [an invisible] Allah. Quraish felt their way of life and importance threatened by growing number of Muslims (2)
- Quraish were offended by the [grovelling] action of prostrating for prayer done by Muslims. Prayer and revelations gave strength to Muslims, many of whom were the weak in society [e.g. women] and slaves (2)

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3 (a) What were the main features of the Constitution [*sahifah*] of Medina? [10]

- Prophet Muhammad made a formal agreement between himself and all of the significant tribes and families of Yathrib [later known as Medina] and those who followed them from Mecca in 622 [also known as the Constitution or Charter of Medina] (1)
- the document was drawn up with the explicit concern of bringing to an end the bitter inter tribal fighting between the clans of the Aws and Khazraj within Medina; old tribal enmities were buried (1)
- it effectively established the first Islamic state, yet this political entity was not governed by Islamic law [*shariah*] but rather by established tribal customs (1)
- it normalized tribal relations within Medina, instituted a number of rights and responsibilities for the Muslim, Jewish and pagan communities bringing them within the fold of one community (1)
- guaranteed religious freedom and tolerance to all (1)
- established parameters for political alliances e.g. making peace together with outsiders; each must help the other against anyone who attacks the people of this document;
- there must be mutual advice and consultation (1)
- all parties would defend Medina (1)
- established Medina as a sacred place [a *haram*: barring all violence and weapons] thus ensured the security of the community (1)
- created a system for granting protection to all individuals, especially the security of women (1)
- established a tax system for supporting the community in time of conflict (1)
- instituted a judicial system for resolving disputes; only when people would differ it would be referred to God and to the Prophet who would be impartial arbiter of disputes between Muslims; his decision would be final (1)
- the paying of blood money [for the slaying of an individual] instead of taking another life, would be regulated (1)

(b) Did the Prophet achieve harmony amongst the residents by this document? [10]

- yes, constitution came as result of conflict but resulted in harmony between the Aws and Khazraj [Muhajireen were his dedicated followers anyway] (2)
- constitution was not a 'treaty' in the modern sense, but a unilateral proclamation by the Prophet of joining together two religious communities: Muslims and Jews. Jews "have their religion and the Muslims have theirs." (2)
- constitution revealed Prophet's great diplomatic skills; all citizens were given freedom to live and work in peace, and with dignity (2)
- his great vision empowered communities by giving them local and communal autonomy e.g. practice their religious rites; manage their affairs, decide on means to earn a living as they choose, punish criminals etc. (2)
- issues of law and order are central to a just society; no distinction was made between citizens; conditions were fair and equitable to all (2)

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4 (a) Describe what occurred during the Conquest of Mecca. [10]

- Banu Bakr, allies of the Quraish attacked the Banu Khuza'ah [allies of the Muslims [November 629]; one year after Truce of Hudaibiyah (1)
- Banu Khuza'ah asked Prophet Muhammad for help (1)
- Prophet sent three conditions and asked them to accept one [pay blood money; have nothing to do with Banu Bakr; declare Truce null and void] (1)
- Quraish immediately realised they had given Muslims perfect reason to attack Mecca; Abu Sufyan came to Medina to meet the Prophet and 'renew' the Truce; this was not acceptable to Muslims (1)
- Muslim army of 10,000 set out [Ramadan, January 630], camped away from Mecca; fires lit to show strength of Muslims more than actual (1)
- Abu Sufyan came to make peace; shock and awe at discipline of Muslims; became Muslim (1)
- told Quraish of the army he had seen, and futility of war (1)
- next morning the Muslims marched into Mecca peacefully from all four corners of city (1)
- Prophet said no one to be harmed (1)
- only a small skirmish occurred with Khalid bin Walid's force (1)
- Prophet rode in with humility (1)
- said anyone who sought refuge in Abu Sufyan's house, at home or in the Ka'ba would be safe (1)
- Prophet went round Ka'aba saying '*Allahu Akbar*'; smashed idols (1)
- saying 'Truth has come, falsehood has vanished' (17:81) (1)
- at door of Ka'ba issued general amnesty 'go your way in peace and freedom, for you are the free ones' (1)
- Bilal ascended roof of Ka'ba and called the *azaan* (1)
- Prophet went to Safa and invited people of Mecca to pledge their loyalty (1)
- he stayed in Mecca around 15 days teaching Meccans about Islam; also sent other Muslims to parts of the city inviting people to Islam (1)

(b) Why was this conquest important for the Prophet? [10]

- Prophet loved Mecca as a holy city and the home of his childhood; the Quraish were his own people; in his merciful nature he always hoped and prayed they would come round to Islam (2)
- the smashing of idols in the precincts of the Ka'ba signalled the final victory of Islam; a new order was going to be in place [though Quraish holding positions in the *haram* were retained] (2)
- he addressed them saying Allah had abolished all claims of privilege, pride in their ancestry or racial superiority, 'the most honourable of you in the sight of Allah is the one who is most deeply conscious of him' [49:13] (2)
- Prophet knew the Quraish were the heirs of Abrahamic legacy; were the elite of the Arabs, epitomized the best qualities of intellect as well as character; Mecca would have its sanctity as the House of Allah, built by Abraham, and would be the spiritual heritage of all Muslims (2)
- conquest of Mecca unparalleled in history for the compassion and magnanimity of the Prophet; the modesty he displayed on entering showed everyone he was in no mood for revenge or killing (2)
- after this event other tribes who were uncertain about their loyalties till now allied themselves to the Prophet (2)

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5 (a) Relate what happened in the last year of the Prophet's life. [10]

- there were rumours of Roman invasion to quell the growth of Islam (1)
- great hardship faced by Muslims; very hot summer, drought in Arabia, still Prophet rallied an army of 30,000 to face the Romans; marched towards Tabuk (1)
- on hearing of approaching Muslim forces, Romans retreated; Prophet returned to Medina (1)
- 632 Prophet's health was failing; his son Ibrahim died (1)
- conscious he was approaching end of his life; told Fatima about Angel Gabriel [Jibril] revising Qur'an twice during that Ramadan (1)
- decided to lead the pilgrimage on Hajj as this was the last pillar of Islam not accomplished by him; went with all his family and many hajjis (1)
- led Muslims through all rituals Arabs knew already, giving them new significance; explaining what to do and how to do it (1)
- gave farewell address at Mount of Mercy [Jabal ar-Rahmah] (1)
- at the end he asked thrice of those gathered 'O people have I faithfully delivered my message to you?' and they replied 'yes' (1)
- raised his forefinger towards heaven saying 'O Allah, bear witness' (1)
- last revelation received few hours later 9 Dhu 'l Hijjah 10 H, 'This day I have perfected your religion for you...' [5:3] (1)
- returned to Medina, health deteriorating (1)
- also told Fatima he would not recover, and that she would follow him soon after his death (1)
- asked Abu Bakr to lead prayers (1)
- and died on 12th Rabi ul Awwal 11 H (1)

(b) How significant was the farewell address he gave during his pilgrimage? [10]

- very significant:
- what the Prophet said was what we understand as the basics of the Muslim way of life; a total breaking away from previously held customs and traditions of the time of *Jahiliyyah* [ignorance] e.g. paganism (2)
- he talked of equality in a society where there had been none; said all were equal in the sight of Allah regardless of race, colour, social class or gender because all human beings descended from Adam; the only distinguishing factor was God consciousness [*taqwa*] (2)
- declared sanctity of human life and property; to abandon blood feuds, vendettas and exploitation; made usury [*riba*] unlawful (2)
- reiterated essentials of Islam to be followed and what is sacred; reminded Muslims that everyone will be answerable to Allah directly on the Day of Judgement (2)
- mentioned importance of family life; mutual rights and obligations stressed in a marriage; women were to be treated kindly, with compassion (2)
- reminded Muslims they were united by faith and fraternity; to follow the Qur'an and *sunnah* [traditions]; those present were witnesses to Islam's message (2)
- by this time the Prophet had radically changed the political and spiritual landscape of Arabia; his words still resonate in hearts of Muslims as the Prophet asked those present to 'convey this message to those who are absent' (2)

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6 (a) Describe how Abu Bakr was elected as Caliph. [10]

- Prophet did not nominate a successor (1)
- Abu Bakr calmed people after Prophet died saying 'if you worship Muhammad know that he is dead. If you worship Allah, know He will never die...' (1)
- Ansar gathered to discuss the appointment of a successor; Abu Bakr, Umar, Abu Ubaidah bin Jarrah were there too (1)
- Ansar wanted a Caliph from amongst them; Abu Bakr said Arabs would like 'Amir' from Quraish (1)
- Ansar suggested one from each; Umar objected; would create confusion (1)
- Abu Ubaidah said 'O Ansar, you were the first to uphold Islam. Do not be the first also to sow the seed of dissension in it' (1)
- Ansar agreed remembering the Prophet was from the Quraish (1)
- Abu Bakr proposed Umar and Abu Ubaidah (1)
- Abu Bakr held unusual honour of being the one who migrated with the Prophet; also he was asked by the Prophet to lead the prayers when he was ill (1)
- Umar held the hand of Abu Bakr reminding everyone he was mentioned in the Qur'an [9:40] (1)
- the companions remembered Prophet saying 'I have paid back everyone's debts, but my debt to Abu Bakr will be paid by Allah on Day of Judgement' (1)
- Umar took his oath of loyalty to Abu Bakr (1)
- all those present followed; next day others pledged their loyalty in the mosque of Medina (1)

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

- Caliphs [*khalifa*] were from amongst the closest companions of the Prophet; hence their personal character, conduct and attitude followed the letter and spirit of the Qur'an and *sunnah* [traditions]; lived simply (2)
- each considered becoming Caliph [*khalifa*] a sacred trust; promoted the healthy pattern of democracy known as the consultative system [*shura*]; they were chosen by this system and were bound by its decisions (2)
- freedom of speech and basic human rights were fully guaranteed for Muslims and non Muslims alike; Caliph was accessible during five prayer times each day, on Friday and during Hajj when people came from far and wide (2)
- endeavoured to make the Caliphate a welfare state promoting brotherhood, equality, prosperity without discrimination; the state treasury [*baitul mal*] not private property of Caliph (2)
- judiciary was supreme; judges [*qadis*] were not interfered with even if judgement was against Caliph (2)
- the Muslim empire stretched far and wide; the message of Islam continued to touch the hearts of people, many became Muslim (2)

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7 (a) How were the revelations preserved and finally compiled as the Qur'an during the Caliphates of Abu Bakr and Uthman? [10]

- during Prophet's lifetime revelations were written by his companions on pieces of papyrus, flat stones, palm leaves, bones, leather and 'in the hearts of men' (1)
- many *huffaz* [those who had memorised the Qur'an] were killed in battles during Caliphate of Abu Bakr especially the battle of Yamama (1)
- Umar felt strongly that steps should be taken to preserve the revelations, not depend exclusively on those who had memorised it (1)
- he suggested this to Abu Bakr [was hesitant at first as the Prophet hadn't done so himself] finally agreed (1)
- Abu Bakr persuaded Zaid ibn Thabit, who had learnt the Qur'an directly from the Prophet and also been a scribe, to do this (1)
- Zaid carefully collected the revelations also those learnt by *huffaz*; he copied these on sheets [*suhuf*] (1)
- many prominent companions assisted Zaid to look over text (1)
- the compiled Qur'an was kept with the Prophet's wife Hafsah, Umar's daughter, known as *mushaf Hafsah* (1)
- Muslim empire had spread over large areas; Muslims were reading Qur'an in different ways (1)
- Uthman made aware of the problem (1)
- asked Zaid bin Thabit [and 3 other companions] to make transcripts from *mushaf Hafsah*
- suras put into sequence, written in dialect of the Quraish (1)
- copies were distributed of this standardised version; other manuscripts burnt (1)
- this was ready twenty years after the death of the Prophet; it is the version we read today (1)

(b) How do the Qur'an and Hadith differ in importance? [10]

- Qur'an comprises of Allah's own words, source of Divine knowledge; whereas Hadith literature is about the 'doings' and sayings of the [human] Prophet many of which are explanations of the Qur'an (2)
- Qur'an has general principles and commands; details are found in Hadith literature: what the Prophet said and how he did it e.g. how Muslims should pray, fast, give *zakat* etc. in fact Qur'an validates the position of the Prophet as an 'excellent model' to follow (2)
- Qur'an is the first and most important source of legal thinking; the Prophet explained teachings of the Qur'an in more detail therefore what the Prophet did [his *sunnah*] is accepted as the second source of religious thinking (2)
- Prophet's death signalled the end of revelations; it therefore became imperative to record the Hadith; this literature spread simultaneously with the spread of Islam [teachings of the Qur'an] through newly acquired Muslims lands (2)
- Prophet encouraged his followers to gain knowledge [of Qur'an and *sunnah*] and teach it to others; asked Mu'adh: sent as governor of Yemen, how he would judge; 'basis of Qur'an, basis of *sunnah*' (2)
- Qur'an reminds people to 'think' and 'reflect'; thus Qur'an and Hadith have provided the foundations and impetus for all intellectual and academic enterprises of the Muslims (2)

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

- 'for the covenants [of safeguard and security enjoyed] by the Quraish' (1)
- 'their covenants [covering] journeys by winter and summer' (1)
- 'let them adore the Lord of this House' (1)
- 'who provides them with food against hunger and with security against fear [of danger]' (1)
- message from Allah to the Quraish was they should worship Him (1)
- and be grateful to Him (1)
- and accept what the Prophet was telling them (1)
- sura revealed in Mecca when Meccans were against the Prophet (1)
- this sura is considered as continuation of previous [sura Fil] relating to event in the year the Prophet was born: the Year of the Elephant 570 CE; Meccans reminded what happened then (1)
- Abraha came from the south, led campaign against the Ka'ba in Mecca; had elephants in his army [hence name of sura] (1)
- Quraish were custodians of the Ka'ba; offered no defence to this strong army (1)
- Mecca saved by a miracle: stones thrown by flocks of birds/insects which gave rise to virulent infection/diseases in Abraha's army; they retreated (1)

(b) How does the description of the Last Day in Sura Zilzal have an impact on Muslims? [10]

- graphic imagery in sura Zilzal is terrifying and beyond our comprehension; it suggests the total uprooting and destruction of all that is familiar to us; what will happen at that time is a description of how our world will end; all part of Allah's plan (2)
- belief in the Last Day is one of the Articles of Faith; it is the day 'the debts fall due' when there will be accountability; whatever we did, good or bad, will be brought before us on that Day (2)
- Muslims are reminded that this life is transitory and a preparation for the next; as the Prophet said 'Be kind to those on earth and He who is in heaven will be kind to you,' on that day (2)
- nothing is hidden from Allah; Muslims are reminded that good deeds, even the smallest, will be rewarded; the same will happen with bad deeds; therefore there is hope in this message for all mankind
- each one of us will be answerable for ourselves alone; therefore the realisation that Muslims will have to answer for their deeds should make them better human beings (2)

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9 (a) Describe the story of the Prophet Adam and his wife as told in the Qur'an. [10]

(story of Adam and his wife is found in: 2:35; 7:11 and 20:116, references made in other suras as well)

- Adam told by Allah to live in the garden [*jannah*] with his wife (1)
- Allah warned Adam not to let *Iblis* [Satan] get them out of the garden (1)
- and enjoy the good things but not approach a certain tree (1)
- there was enough provision not to go hungry, or naked, or feel the sun's heat (1)
- Satan said he would lead Adam to Tree of Eternity and a kingdom
- that never decays (1)
- so both ate and their nakedness appeared to them (1)
- began to use leaves of the garden to cover themselves (1)
- Allah said 'did I not forbid you that tree and tell you Satan was your enemy?' (1)
- they said 'Our Lord! we have wronged our own souls. If you won't forgive us we are lost (1)
- then Allah chose to give him guidance telling both to go down from the garden (1)
- the earth would be their dwelling place to live and die and be taken out (1)
- whoever follows Allah's guidance will have no fear nor shall they grieve and will not go astray (1)

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

- right from earliest times Allah has sent us guidance in the form of prophets and messengers; we need to follow their paths to salvation; story of Adam was the earliest (2)
- Allah has made man *ashraf*ul Makhluqat [top of creation] and given us free will to choose the path we want to go on; *Iblis* [Satan] is always there to tempt us (2)
- Allah clearly pointed out to Adam and his wife that all their needs were being met; despite this they wanted more; we need to be aware that Allah provides many of our needs as well for which we must be grateful (2)
- this story shows us man's folly in rushing into evil [which is more exciting] and not thinking of consequences; both of them were warned (2)
- the greatest lesson in this story is that of Allah's forgiveness when we are truly repentant as Adam was (2)

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10 (a) Who are the people entitled to be recipients of *zakat*?

[10]

- poor people unable to support themselves (1)
- needy people (1)
- new Muslim converts to enable them to settle into new life (1)
- to pay ransom and free those in bondage or prisoners of war (1)
- insolvent Muslims in debt, incurred under pressing need (1)
- pay wages to people employed by Muslim ruler to collect *zakat* (1)
- travellers in difficulty (1)
- to cover expenses of Muslims in the service of Allah, those who invite others to Islam or are engaged in the defence of Muslim rights (1)
- those who refrain from asking [Sura 51 v 19] (1)
- near of kin and orphans [Sura 2 v 177] e.g. wife can give *zakat* to husband if she is a person of means (1)
- Sura 2 v 215 'Say 'whatever of your wealth you spend shall be for your parents, and for the near of kin, and the orphans, and the needy and the wayfarer, and whatever good you do verily Allah has full knowledge thereof.'
- Sura 36 v 47 'spend on others out of what Allah has provided you'
- Sura 57 v 7 'spend on others out of that of which He has made you trustees for those of you who have attained faith and who spend freely in Allah's cause Will have a great reward.'

(b) Why is *zakat* important in Muslim life? Give five reasons.

[10]

- is a pillar of faith, an act of worship enjoined by Allah in the Qur'an and undertaken by Muslims in the interest of society as a whole (2)
- Muslims need to evaluate their wealth annually; 2.5% minimum to be given in kind or money to rightful beneficiaries and others (2)
- everything is from Allah; Muslims encouraged to give whatever they can 'even half a date' and whenever they can; teaches Muslims to look beyond themselves and their wants/needs (2)
- such actions purify the heart of selfishness and greed; Muslims know they are blessed by Allah in doing so (2)
- giving *zakat* minimizes the suffering of the needy, poor members of society; also fosters goodwill in the heart of the recipients towards giver, hence society benefits (2)
- is manifestation of spiritual and humanitarian interactions between individual Muslims and the society he lives in, between materialism and spirituality (2)

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11 (a) Describe the religious rites that are performed when a Muslim dies [10]

- at the moment of death, [even before] *kalimah* is recited repeatedly [*la ilaha illallah Muhammad arRasulAllah*: there is no god but Allah Muhammad is Allah's messenger] (1)
- the body is washed like one for *ghusl* [set procedure] (1)
- women wash a woman; men wash a man; often family members (1)
- everything done with respect, private parts are washed without being seen (1)
- body put in white unstitched cloth [*kafan*] (1)
- only face visible if mourners want to see finally, then covered (1)
- then 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 (1)
- men stand in rows with the body in front of them (1)
- funeral prayer is said standing: no *sajdah* [because the body is in front] (1)
- 'O Allah grant forgiveness to our living and to our dead...' (1)
- then the body is lowered for burial; face resting in the direction of Mecca (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) What is the religious significance of Id-ud-Doha [Id ul Adha]? [10]

- is a celebration of the achievement of a Muslim who has completed the rites of Hajj; also day of thanksgiving when Muslims offer gratitude to Allah for helping them fulfil their spiritual obligation (2)
- sacrifice made remembering Abraham's sacrifice of his son; poor and needy receive alms in the way of sacrificial meat/food from those on Hajj; those at home offer sacrifice as well, a proportion distributed to the poor (2)
- day of festive remembrance beginning with a collective act of worship glorifying Allah's name, utterances of greetings and good wishes, praying for the souls of the deceased; congregational prayers are occasions of brotherhood where Muslims pray for forgiveness and strength of faith to purify the heart and soul (2)
- special occasion of helping the needy, visiting elders and the sick etc.; remembrance on these days extends over many areas of human life (2)
- days of peace: when a Muslim establishes peace in his heart by obeying Allah's law and leading a disciplined life he/she is at peace with Allah and the rest of the universe (2)

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12 (a) What principles were used to classify the Hadith as being *sahih*, *hasan*, *daif* and *mauzu*? [10]

- collections of Hadith were systematically arranged around particular topics and classified according to their authenticity (1)
- the *isnad* [authenticity of names in the chain of narrators] which was the first part of the Hadith, had to be verified first; every person in the chain had to have met the other [unbroken] (1)
- the final part of chain of narrators had to end with name of a Companion of the Prophet who heard it from the lips of the Prophet or observed his actions (1)
- evaluation of character of narrators: were they righteous people of sound character and good memory so that their word could be trusted (1)
- than the *matn* [body of the Hadith which is the actual element of teaching] was considered in which nothing should contradict the Qur'an or the *sunnah* (1)
- or any other *sahih* Hadith (1)
- it should not be contrary to reason or common experience (1)
- it should not be contrary to the laws of nature or historical facts (1)
- it should not violate the basic rules of Arabic grammar (1)
- highest classification was *sahih* [sound, without defects] where the *isnad* and *matn* were genuine (1)
- next came *hasan*: good and reliable but not as clearly authenticated as *sahih*; some narrators may have been found to have defective memories (1)
- *daif* Hadith was weak: where there was a break in the chain of transmitters or the narrator was known not to speak the truth (1)
- *mauzu*: these were fabricated and didn't stand up to any verification (1)

(b) Hadith 13 is on the concept of brotherly love. How could Muslims put its teachings into practice in their own lives? [10]

Hadith 13: 'None of you [truly] believes until he wishes for his brother what he wishes for himself.'

Examiners to use their discretion in giving marks in this part of the question. If candidates make two points and express them well, give up to 5 marks for each.

Candidates need to write about their own experiences as well, not just explaining what the Hadith means.

Answers may vary; some could include:

- intention of this Hadith is to encourage Muslims to be magnanimous
- to be magnanimous in thoughts [such as praying for all]
- and action [being aware of the needs of others and giving of what we have]
- answers should look at wider picture of Muslims in general, not just immediate 'brother'
- can be taken to apply to all human beings