

CAMBRIDGE INTERNATIONAL EXAMINATIONS

Cambridge Ordinary Level

MARK SCHEME for the October/November 2014 series

2056 ISLAMIC RELIGION AND CULTURE

2056/13

Paper 1, maximum raw mark 100

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2014 series for most Cambridge IGCSE[®], Cambridge International A and AS Level components and some Cambridge O Level components.

® IGCSE is the registered trademark of Cambridge International Examinations.

Page 2	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

1 (a) Describe the social life and traditions of the Arabs during the pre-Islamic Period. [10]

- social conditions and values of the Arabs during the pre-Islamic period were based on tribal tradition established by the **elders** of the tribe [1]
- great sense of **collective** responsibility between members of the Bedouin tribes as life was difficult; individual loyalty to tribe was important [1]
- **honour** had to be preserved at all costs [1]
- tribal **alliances** were valued, though constant warfare between tribes for revenge, superiority, went on for generations [1]
- Arabs developed their own concept of **morality** [*muruwah*] which gave meaning to their lives; meant courage, patience, endurance, generosity [1]
- **best person** in tribe was chosen as leader [*shaykh*]; not a hereditary position [1]
- shaykh's importance depended on his **justice**, his expertise in raids to capture camels, cattle or goods of other tribes; took care of the weaker members of the tribe [1]
- both Bedouins and settled Arabs needed one another for economic reasons [1]
- life for Arabs in settled communities e.g. in Mecca and Taif, was busy in commerce [1]
- they still maintained social contact and tribal allegiances [1]
- common vices of drinking, gambling etc. more prevalent here, led to debt; therefore usury commonplace [1 mark only for any mentioned] [1]
- women had no status [except those of rich families e.g. Khadijah], few rights, unchecked polygamy [1]
- male off-spring preferred [would grow up to be fighters]; female infanticide prevalent [1]
- Arabs were proud of their language; poets were held in high esteem [1]
- slavery was widespread [1]

(b) To what extent did the social conditions change after the Arabs became Muslim? [10]

- slow process of change occurred with the Prophet's teachings [1]
- most social changes took place when the Prophet [pbuh] migrated to Medina and established a Muslim community [1]
- he emphasised teachings from the Qur'an on fair dealing in all aspects of life; '...Allah enjoins justice and the doing of good, and generosity towards fellow men. And He forbids all that is shameful and all that runs counter to reason...' [16:90] [1]
- Muslims were encouraged to think of other Muslims [the *ummah*] rather than their narrow tribal loyalties [1]
- establishment of brotherhood amongst Muslims made them more generous [1]
- usury [*riba*] forbidden to prevent monetary exploitation of the poor [1]
- 'purifying dues' [*Zakat*] made a pillar of Islam, encouraging sharing of wealth [1]
- *Zakat* introduced as a social tax to make Muslims aware of the needs of others [1]
- women given respect in society [Hadith about 'your mother'] and given rights (e.g. the right to own property and inherit from their father and husband) [1]
- marriage meant that a woman was allowed to choose her husband; a contract was signed between them, rights and privileges were granted to both and a dowry given to the wife [1]
- women also given the right to divorce [*khula*]; limit of 4 wives for men [only if treated properly] [1]
- stress was laid on education for both men and women [1]
- prohibition on intoxicants so that behaviour would improve [2:219, 5:90] [1]
- Prophet [pbuh] said that freeing slaves was a meritorious deed [1]
- in cases of murder, only the murderer was punished [to end cycle of revenge] [1]

Page 3	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

2 (a) What was the importance of (i) Khadijah and (ii) Abu Bakr in the life of the Prophet [pbuh] in Mecca? [5 × 2]

(i) Khadijah

- employed the Prophet [pbuh]; recognised his qualities of truthfulness and trustworthiness [1]
- married him; gave him loving home and six children [1]
- freed him from financial worries [1]
- comforted him after the first Revelation; believed in him [1]
- first person to accept Islam [1]
- remained at his side through years of persecution and suffered with him through years of the Boycott [1]
- Prophet [pbuh] said ‘She was the wife who believed in me when others rejected me. When people refused to believe me, she affirmed my truthfulness. When I stood forsaken, she spent her wealth to lighten the burden of my sorrow’ [1]

(ii) Abu Bakr

- he was the childhood friend of the Prophet [pbuh] [1]
- first adult male to accept Islam because of total confidence in his friend [1]
- convinced many friends of the truth of Islam [1]
- also used his wealth for Islam and to free slaves who had become Muslim [1]
- was the first to confirm the truth of the Night Journey [*al isra w’al mairaj*]; was called ‘Siddiq’ by the Prophet [pbuh] because of this [1]
- made *hijrah* with the Prophet [pbuh] to Medina [1]

(b) Explain why the Prophet [pbuh] faced opposition in Mecca during the first twelve years of Islam. [10]

- the Meccans had respected Muhammad [pbuh] as a person until he began speaking to them about Islam; he spoke about Allah as **One** which went against all the long held pagan beliefs of the Arabs, the belief of their ancestors [1]
- in early years Quraish [most important tribe in Mecca] didn’t take Muhammad [pbuh] seriously; with passage of time they sensed that his preaching was a **danger** to the **way of life** they knew [1]
- Quraish had the prestigious position as custodians of the Ka’aba with all its idols; taxed pilgrims who came to Mecca; felt **economically** threatened wondering how their lives would be affected by what Muhammad [pbuh] was preaching [1]
- Prophet’s message spoke of all being equal in the **sight of Allah** ‘...Verily the noblest of you in the sight of Allah is the one who is most deeply conscious of Him...’ [49:13], which went against the feeling of **racial superiority** the Quraish were proud of [1]
- he spoke of the **equality** of all human beings; Meccan society was polarised between the powerful rich and the weak; Quraish horrified that many of their slaves, now Muslim, were supposed to be their equals [1]
- kinship and tribalism was the key to prevailing Arab society which the Quraish didn’t want to change; Prophet [pbuh] spoke of putting **faith** before tribal allegiances [1]
- revelations were about **justice** and a ‘day of reckoning’[Day of Judgement] when all would be accountable; the Quraish didn’t feel accountable to anyone [1]
- Quraish wondered how a prophet could be an **ordinary man** like Muhammad [pbuh] not credited with miracles like the prophets of old: Musa AS, Isa AS and others [1]
- they were offended by the Muslims’ [grovelling] action of **prostrating** for prayer; they felt themselves too important to do this [1]
- Quraish thought only of their tribe and their power; felt that their way of life was threatened by the [slowly] **increasing** number of Muslims in Mecca [1]

Page 4	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

3 (a) Write an account of (i) the Boycott of the Banu Hashim and (ii) the Prophet's visit to Taif. [5 × 2]

- (i)
- Quraish upset about growing number of Muslims; felt radical measures needed [1]
 - Abu Talib supported his nephew so his clan [Banu Muttalib] also included [1]
 - covenant signed by 40 influential Quraish was hung inside Ka'aba banishing the Banu Hashim and the Banu Muttalib [1]
 - purpose of Boycott was to say that, if the Prophet [pbuh] was removing himself from the religious life of the Meccans, he could not benefit from the economy either [1]
 - no contact to be made with them; no marriage, trade etc. this would last as long as two clans [Hashim and Muttalib] didn't stop the Prophet [pbuh] from preaching [1]
 - both clans moved to area owned by Abu Talib [Shib abi Talib] in Mecca valley; relatives covertly brought food to them; despite this there was great suffering [1]
 - lasted more than three years; unpopular with some Quraish who had ties of kinship [1]
- (ii)
- with death of Khadijah and Abu Talib as a result of the suffering during the Boycott, the persecution by the Quraish increased [1]
 - Prophet [pbuh] went to Taif [to the Thaqif tribe] with Zayd, hoping they would hear his message and agree to protect the Muslims [1]
 - the chiefs mocked him and his claim to be a prophet; they were angry that he had rejected their goddess Al-Lat [whose sanctuary was at Taif] [1]
 - made people chase them out of Taif, throwing stones and injuring them [1]
 - the Prophet [pbuh] took refuge in a garden and prayed for Allah's protection [1]
 - also prayed for forgiveness towards people of Taif, and a special prayer that their progeny would become Muslim [1]
 - owners of orchard sent Christian slave boy Addas [from Nineveh, city of Jonah] with grapes; boy surprised that Prophet [pbuh] knew about Jonah [Yunus] [1]

(b) How significant was the *hijrah* to Medina for the Prophet [pbuh] and the further development of Islam? [10]

- Prophet [pbuh] had *hijrah* in mind for a long time, settled his debts, gave back deposits, did not owe anything to anyone [1]
- final command came from Allah; *hijrah* was an irrevocable step [1]
- Prophet [pbuh] and Abu Bakr hid in the cave of Thaur and were vulnerable; their lives were preserved by nothing but a spider's web; **trust in Allah** [*at-tawakkul ala Allah*] took on its full meaning [1]
- not easy decision for any Muslims to make a clean break from all that was familiar; **abandoning** their kinsfolk and leaving everything behind in Mecca [1]
- the challenge was to remain **faithful** to teachings of Islam in spite of the change of place; this meant a new way of thinking about everything [1]
- on arrival in Medina the Prophet [pbuh] reminded Muslims of their **basic** responsibilities 'Spread **peace** [*salaam*], feed the hungry, honour kinship ties, pray while people sleep, you shall enter Paradise' [1]
- the Prophet [pbuh] became undisputed **leader** from the first day; laid foundations of a new society; eventually a Muslim state [1]
- Muslims could practise their religion freely, as could **all** others [1]
- new relationships of **brotherhood** [*muwakhaf*] developed cooperative spirit; was a turning point for fledgling Muslim community [1]
- sometime later the change of *qiblah* meant the Muslims now had their own **identity/orientation** to pray: were turning towards Mecca, the house of Allah [1]

Page 5	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

4 (a) Describe (i) the causes that led to the battle of Badr and (ii) explain what happened during the battle. [5 × 2]

- (i)
- Quraish displeased with people of Medina for giving shelter to the Prophet [pbuh]; asked people of Medina to hand him over; they refused [1]
 - Meccans jealous of growing power of Prophet [pbuh] in Medina and his increasing influence and alliances with tribes nearby; looking for excuse to attack Medina [1]
 - Muslims lived under a constant threat of invasion by Quraish; state of war already existed between them [1]
 - the Muslims were eager to attack Meccan caravans to make up for wealth and property left behind in Mecca and hurt the Quraish economically [1]
 - Meccan caravan led by Abu Sufyan was returning from Syria [1]
 - Abu Sufyan thought his caravan would be attacked, sent a message to Mecca asking them to come and defend him [1]
 - meanwhile Abu Sufyan changed his route, reached Mecca safely but Abu Jahl had already set off with 1000 strong army; insisted on a battle, wanting to finish the Muslims once and for all [1]
- (ii)
- Muslims were about 313 poorly armed men, sixty camels and three horses [1]
 - the Meccans camped close to the wells of Badr depriving Muslims of water; suddenly rain fell to quench the thirst of the Muslims [1]
 - Prophet prayed for Allah's help '...if this small band perish there will be no one alive to worship You, and Your faith will be destroyed forever...' [Bokhari] [1]
 - confrontation began with duels: Hamza and Ali overcame their opponents [1]
 - during the battle Muslims fought with courage and determination [1]
 - Prophet's prayers were answered '... for indeed Allah did succour you at Badr when you were utterly weak...' [3:123] [1]
 - '...Allah showed them to you in a dream as few...He made you appear as of little account in theirs...' [8:43–44] [1]
 - Meccans defeated; Abu Jahl and 70 other Quraish killed [1]

(b) Why was the victory at Badr a defining moment for the Muslims? [10]

- was the first decisive victory against their bitter enemies, the Quraish [1]
- Muslims were fighting for their very existence, everything they stood for [1]
- it gave them great confidence in their physical power, even against great odds [1]
- spirit of 'sacrifice through action' was added to what had been, up until now, passive sacrifice in Mecca [1]
- victory inspired Muslims with hope, felt Allah was on their side; revelation '...Allah strengthens His aid to whom He pleases...' [3:13] [1]
- also ...'Remember when you all cried out for help from your Lord, and so you were answered thus: "Indeed, I **will** reinforce you with a thousand angels, **rank after rank...**" ' [8:9] [1]
- victory determined the destiny of Islam; consolidated the power of the Prophet [1]
- prisoners treated with exemplary kindness; many accepted Islam seeing this attitude of the Muslims [1]
- tribes around Medina formed alliances with Muslims; loss of prestige for Meccans in the area [1]
- seeing the outcome of Badr, non-Muslims in Medina became more careful about antagonising the Muslims [1]

Page 6	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

5 (a) Give an account of the events that resulted in the Treaty of Hudaibiyah. [10]

- 6th year of Hijrah, 628 CE, Prophet [pbuh] saw a dream about visiting the Ka'aba [1]
- told companions to prepare for the lesser pilgrimage [*Umra*]; no weapons were carried [1]
- 1400 Muslims marched to Mecca, wearing pilgrim dress [*ihraam*] accompanied by the animals they brought to sacrifice [1]
- Quraish heard of their approach, very concerned about large numbers; in dilemma because of the legitimate right of all Arabs to visit the Ka'aba [1]
- were prepared to resist Muslim entry by force, so gathered an army [1]
- Prophet [pbuh] had no intention of fighting, camped at Hudaibiyah [1]
- Quraish confused; attempts at negotiation to make Prophet [pbuh] turn back, failed [1]
- Prophet [pbuh] eventually sent Uthman to negotiate with Meccans; three days passed with no news of him; rumour of his death [1]
- meanwhile *bay'at al ridwan* taken by Muslims to avenge Uthman's 'death' [1]
- finally Uthman returned; Quraish emissary [Suhayl ibn Amr] came to negotiate with the Muslims and signed treaty [1]
- Muslims couldn't perform lesser pilgrimage [*Umra*] this time, allowed 3 days in Mecca the following year [1]
- ten year truce was to be observed by both sides, members free to travel safely [1]
- terms would apply to clan or tribe that entered into covenant with either side [1]
- any Muslim [convert] leaving Mecca for Medina would be returned, though anyone fleeing Medina for Mecca would be given protection by Quraish [1]
- treaty concluded by Prophet [pbuh] **apparently** pro-Quraish; Muslims in shock [1]
- 'Verily we have given you a manifest victory...' [48:1] revealed on return journey [1]

(b) What do these events show about the Prophet's attitude when his leadership was tested on this occasion? [10]

- When Uthman went to negotiate with the Meccans, they said he could pray at the Ka'aba; Uthman didn't want to if the Prophet [pbuh] wasn't allowed to come to pray; this showed Muslim **unity** and feelings towards the Prophet [pbuh] [1]
- Ali, as scribe, **disagreed** with the Prophet [pbuh]; not prepared to change 'rasool Allah' even though told to; Prophet [pbuh] calmly wiped the words off himself; asked Ali to write 'Muhammad, son of Abdallah' [as Quraish wanted] [1]
- Umar very upset about the terms of the Treaty; **protested** to the Prophet [pbuh]; this demonstrated the companions were **free** to express their opinions [1]
- the Prophet [pbuh] was always **prepared to listen** even if he didn't agree [1]
- Muslims faith in Prophet's **leadership was tested** when the son of Suhayl [Meccan emissary] came to join the Muslims; he had to be returned to Mecca despite appealing to Muslims for help [1]
- Suhayl took his son back while Muslims looked on helplessly; Prophet [pbuh] advised the son and all the Muslims to **be patient** [1]
- Muslims were **disappointed** by the terms of Treaty; when the Prophet [pbuh] asked them to sacrifice the animals they had brought, they did not comply with his order [repeated thrice] [1]
- his wife Umm Salamah advised the Prophet to **lead by example** and sacrifice his camel first, which he did [1]
- Prophet was always **open to advice** [1]
- when the Muslims saw that the Prophet was sacrificing his camel and shaving his hair, they **followed him implicitly** [1]

Page 7	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

6 (a) Describe (i) what changed in Mecca when Umar accepted Islam and (ii) what happened when he arrived in Jerusalem as Caliph. [5 × 2]

- (i)
- Muslims in Mecca lived in fear of persecution by the Quraish [1]
 - having accepted Islam, Umar went straight to the Ka'aba and gathered the chiefs of the Quraish [1]
 - he declared his faith openly in front of them which shocked them greatly but they were unable to harm him [1]
 - he then requested the Prophet [pbuh] to offer *salat* in the Ka'aba with all the Muslims [1]
 - this was the first time **ever** Muslims had the courage to pray there guarded by Umar and the Prophet's uncle Hamza [1]
 - for this bold action the Prophet [pbuh] gave him the title of 'al Farooq', the one who makes a distinction between the right [*haq*] and the wrong [*batil*] [1]
- (ii)
- Muslim armies had laid siege to Jerusalem in April 637 [1]
 - after a siege of four months Sophronius, the Patriarch of Jerusalem offered to surrender the city on condition that the Caliph himself came to Jerusalem to accept the surrender [1]
 - on hearing this, Umar travelled to Jerusalem and arrived without any pomp, in his habitual patched clothes, which was in sharp contrast to those who received him [1]
 - he signed a covenant giving guarantees of civil and religious liberty to Christians in exchange for tax levied on non-Muslims [*jizya*]; first time in 500 years Jews [expelled by the Romans] were allowed back into the city to live and to worship [1]
 - Sophronius invited him to pray in the Church of the Holy Sepulchre which he refused, saying that accepting the invitation the Muslims might [later] turn the church into a mosque [1]
 - he and other Muslims cleaned the area of the Temple Mount and built a simple mosque on the site [1]

(b) Give two examples to suggest what governments in Muslim countries can learn from the principles followed by the Four Pious Caliphs. [5 × 2]

Some suggestions:

- officials to live simply rather than follow the ostentatious life styles of today
- to promote healthy pattern of democracy and not rule like despots; Caliphs used the *majlis-e-shura* to advise on all kinds of administrative matters e.g. on fixation of salaries, appointment of judges, assessment of taxes etc.
- officials in government to treat their position as one of 'trust', not their right to do what they like
- the Caliphs tried to ensure basic human rights and prosperity for all citizens
- they endeavoured to implement a welfare state which would promote brotherhood, and equality without differentiation or discrimination
- to give non-Muslim subjects the same rights, especially to practise their religion freely; having lived in Mecca where early Islam was not tolerated, the Caliphs were always conscious of other faiths and tolerant of non-Muslims; their places of worship were protected
- Treasury [*baitul mal*] not considered property of the Caliph; he received a salary, the amount was fixed by the *majlis-e-shura*
- the Qur'an and *sunnah* were their guide; these provided the standard of their moral conduct and inspired their actions

Page 8	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

7 (a) Describe the collection of the Qur'anic verses during the lifetime of the Prophet [pbuh] and the Caliphate of Abu Bakr. [10]

- the Prophet [pbuh] constantly recited the Suras that were revealed to him; the work of recording the text had already begun during his lifetime, with as many as 11 scribes amongst his companions [1]
- written suras were checked and authenticated by the Prophet [pbuh] himself [1]
- Zaid bin Thabit became the chief scribe and keeper of verses that had been written on parchment, papyrus, wood, leather, animal bones [1]
- verses were also memorised and kept alive 'in the hearts of men' [1]
- those who came from Medina to Mecca to learn about Islam from the Prophet [pbuh] were given copies of chapters and verses to take away and learn by heart [1]
- during Abu Bakr's caliphate many *huffaz* had died during battle, so Umar suggested that the verses should be compiled, otherwise may be lost [1]
- Abu Bakr entrusted this to Zaid bin Thabit, who agreed to head the committee; Umar and other companions were part of this [1]
- Zaid and Umar sat at the entrance of the Prophet's mosque in Medina collecting written verses which were attested by two witnesses who had to testify that it was written in the presence of the Prophet [pbuh]. This was known as the **Law of Witness** methodology [1 mark extra] which gave reliability and authoritativeness [1]
- verses were **compared** with oral recitation from well-known Qur'an reciters [*qurra*] for correctness and consistency; was done with utmost care [1]
- the verified written verses were also cross checked with the collections of verses held by other Companions [1]
- this was completed in less than two years after the Prophet's [pbuh] death; it was kept with Hafsah, wife of the Prophet [pbuh] who was Umar's daughter [1]

(b) Why was the preserving of the Qur'an important to the growth of Islam? [10]

- the Prophet [pbuh] and many *huffaz* had died; therefore there were **few remaining** who could be consulted about Allah's message [1]
- early Muslims were men of vision; they knew the message of the Qur'an was for **all people** in the world, not just the Arabs [1]
- more people were becoming Muslim with territorial expansion; it was vital to compile the revelations so that the Message could be **conveyed** as a book [1]
- this book could be **referred** to by the whole *ummah* when required [1]
- they also knew if the revelations were not compiled there may be conflicting versions later, which would not have been good for Islam [1]
- they knew the revelations were **Allah's words** which told of things not known to man: Allah, His signs and attributes, the past, stories of some earlier prophets, the Day of Judgement, to name a few; therefore it was vital that revelations be recorded [1]
- they knew that the contents of the Qur'an were the **foundation** of Islam; if it had not been compiled it would be irreplaceable [1]
- early Muslims were aware of the words of the Qur'an '...and We have sent down to thee the Book **explaining all things**, a guide, a mercy and glad tidings to Muslims...' [16:89] [1]
- they knew it had **infallible guidance** for all Muslims on how to live their lives [1]
- Allah says in the Qur'an it is for 'those who think', therefore early Muslims realised a **written version was imperative** so that all Muslims could read it and take Allah's message to heart [1]
- Allah also says '...and We will assuredly guard it...' [15:9] [1]

Page 9	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

8 (a) Describe what is taught in the verses 1 to 5 of Sura Alaq [96]. [10]

Candidates who write all the verses without translation in English are to be given 1 mark only.

Not more than 2 marks per verse.

- **Verse 1** ‘...Read/Proclaim! In the name of thy Lord and Cherisher who created...’ [1]
- ‘*iqra*’ means to read, recite or proclaim Allah’s message [1]
- the message was to be in the name of the Creator [1]

- **Verse 2** ‘...Created man, out of a mere clot of congealed blood...’ [1]
- though a lowly origin for man, life is an act of Divine Creation [1]

- **Verse 3** ‘...Read! And thy Lord is Most Bountiful...’ [1]
- command to ‘read’ and be aware/reflect on everything Allah does for human beings [1]

- **Verse 4** ‘...He who taught [the use of] the Pen...’ [1]
- Allah has given man the unique ability to use the pen [1]

- **Verse 5** ‘...Taught man that which he knew not...’ [1]
- Allah teaches new knowledge to human beings at every given moment [1]

(b) Why are these verses particularly important for Muslims? [10]

- these are the **first** divine verses revealed to Prophet Muhammad [pbuh] sent from Allah via Gabriel [*Jibril*] [1]
- the command to ‘read’ [or ‘recite’] from Allah was given to the ‘unlettered’ Prophet [pbuh] [1]
- by this revelation he was called to receive and understand Allah’s message and to convey it to everyone [1]
- revelation began in the name of Allah the Creator [1]
- these first verses stress the simplicity of man’s origins; make human beings aware that Allah has created man from a simple cell [1]
- He has endowed man with spiritual and intellectual potential for which human beings must be ever grateful [1]
- the symbol of the pen is used for the art of writing; Allah has given man the **unique** ability to record and transmit knowledge [1]
- Muslims are reminded that all knowledge comes from Allah and that man is utterly dependent on Him for this [1]
- verses were revealed while the Prophet [pbuh] was in the cave of Hira, high above the city of Mecca during the last third of the month of Ramadan on the Night of Power ‘*Lailatul Qadr*’ [1]
- the revelations received by the Prophet [pbuh] were eventually compiled as the Qur’an [1]

Page 10	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

9 (a) What is mentioned in the Qur'an about the life of Prophet Ibrahim [AS]? [10]

- tried to dissuade his father Azar from worshipping idols, to no avail [6:74] [1]
- Ibrahim believed in one God [was a *hanif*], not the sun, moon because they set [6:75–78] [1]
- 'Ibrahim was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah, and he joined not gods with Allah...' [3:67] [1]
- smashed idols, was asked who did it, said 'Ask the big one if he can speak' [21:65] [1]
- survived ordeal of fire; Allah said 'O fire! be cool and safe for Ibrahim' [21:69] [1]
- prayed for a son; Allah gave him a 'patient son' [37:101] [1]
- '...seen a dream... sacrifice thee...' [37:102] son said 'Do as thou are bidden....I will be patient in adversity...' [37:102] [1]
- Allah stopped him 'Thou has fulfilled the dream...indeed a trial...' [37:104]; '... And left him thus to be remembered by succeeding generations...' [37:109] [1]
- angels visited him, didn't eat, said they were '...sent against the people of Lut...' [11:70] [1]
- his wife Sarah laughed when angels gave her glad tidings of '...Ishaq and after him of Yaqub...' [11:71, 37:112] [1]
- '... Behold! We gave the site to Ibrahim of the House, saying: "Associate not anything with Me; and sanctify My House for those who compass it round... and proclaim the pilgrimage among men..." ' [22:26] [1]
- '...And take the place where Ibrahim stood as your place of prayer...' [2:125, 3:97], his footsteps to be seen at *maqam Ibrahim* [1]
- '...Ibrahim and Ismail raised the foundations of the House saying: Our Lord! Accept this from us...' [2:127–128] [1]
- prayed to Allah to make '...this city one of peace and security...' [2:126] referring to Mecca [1]
- they also prayed for a prophet to come from their descendants [2:129] [1]

(b) '...We make no distinction between any of them...' [2:136]. Discuss this statement with reference to Allah's prophets. [10]

- fourth Article of Faith to believe in all Allah's prophets [1]
- Muslims believe in the line of prophets beginning from Adam [1]
- as Allah makes no distinction between them [*nabiyyeen*], nor should Muslims [1]
- 25 are mentioned by name in the Qur'an [1]
- Qur'an says there were many more [Hadith says approximately 124 000] [1]
- message they brought was the same: to believe in Allah as One [1]
- were sent to all communities; 'and indeed before thee [Muhammad] did We send forth apostles each one unto his own people' [30:47] [1]
- all were human, and all without sin [1]
- all obeyed Allah's commands without questioning [1]
- 'We sent all these apostles as heralds of glad tidings and warners so that men might have no excuse before Allah' [4:165] [1]
- some were **messengers** [*rasool*]: endowed with scriptures: Ibrahim, Isa, Daoud and Musa [AS]; the Prophet was given the Qur'an [1 for any example given] [1]
- others were **prophets** [*nabi*] e.g. Adam, Ismail, Ishaq, Yaqub and others [1]
- Prophet Muhammad [pbuh] is the last in this line, the seal of the prophets [*khatim'un'nabiyyeen*], therefore there is a special place for him in the hearts of Muslims [1]

Page 11	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

10 (a) Describe what Muslims must do before they begin to pray. [10]

- clothes to be clean ‘...beautify yourself for every act of worship...’ [7:31] [1]
- appropriately dressed, covering private parts [1]
- ritual purification [*wudu*] to be done ‘...wash your faces, your hands and arms up to the elbows, and pass your [wet] hands lightly over your head, and wash your feet up to your ankles, and if you are in a state requiring total ablution, purify yourselves...’ [5:6] [1]
+1 if all details of *wudu* are given
- symbolic washing to be done [*tayammum*] if water not available [5:6] [1]
- the place of prayer should be clean [1]
- facing the direction of the Ka’aba [*qiblah*] in Mecca [2:144] [1]
- the mind should clear so that a Muslim is able to concentrate on what is said [1]
- wait for prayer call [*adhan*] [1]
- if in a masjid, Muslims need to stand up to begin to pray when the announcement [*iqamah*] is made [1]
- straighten lines, stand close together [1]
- declaring the intention to pray [*niyyat*] and then begin [1]

(b) To what extent is the mosque [*masjid*] essential in the lives of Muslims? [10]

- word ‘*masjid*’ means a place of prostration thus emphasising an activity central to Muslim life [1]
- the Prophet [pbuh] said ‘The **whole earth** is a masjid, so wherever you are at the time of prayer make your prostration there’ [Hadith from Sahih Bukhari] [1]
- ‘...the *masajid* of Allah shall be visited and maintained by those who believe in Allah and the last day, and establish regular prayers...’ [9:18]... ‘in them His Name is glorified in the mornings and in the afternoons or the evenings...’ [24:36] [1]
- during the Prophet’s lifetime, *masjid an nabawi* in Medina was a centre for the community and used for dual functions: religious and civil [1]
- the call to pray [*adhan*] given from minaret of mosque 5 times a day [1]
- *adhan* made at other than prayer times warns people of a crisis [1]
- the space is used for congregational Friday [*jum’a*] prayers, both *Eid* prayers and individual prayer [1]
- the most learned man [*imaam*] gives sermon, also gives advice to those who ask [1]
- during month of Ramadan mosques are full, especially for *tarawih* prayers in the evening [1]
- both men and women go to the mosque, though predominantly men, because women have other duties and can pray at home [1]
- also used as place of retreat [*i’tikaf*] during Ramadan, though only for men [1]
- mosques often have libraries and reading facilities; copies of the Qur’an are available for individual reading [1]
- a school [*madrasah*] is usually attached to the mosque for teaching children and adults to read the Qur’an and learn about Islam [1]
- mosques are often used as a location to solemnise a *nikah* [men and women attending], funeral [*janaza*] prayers and other social gatherings [1]
- Muslims can read, relax, and sleep [if necessary] in the mosque between prayers; that is why family groups with children can be seen together in Mecca, Medina and elsewhere [1]

Page 12	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

11 (a) From the Articles of Faith explain what you know about (i) belief in Allah and (ii) belief in His angels. [5 × 2]

- (i)
- Oneness of Allah [*tawhid*] is the main principal of Islam; no one else is worthy of worship [1]
 - He has no partners, therefore *shirk* is a grave sin in Islam [1]
 - Allah is unique, without beginning, without end [1]
 - Allah is the Compassionate, the Merciful, the Creator and Sustainer of the worlds and Master of the Day of Judgement [only 1 mark for any **two** names] [1]
 - ... 'the most beautiful names [*asma-e-husna*] belong to Allah, so call on Him by them...' [7:180]; there are 99 names [1]
 - Allah is watching every action; therefore Muslims are accountable to Him for their deeds [1]
 - Muslims have complete trust and hope in Allah [1]
 - they submit to His will and rely on His aid [1]
- (ii)
- Angels are obedient to Allah; they are not endowed with free will [1]
 - they have no knowledge except what Allah has taught them [1]
 - '...they glorify Him tirelessly night and day...' [21:20] [1]
 - act as His messengers '...endowed with wings...' [35:1] are created from light [1]
 - are invisible to ordinary mortals though have appeared in human form as well e.g. to Ibrahim [AS] foretelling the birth of a son, to Maryam foretelling the birth of Isa [AS] [1 mark only for any example given] [1]
 - angels have different tasks to perform e.g. they record man's actions [only 1 mark in total for any tasks mentioned] [1]
 - Allah conveyed revelations to the Prophet [pbuh] by the Archangel Gabriel [*Jibril*] [1]
 - other three Archangels: *Mikael* [provides nourishment for body and soul], *Israfil* [will blow trumpet on Judgement Day] and *Izrael* [angel of death] 3 names=1 [1]

(b) How does belief in the Last Day [*yوم al akhirah*] affect the life of a Muslim? [10]

Some suggested answers:

- no-one knows when the Last Day will occur so Muslims have to try and be good all the time; this will be a day of Divine Justice [1]
- '...record of everyone's deeds will be opened... your Lord will not be unjust to anyone' [18:49] [1]
- '...whoever has done an atom's weight of good shall see it...' [99:7] [1]
- awareness of accountability teaches Muslims to consider their actions all the time [1]
- '...if anyone desires the life to come and strives after it as he should, as a true believer, his striving will find favour ...' [17:19] [1]
- Muslims know the reward for good actions will be Paradise [*jannah*] [1]
- Muslims believe that their life on earth is a preparation for eternal life after death [1]
- Allah has given human beings freedom of choice and therefore human beings are responsible for their actions [1]
- Allah reminds Muslims '...In this way Allah makes His messages clear to you, so you can to use your reason...' [2:242] and be better human beings on earth [1]
- Muslims know they are **not the only ones** who may go to Paradise... 'the [Muslim] believers, the Jews, the Christians, and the Sabians – all those who believe in Allah and the Last Day and do good – will have their reward with their Lord. No fear for them, nor will they grieve' [2:62] [1]

Page 13	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2014	2056	13

12 (a) Explain the role of Hadith in Islam. [10]

- the Qur'an revealed to the Prophet [pbuh] has general principles as well as essential instructions; Hadith [the Traditions] of the Prophet [pbuh] is the second source of guidance for Muslims; therefore the importance of Hadith is linked to the importance of the Qur'an [1]
- the Qur'an says 'Indeed in the Messenger of Allah you have a good example to follow...' [33:21] also 'Obey Allah and obey the Prophet' [64:12] 1 mark for either [1]
- the Prophet's task was to explain and illustrate Allah's message; '...and We have revealed unto thee the Remembrance that thou may explain to mankind that which hath been revealed for them, and that they may reflect...' [16:44] [1]
- Prophet's life after the first revelation was keenly observed by his companions; his character and social interactions became their example to follow; have become a common cultural framework for all Muslims [1]
- instructions for Muslims to offer ritual prayer [*salat*] *zakat* and Hajj revealed in the Qur'an, but details were demonstrated and taught by the Prophet [pbuh] himself and are found in Hadith literature [1]
- Prophet [pbuh] was conscious of his mortality; he encouraged followers to acquire knowledge [of Qur'an and his *sunnah*]; he stressed emphatically that nothing should be falsely attributed to him [1]
- Prophet [pbuh] said 'I leave with you two things. If you hold fast to them you will never be misguided: the Book of Allah and my *sunnah*.' [1]
- companions listened carefully to every word he spoke, memorised them and wrote them down during his lifetime [1]
- both the Qur'an and Hadith form the basis of Islamic Law [*shari'ah*] [1]
- the Prophet [pbuh] explained Islam to his followers by his actions and in what he said. Thus Hadith covers every aspect of life: personal matters, buying, selling, contracts, leases, inheritance to name a few [1]
- Hadith provide Muslims with a rounded sense of a real human being and how he interacted with his followers; all his actions are virtuous in the eyes of the Muslims and have been so since the beginning of the history of Islam; by emulating him Muslims hope that their actions are **acceptable** to Allah [1]
- after the Prophet's death efforts were made to compile reliable Hadith; these were handed down as the traditions of Islam which became a major branch of study [1]
- Hadith were meticulously collected, verified and evaluated by the well-established rules of validation as established by the great scholars of Islam [1]
- in a Hadith about the Prophet, Aisha is quoted as saying 'His conduct was the Qur'an' [1]

(b) From the Hadith you have studied discuss the concept of tolerance in Islam and how a Muslim should act. [10]

A man said to the Prophet 'Counsel me.' He said 'Do not become angry.' The man repeated his request several times and he said 'Do not become angry.' 1 mark only

Candidates can write about anger as a human trait; the Prophet knew its consequences; urged Muslims that no actions should be undertaken when angry; anger should be kept under control despite provocations.

Candidates might give examples of the way Muslims should act to control/avoid anger in any number of situations and why this is desirable and what alternative actions might be followed. **Personal narratives should be given credit.**