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Cambridge Ordinary Level

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**ISLAMIC RELIGION AND CULTURE**

**2056/12**

Paper 1 Component Name

**October/November 2016**

MARK SCHEME

Maximum Mark: 100

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## Part 1

## 1 (a) Describe the religious beliefs and practices of the Arabs in Pre-Islamic times. [10]

- Mecca has been a religious centre ever since Arab history began [1]
- Ka'aba was centre of worship with over 360 idols all around [1]
- Worship included circumambulation of Ka'aba in state of nudity [1]
- Homage paid to a supreme God, Allah, the Creator (26:61) [1]
- Allah was Lord of the Ka'aba (much evidence of this in jahili poetry ) [1]
- Other gods: Hubal, Al Uzza, al Lat, al Manat, Na'ilah, Isaf (at least two for 1 mark) [1]
- Worship of stones, trees, stars, sun and moon (at least two for 1 mark) [1]
- Personal deity for every household, tribe/clan [1]
- Worshipped spirits and angels, believed angels were daughters of Allah [1]
- Were superstitious, belief in sooth-sayers, astrologers, divination through arrows (any two for one mark) [1]
- Observance of pilgrimage and stay at Arafat [1]
- Sacrifices were made e.g. animals [1]
- Ancestor worship, had some idea of an afterlife [1]
- Christians, Jews and Zoroastrians also lived there and followed their beliefs [1]
- Others (hanifs) believed in One Allah, followed the religion of Ibrahim [1]

## (b) What signs in the early life of Muhammad (pbuh) were indications that he would be called to be a Prophet? [10]

- Story of when a child, living with Halima in the desert [1]
- Angels came and washed and purified his heart and replaced it [1]
- When he was a youth, aged twelve, he went on a trade journey to Syria with his uncle Abu Talib [1]
- They met a Christian monk called Bahira [1]
- He had seen a cloud that appeared to be shadowing Muhammad (pbuh)/the unusual behaviour of a branch (bowing) [1]
- Bahira recognised the seal of Prophet-hood on Muhammad's back/recognised him as a Prophet [1]
- He warned Abu Talib that he should not take his nephew further; as harm would come to him and Muhammad (pbuh) was sent back to Mecca [1]
- As a young man Muhammad (pbuh) was recognised for his good character for honesty and fair dealings. [1]
- People used to leave their possessions with him [1]
- He was given the titles As Sidiq (the Truthful) and Al Amin (the Trustworthy) [1]
- He was a religious man and did not take part in idolatrous practices or the vices common at the time [1]
- When the Ka'aba was being repaired he showed his wisdom and leadership [1]
- In solving the dispute about replacing the black stone [1]
- He was charitable towards others/poor and orphans [1]
- He frequently retired to meditate e.g. in cave Hira. [1]

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**2 (a) Give an account of the Prophet's relationship with**

**(i) Fatima and**

**(ii) Aisha** **[5 × 2]** **[10]**

- (i)**
- Youngest (some say favourite) daughter of the Prophet (pbuh) and Khadijah [1]
  - She witnessed the persecution and suffering of her father and Muslims in Mecca [1]
  - Removed filth that was put on his back while he prostrated in prayer [1]
  - Married Ali Ibn Abu Talib, the Prophet's cousin [1]
  - Was the mother of the Prophet's children (his only surviving descendants) [1]
  - He always showed her great respect, he stood when she came into the room and made her sit next to him [1]
  - She died six months after him (aged 29) in accordance with his prediction [1]
  - The Prophet (pbuh) said 'among all the women of the world Mariam, Khadijah, Aisha and Fatima are sufficient to emulate.' [1]
- (ii)**
- She was married to the Prophet (pbuh) at an early age, was his youngest wife [1]
  - Marriage to her strengthened the ties between the Prophet (pbuh) and Abu Bakr, his friend from childhood [1]
  - It is said, she was the most beloved of his wives, after Khadijah [1]
  - She had an excellent memory and learned about Islam directly from the Prophet (pbuh) during his lifetime [1]
  - Aisha was considered an expert in matters of faith as she memorised many of his sayings; 2010 Hadith are attributed to her [1]
  - The Prophet (pbuh) died in her apartment and was buried there [1]

**(b) Explain how the Prophet's attitude towards women may be seen as an example for Muslims today.** **[10]**

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

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**3 (a) Describe how the Quraish in Mecca persecuted the Prophet (pbuh) and the early Muslims [10]**

- The Quraish were angry with the Prophet (pbuh) because of his preaching [1]
- Called him a liar at the Safa gathering and other occasions [1]
- They harassed, jeered and insulted him at every opportunity [1]
- Said he was a man possessed, a sooth-sayer, a magician [1]
- Threw thorns, dirt on him and in front of him, tried to choke him [1]
- Abu Lahab (uncle of the Prophet) forced his two sons to divorce their wives, the Prophet's daughters [1]
- The Prophet (pbuh) had the protection of his uncles Abu Talib and Hamzah [1]
- Quraish offered him bribes of wealth, power and marriage to stop him preaching [1]
- Tortured poor/Muslims who had no social standing/slaves such as Bilal [1]
- Killed others such as Sumayya, Yassir [1]
- Uthman bin Affan was beaten by his uncle for becoming a Muslim [1]
- Not allowed to openly follow their faith until Umar converted (pray at the Ka'aba) [1]
- Life became unbearable, so the Prophet (pbuh) advised followers to emigrate to Abyssinia [1]
- Social and economic boycott of the Prophet's clan: Banu Hashim and Banu Muttalib, for two years in Shib Abu Talib [1]
- Great hardship and suffering; no trade, or supplying food and water, no marriage: Muslims could only venture outside Shib Abu Talib during Hajj season. [1]

**(b) Why was the Prophet (pbuh)**

**(i) treated with contempt by the Meccans in the early days of Islam and**

**(ii) highly respected as a role model by his followers?**

**[5 × 2] [10]**

- (i) • The Meccans respected Muhammad (pbuh) until he began preaching to them about 'Allah is One' [1]
- This went against pagan beliefs of the Arabs, the belief of their ancestors [1]
  - They were angry at him, his teachings were alien [1]
  - The Quraish had a prestigious position as custodians of the Ka'aba with all its idols; taxed pilgrims who came to Mecca; felt economically threatened [1]
  - The Prophet's message spoke of all equal in the sight of Allah which went against the feeling of racial superiority the Quraish were proud of, horrified that slaves who became Muslims were now their equal [1]
  - Muhammad (pbuh) was poor and an orphan, not rich, noble or powerful [1]
  - Quraish wondered how a Prophet could be an ordinary man like Muhammad (pbuh) not credited with miracles like the Prophets of old [1]

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- (ii)
- The Prophet (pbuh) bore all of the persecutions without ever retaliating; Muslims need to remember not to retaliate when provoked [1]
  - He depended on Allah and his faith was unshakable; the Muslims needed to have a strong faith despite what the people around them did [1]
  - He gave his message calmly and peacefully to whoever listened [1]
  - The Prophet (pbuh) felt the pain that other Muslims suffered and hence suggested they emigrate to Abyssinia [1]
  - He set the example of the need to be aware of the suffering faced by each other and help in whatever way they could [1]
  - He was trustworthy and honest and acted honourably [1]
  - Treated everyone equally [1]
  - Lived and acted with humility [1]

**4 (a) Describe what happened during the Battle of Uhud. [10]**

- The Meccans wanted revenge for the Battle of Badr [1]
- The Quaraish sought the support of the Jewish tribes and the hypocrites of Medina [1]
- A well-equipped army of 3000 men, under the leadership of Abu Sufyan, marched towards Medina [1]
- The Muslims had only one week to prepare; Muhammad consulted his companions [1]
- A decision was made to leave Medina and fight in the open [1]
- The Battle of Uhud took place in 653 CE, 3 miles from Medina [1]
- The Muslims were initially 1000 strong but Abdulla bin Ubay deserted with 300 men (leaving 700) [1]
- The Muslim army had the advantage as they encamped on rising ground, making it difficult for the Meccans to approach [1]
- 50 archers, under Abdullah bin Jabair were instructed to guard a pass and protect the Muslims from attack from behind – not to leave their positions under any circumstances [1]
- The Muslims fought bravely and it seemed as if victory was certain [1]
- Some of the archers left their position to plunder for booty [1]
- Khalid bin Walid took the opportunity to attack the Muslims from the rear [1]
- Confusion reigned, the Muslims began to flee [1]
- The Quraish attacked the Prophet (pbuh) and the rumour spread that he had been killed [1]
- Later, when they came to know that the Prophet (pbuh) was alive the Muslims returned to the battlefield but the Quraish had already begun to retreat [1]
- During the battle, 70 Muslims were martyred, including Hamza [1]

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(b) What were the consequences of this battle for the Muslims and the Meccans? [10]

**Muslims:**

- In a military, tactical sense the Muslims lost the battle. However, they learnt some valuable lessons [1]
- What happens when people disobey their leader, the Prophet (pbuh) [1]
- The need to remain disciplined, obey orders and be united [1]
- The defeat was a testing time that brought greater faith in Allah and the Prophet (pbuh) [1]
- They had the knowledge that they had shown themselves equal to the Quraish despite being outnumbered more than three to one [1]
- The Muslims also now knew which tribes were on their side and identified the hypocrites who had now become openly hostile [1]
- The Prophet (pbuh) prepared himself for rebuilding lost prestige in the eyes of the desert tribes, inviting them to join him [1]

**Meccans:**

- Overjoyed at having won, after their defeat at Badr. They failed to take advantage of the victory [1]
- The Meccans did not realise that they had not fully defeated the Muslims (who regrouped and returned to the battlefield) [1]
- Meccans came to realise the Muslims were still a power to be reckoned with [1]
- They could not defeat them without allies [1]
- After Uhud, the Meccans returned once again to try to finish off the Muslims at the Battle of Trench (Khandaq) – but failed [1]

5 (a) Describe the brotherhood that Prophet Muhammad (pbuh) created between the Muslims of Medina (*ansar*) and the migrants from Mecca (*muhajirun*). [10]

- The Prophet (pbuh) laid obligations on the Muslims of Medina (*ansar*) to support Muslims who emigrated from Mecca (*muhajirun*) [1]
- This was known as brotherhood (*al muwakhat*) [1]
- The *muhajirun* had left everything behind in Mecca and had no means of livelihood when they arrived in Medina [1]
- Each male emigrant (*muhajir*) paired with a Muslim of Medina to help them settle down, lodge and feed till they could set up their own homes [1]
- Only exception was the Prophet (pbuh) and his household; he was unwilling to appear to favour any one clan [1]
- So took Ali as his brother [1]
- Brotherhood was also a measure to overcome an economic crisis; *muhajirun* were traders who had to begin from scratch; needed some support to set up their businesses [1]
- Brotherhood also based on mutual spiritual assistance whereby Muslims from Mecca would teach those in Medina what they already knew about the Prophet (pbuh) and Islam [1]
- Unique kindness and sympathy between Muslims was encouraged and unity was created [1]
- Teaching of Islam; 'every Muslim is the brother of every other Muslim' was put to the test [1]
- Qur'an 8:72: 'those who adopted exile and those who gave them asylum and aid' was revealed – to reassure Muslims about their actions [1]

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**(b) What might Muslims today learn from the unity that the Prophet (pbuh) created in Medina?** [10]

- Muslim society that the Prophet established was classless, everyone was equal [1]
- The Prophet (pbuh) encouraged collective, cooperative spirit between the Muslims [1]
- The Muslims felt that Allah was on their side [1]
- Freedom to practice religious rituals gave structure to individual life and the community [1]
- Rights and duties of men and women were defined [1]
- Tolerance of other religions was encouraged [1]
- Society was just and fair [1]
- Today Muslims might learn that unity creates strength in a society [1]
- It promotes peace [1]
- The ties of brotherhood ensure that the vulnerable in society are provided for [1]
- The status of women, the poor and disadvantaged is improved [1]
- It is possible to practice religion in peace, tranquillity – protected from discrimination and persecution [1]

**6 (a) Describe Abu Bakr's success in overcoming the revolt against Islam (the apostasy wars) when he became Caliph.** [10]

- Abu Bakr was elected Caliph after the death of the Prophet (pbuh) [1]
- After the death of the Prophet (pbuh) there was rebellion among some of the Arabs, some tribes apostasied [1]
- Some Muslim tribes refused to pay Zakat [1]
- Abu Bakr called a meeting of the Shura to ask their advice [1]
- He was advised by Umar and others not to take action about the refusal to pay Zakat for the time being because more serious revolts had to be dealt with [1]
- However, Abu Bakr was firm on taking strong and prompt action to teach others a lesson [1]
- 'I swear that I will fight alone...against everyone who refuses a single goat kid due on him in Zakat' [1]
- The tribes launched an attack on Medina but Abu Bakr's army repulsed this attack and shortly afterwards the tribes swore allegiance and returned to paying Zakat [1]
- False Prophets declared themselves [1]
- Musailamah, Aswad Anasi, Tulaiha, Sajjaha (1 mark for any **two** names) [1]
- Abu Bakr sent armies (under Khalid bin Walid), against these false Prophets and defeated them [1]
- To crush the apostasy movement, eleven battalions of troops were sent from Medina to different parts of Arabia [1]
- They were instructed to first give the rebels the chance to return to Islam and if they refused – to fight them [1]
- The apostasy movement was suppressed within a year and once again Islam was the only religion of the Arab Peninsula [1]

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(b) 'Ali was a rightful ruler but he experienced problems during his caliphate that could not be overcome.' Discuss this statement. [10]

- After Uthman's assassination there was chaos in Medina – no one was in control [1]
- Ali was considered to be the best person to be Caliph [1]
- He was shocked at what had happened to Uthman and his immediate priority was to establish order in Medina [1]
- Opposition to Ali's rule began from the very start – others felt differently and wanted Ali to punish the slayers of Uthman [1]
- The leaders among these were Talha, Zubair, Aysha and Muawiya (1 mark for any name) [1]
- Ali said that he would do this once order was restored [1]
- This delay outraged Uthman's supporters, who thought the opportunity to catch the killers had been lost (as they had left the city) [1]
- Ali changed the governors appointed by Uthman – Muawiya refused to leave Damascus [1]
- There was a battle with Talha, Zubair and Aysha – the Battle of the Camel – Ali won [1]
- Then a battle with Muawiya – the Battle of Siffin – a truce was made [1]
- A party of men who had originally supported Ali at Siffin – the Kharijites – began to plot against him [1]
- They were defeated at the Battle of Naharwan but afterwards Ali's troops deserted him [1]
- Due to the cowardice of his army, Ali had to sign a treaty with Muawiya making him ruler of Egypt and Syria [1]
- Ali was martyred on 21st Ramadan 40 AH 1 [1]



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## Part 2

### 7 (a) Describe the features of the Qur'an that make it a sacred text for Muslims. [10]

- The Qur'an contains Allah's own words [1]
- Revealed by the angel Gabriel, in the Cave Hira, in Ramadan [1]
- It is the final message, revealed to the Prophet Muhammad (pbuh), the Seal of the Prophets [1]
- It completes the cycle of revelation and confirms earlier scriptures revealed to Jews and Christians [1]
- It is a source of divine knowledge [1]
- Tells Muslims things they cannot know otherwise about Allah and his signs and attributes [1]
- About the future, the Day of Judgement and accountability [1]
- It is a universal message, for all people of all times [1]
- The teachings it contains are the foundation of Islam [1]
- In it is 'every kind of lesson for the benefit of mankind' (17:89) [1]
- Allah's guidance/commands provide a complete code of life for Muslims [1]
- Allah says 'for we have certainly sent them a book based on knowledge which we explained in detail, a guide and a mercy to all who believe.' [7:52] [1]
- Allah himself has said he will preserve the Qur'an: it will remain unchanged for eternity (15:9) [1]
- It is in the original language (Arabic) in which it was revealed, [1]
- It is irreplaceable/unique [1]

### (b) Explain the advantages of having a written Qur'an. [10]

- A written text is available for all especially as in many cultures today there is no tradition of recitation [1]
- A written text aids memorisation [1]
- The original language of the Qur'an has been preserved [1]
- It was the intention of Allah that it should be understood by millions... 'We have sent them a Book....' [1]
- If it had not been written Allah's word may have been lost [1]
- It is a guide to a complete code of life for Muslims e.g. religious, moral, social economic, political [1]
- The Qur'an is a primary source of Law in Islam [1]
- In a written form, it is readily available for all to consult (for Sha'riah) and make decisions [1]
- It is used in worship and meditation and verses used in Salat [1]
- Blessings are received by those who recite from it and those who listen/rewards are given by Allah for those who read and understand it [1]
- It is a universal book addressed to all people of all ages [1]
- Islam is a worldwide religion, even though diverse [1]
- A written Qur'an is a source of unity for all Muslims [1]
- It will be available for all eternity – Allah himself has promised to preserve it [1]

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**8 (a) Describe the message conveyed in Sura Zilzal [99] [[1]0]**

- There will be a great upheaval/quake, Earth will be shaken to the last intensity [1]
- It will throw up what is inside [1]
- People will cry out in fear and confusion, wondering what is happening [1]
- They will then realise it is the Day of Judgement [1]
- Everything will be exposed: the good and the bad which was hidden from the eyes [1]
- All people of the past will be resurrected to face this day [1]
- Allah will inspire the earth to speak up. (According to Hadith; 'testify to the deeds which each man and woman has committed') [1]
- Human beings will be there in their own individual capacity [1]
- A record of what each person did in their lives will be shown to them (before Allah's judgement is made) [1]
- Even the smallest good action will be taken into account [1]
- Even the smallest bad deed will be shown and accounted for [1]
- Human beings will be rewarded/punished accordingly [1]

**(b) How might the teachings in Sura Zilzal influence Muslims in their daily life? [10]**

- Sura Zilzal (Al Zalalah) is a terrifying vision of what will happen on the Last Day, Muslims know this is inevitable, and part of Allah's plan [1]
- Belief in the Last Day is one of the Articles of Faith in Islam [1]
- Muslims should remember that this life is a preparation for the life to come which will be eternal [1]
- Their actions, good or bad, big or small, will be judged by Allah [1]
- They will be more conscientious about leading a virtuous life [1]
- So, they will strive to do only good deeds/good actions – acceptable to Allah [1]
- Such as spreading happiness by being kind, considerate, showing compassion [1]
- Looking after the poor and being aware of those in need by being generous [1]
- Reading the Qur'an because it contains Allah's message to all mankind [1]
- Following the Sunnah of the Prophet (pbuh) which guides Muslims towards the good [1]
- Allah is master of the Day of Judgement so they pray to be guided on the straight path/to be able to lead upright lives [1]
- Muslims have some idea of paradise (Jannah) and the perils of hell (Jahannam), therefore will strive to achieve Paradise by doing as much as they can [1]
- They are aware of Allah being compassionate (ar Rahman) and merciful (ar Rahim) thus pray for his forgiveness [1]

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**9 (a) Describe how Adam came to be banished to earth. [10]**

- 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]
- To enjoy the good things but not to approach a certain tree, on any account [1]
- There was enough provision for them not to go hungry, or naked, or feel the Sun's heat [1]
- Satan (*Iblis*) said he would lead Adam to tree of eternity and a kingdom that never decays [1]
- So both (his wife and Adam) ate and their nakedness appeared to them [1]
- They began to use the 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 don't forgive us, we are lost' [1]
- Then, Allah chose to give guidance telling them 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) From this story, what lessons might be learned about pride? [10]**

- Allah had given Adam great honour having created him and given him knowledge and free will [1]
- This story shows us man's folly in rushing into evil (which is more exciting) and not thinking of consequences [1]
- Both Adam and his wife were warned [1]
- When Adam was told not to eat from the tree; this was a limit Allah set [1]
- Allah tested Adam and Adam failed because of his pride. Allah was disappointed in Adam and his wife [1]
- The act of eating was disobedience of Allah's command; when human beings are disobedient there are consequences (Adam and his wife were sent to earth) [1]
- The consequences of being too proud to be obedient to Allah's commands may not be immediately apparent but Muslims should be aware that they will be accountable in the next life [1]
- Muslims should be aware that Satan, the eternal tempter, will always be around to exploit the weak [1]
- Satan was arrogant in not obeying Allah's commands (to bow down to Adam) Muslims learn that arrogance is not acceptable to Allah [1]
- Satan disobeyed Allah willfully when he felt himself superior to Adam. Muslims know this false pride is unacceptable [1]
- Muslims know that their lives belong to Allah and they should not be too proud to submit to his will [1]
- Allah forgives when people are truly repentant, as Adam and his wife were sorry [1]

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**10 (a) Describe how Muslims perform the ritual of daily prayer. [10]**

- Salat is one of the Pillars of Islam: so obligatory [1]
- Muslims perform Salat five times each day [1]
- *Fajr, Zuhr, Asr, Maghrib, Isha* [1]
- Ritual purification (*wudu/ghusl*) needs to be done before Salat [1]
- Or, dry purification (*tayammum*) [1]
- Muslims can pray anywhere that is clean; clothing must be clean [1]
- Dress should also be appropriate – modest [1]
- The worshipper should face the *qibla* / Ka'ba – God's house [1]
- This ensures mental orientation towards Allah [1]
- Make the intention to pray (*niyyah*) [1]
- Say 'Allahu Akbar' (*takbir*), raising both hands [1]
- Perform the positions: Qiyam (standing): recite Surah Fatihah and other verses from Qur'an [1]
- Rukuh (bowing) [1]
- Sajdah (prostration) [1]
- Jalsa (sitting) [1]
- Salaam – turning face to right and left [1]
- Du'a – personal prayer may be said in a sitting position [1]

**(b) Explain why faith is considered incomplete without prayer. [10]**

- Prayer gives structure to the day enabling Muslims to remember our Allah [1]
- Marks whole day with spiritual stamps [1]
- Strengthens belief in Allah [1]
- Gives spiritual strength to become a better person [1]
- Enables Muslims to thank Allah for all his blessings [1]
- Deepens a Muslims relationship with Allah [1]
- Purifies the heart [1]
- Provides inner peace and comfort for the soul [1]
- Hadith says 'prayer is key to paradise' [1]
- Congregational prayers strengthen bonds of brotherhood between Muslims [1]
- Praying time dedicated to Allah alone brings a Muslim closer to Allah [1]
- The Prophet (pbuh) said a person is closest to his Lord when he is in prostration [1]
- Prayer provides spiritual protection from one's enemies [1]
- Prayer is a commandment of Allah/Pillar of Islam [1]
- So, to pray is to obey Allah [1]
- To pray is to follow the example of the Prophet (pbuh) [1]
- Credit any Hadith/teachings/quotations (or paraphrase of them) on the value of prayer, if accurate – 1 mark for each. [1]

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**11 (a) Describe how Muslims celebrate Id-ud-Doha ['Id al-Adha]. [10]**

- Id-ud-Doha ('Id ul-Adha) the Day of Sacrifice is on the 10th of Dhul Hijja [1]
- It is celebrated throughout the Muslim world [1]
- Animals are sacrificed in commemoration of the great sacrifice of Prophet Ibrahim [1]
- Pilgrims make the sacrifice at Mina at the end of Hajj [1]
- After sacrifice, pilgrims have their head shaved or haircut and come out of ihram [1]
- Elsewhere, families and friends usually share in the buying an animal for sacrifice [1]
- One third of the meat is given to the poor [1]
- On Eid day there are congregational prayers at the mosque or in the open air [1]
- A Sermon (*khutbah*) will be given [1]
- Friends and family greet each other saying 'Eid Mubarik' [1]
- Special food will be made (biryani etc.) and boxes of sweet presented and money given to children (1 mark for any of these) [1]
- Visits to grandparents, elders, the sick and grieving are made [1]
- Graveyards where family members are buried may also be visited [1]

**(b) Explain why it is important to remember and include the poor during all occasions of celebration in Islam. [10]**

- The poor are included as **equals** in all acts of worship [1]
- Acts of charity are performed on all occasions of celebration in Islam [1]
- Also, at the end of each day's fasting during Ramadan the evening meal is provided/shared with the poor [1]
- On Id ul-Fitr alms are distributed to the poor and needy [1]
- On Id ul-Adha there is a custom of sacrificing and distributing meat to the poor [1]
- It is obligatory: the idea that the poor should be able to enjoy the festivities [1]
- On occasions such as after performing birth rites etc. alms are given to the poor [1]
- Example: the weight of a baby's shaved hair in gold or silver or other example [1]
- The poor should always be treated with kindness and never treated harshly [1]
- Muslims are enjoined to help the poor and needy and to spend on them [1]
- It is important for Muslims to share good fortune so that they can be at peace with themselves and all around them [1]
- Teaching in the Qur'an ... 1+1 for any two quotations
- Ahadith ... 1+1 for any two quotations
- Muhammad (pbuh) taught that the poor should always be remembered [1]
- He himself, shared what little he had with those less fortunate [1]
- An example of one instance of this may be given [1]

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12 (a) What are the teachings in the set Hadith on

(i) **evil and**

(ii) **forgiveness?** [5 × 2] [10]

(i) In paraphrase or quotation

- Whosoever of you sees an evil [1]
- Let him change it with his hand [1]
- and if he is not able to do so, then with his tongue [1]
- and if he is not able to do so, then with his heart [1]
- and that is the weakest of faith. [1]

(ii) In paraphrase or quotation

- Allah had pardoned for me [1]
- my people [1]
- for their mistakes [1]
- and for their forgetfulness [1]
- and for what they have done under duress [1]

(b) **How, in present day situations, could Muslims apply the teachings on evil and forgiveness?** [10]

Candidates are to be rewarded for the application of these teachings to at least two examples of behaviour, attitudes or situations.

An expression of their personal opinion as to how the Hadith should impact on the life of Muslims when reacting to scenarios where **evil is experienced and overcome** e.g. whether they (Muslims) would physically take action to stop evil, or, write or speak out about it and whether there might be circumstances when the weakest action (thought) is resorted to.

Also circumstances in which **forgiveness might be required and given**. Retaliation or revenge avoided by remembering God's forgiveness of human transgression and his mercy. 'Not in my name ...' The answers may be personal narratives or hypothetical situations.