

**MARK SCHEME for the October/November 2008 question paper**

**2056 ISLAMIC RELIGION AND CULTURE**

**2056/01**

Paper 1, maximum raw mark 100

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### Part 1

**1 (a) Describe the social conditions in Arabia during the Age of Ignorance (*jahiliyyah*). [10]**

- no sense of national identity; constant inter-tribal feuds/vendetta (1)
- nomadic life (bedouins) in desert placed great importance on tribes and clans (1)
- well-being of group paramount for survival in harsh conditions (1)
- each member within the tribe was fully protected (1)
- honour related to tribal virtues, tribal alliances very important (1)
- evolved a chivalric code [*murawah* + 1 for use of word] giving meaning to their lives within the clan/tribe (1)
- meant courage, patience, endurance, obeying without question, hospitality/generosity very important (1)
- egalitarian system of choosing best person as leader (*shaykh*); position not hereditary (1)
- social vices of drinking, gambling etc led to debt (1)
- usury commonplace (1)
- women had no status, no human or legal rights, considered chattel unchecked polygamy (1)
- female infanticide, preferred sons (1) [+1 sons helped in fighting]
- settlers in towns e.g. in Mecca, followed commercial ethos to survive made agreements with bedouins not to attack trade caravans (1)
- especially during season of fairs (1)

**(b) How far were the religious beliefs held at that time important to the Arab way of life? [10]**

- widespread religious practices indicates importance of religious beliefs (1)
- the Kaaba in Mecca considered holy, circumambulation of Kaaba (1)
- dedicated to al Lah [high god of pagan Arabs] (1)
- worshipping 360 idols within its precincts (1)
- there were other temples/sanctuaries close to Mecca e.g. at Taif, Qudayd, Najran and Nakhlah; dedicated to daughters of al Lah (1)
- annual Hajj rituals [pre Islam] brought people to Mecca from far and wide (1)
- pagan Arabs not keen to change beliefs handed down from their ancestors (1)
- hence believed in ancestor worship (1)
- were superstitious; believed in fortune tellers, soothsayers (*kahins*) (1)
- and human sacrifice (1)
- followed animism (1)
- hence the opposition to Prophet Muhammad and his message (1)

**2 (a) Write an account of any two of the following episodes in the life of Prophet Muhammad: [10]**

**(i) meeting with Bahira**

- 12 years old (1)
- travelled to Syria with Abu Talib (1)
- Bahira, Christian priest, lived near Busra (1)
- noticed cloud cover over caravan, a portent (1)
- invited all Meccans for a meal (1)
- Bahira saw seal of prophethood on his back (1)
- told Abu Talib to protect him well as great things were in store for him (1)

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**(ii) Khadijah's proposal of marriage**

Khadijah twice widowed but woman of means (1)  
 employed him and sent him on a trading mission to Syria (1)  
 Maisarah reported back on his competence, good qualities (1)  
 Khadijah already knew of his standing in community, his sincerity and honesty (1)  
 proposed marriage to him, he agreed (1)  
 Khadijah was 40, Muhammad was 25 years old (1)  
 [for both ages] marriage blessed by his uncles (1)

**(iii) replacing of the Black Stone (*hajar al aswad*)**

35<sup>th</sup> year of Muhammad's life, rebuilding of Kaaba (1)  
 all worked together on rebuilding (1)  
 finally disagreement of which tribe should have the honour to put the black stone in place (1)  
 deadlock, till all agreed on first person to enter next morning (1)  
 'It is Al Amin', they said. 'We accept his judgement' (1)  
 he asked for a cloak, put stone on it (1)  
 each clan held border, and Muhammad lifted it in place (1)

**(b) How did the Prophet's life before the first revelation prepare him for the years to come?** [10]

- was an orphan (so championed the cause of orphans, widows and destitute) (1)
- was also a shepherd, had time to contemplate on life (1)
- aware of suffering and cruelty perpetuated by wars between Quraish and others (1)
- was present when alliance (Hilful Fudul) formed to protect the weak (1)
- travelling with uncle made him aware of other faiths outside Mecca (1)
- like all Arabs he was aware of religious significance of the Kaaba in Mecca (1)
- was also aware of the beliefs of hanifs (those who followed pure religion of Abraham) (1)
- never took part in frivolous activities when young (1)
- personal qualities known to Meccans who named him as Al Amin (Trustworthy) and As Sadiq (Truthful) (1)
- marriage to Khadijah allowed him financial security (1)
- spent long hours meditating in the hills away from Mecca especially during month of Ramadan (1)

**3 (a) What events led to the Prophet's migration (*hijrah*) to Medina?** [10]

- constant persecution (physical and mental) of Prophet, also of Muslims in general (1)
- some martyred: Sumayya, Yassir (1) [both names]
- Prophet encouraged Muslims of Mecca to migrate to Abyssinia to avoid persecution (1)
- also to Yathrib (Medina), many did (1)
- boycott of Banu Hashim [Prophet's clan] faced great hardship for three years (1)
- exception during holy months when all hostilities ceased; could then talk to other Arabs and try to invite them to Islam (1)
- death of Khadijah and Abu Talib weakened his position in Mecca, more persecution by Quraish (1)
- rejection at Taif (1)
- people from Yathrib had been coming to listen to the Prophet preach during fairs resulting in Pledges of Aqabah (1)
- was invited to mediate between warring tribes in Yathrib (1)
- leaders of Quraish hated him because of message of Islam (1)
- assembly of Quraish vowed to kill him (1)
- revelation from Allah to leave Mecca (1)

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**(b) Why was the *hijrah* of the Prophet a turning point for the Muslims?** [10]

- *hijrah* makes clear division in story of the Prophet and Muslims: Muslims persecuted in Mecca, lived in a state of helplessness; Medina meant freedom (2)
- *hijrah* to Medina was an irrevocable step, considered an act of worship (Qur'an says: migrate when not allowed to practice Islam freely). Muslims now able to worship freely, live their lives according to Islam (2)
- Muslims united as one *ummah* at one centre, united in faith and the institution of brotherhood [*Muhajireen & Ansar*], cooperative spirit (2)
- Prophet had been invited to Medina, became undisputed governor from first day [unlike how he was perceived by the Quraish in Mecca], thus was able to lay foundations of a new society/Muslim state (2)
- surahs revealed in Medina gave rules for the Muslim community, and for the Prophet as lawgiver and reformer [guidance from Allah in Mecca was for individual development] (2)
- while in Medina the change of *qibla* [from Jerusalem] to Mecca meant Muslims had their own identity and orientation, were turning towards God Himself (2)

**4 (a) Describe the events of the Battle of Uhud.** [10]

- Meccan army of approx 3000 leader Abu Sufyan marched towards Medina (1)
- stopped near Uhud 3 miles from Medina (1)
- Abdallah bin Ubayy plus 300 desert (1)
- approx 700 Muslims left to fight. (1)1
- to begin with Muslims gained upper hand, Meccans retreated. (1)
- archers guarding rear disobeyed Prophet's order not to leave position (1)
- broke ranks to collect spoils from retreating Meccans (1)
- Khalid bin Walid attacked from exposed rear (1)
- heavy Muslim losses, such as Prophet's uncle Hamza (1)
- Prophet injured (1)
- chaos and confusion; rumour of his death was disheartening (1)
- later Muslims rallied round but too late (1)
- Meccans left battlefield victorious though did not follow up victory (1)
- Quraish mutilated bodies of Muslims; Hamzah (1)

**(b) Was Uhud a defeat for the Muslims? Give your reasons.** [10]

- Yes: if one considers military tactics only, though Muslims had shown themselves almost equal to Meccans despite numerical superiority (2)
- No: because Muslims had regrouped, spent three days in the open challenging Meccans to return to battle to no avail (2)
- No: because valuable lessons to remain united and disciplined were learnt through psychological impact of defeat (2)
- No: because moral lessons also learnt about what happens when people disobey their Prophet; defeat was testing time, brought greater faith (2)
- No: Meccans overjoyed having won after the defeat at Badr but failed to take advantage of their victory; realised the Muslims were a power to reckon with and they couldn't defeat them alone (2)
- No: Muslims felt vulnerable, became aware of which tribes were on their side; hypocrites (*munafiqin*) became openly hostile; therefore Prophet prepared himself for rebuilding lost prestige in the eyes of desert tribes (2)

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5 (a) Describe the teachings set down by the Prophet in Medina on: [10]

(i) brotherhood

- the Prophet laid obligation on the Helpers [*ansar*] to support Muslims who emigrated from Mecca [*muhajiroun*] as they had no means of livelihood when they arrived (1)
- each male emigrant [*muhajir*] paired with Muslim of Medina [*ansar*] to lodge and feed till they could set up their own homes (1)
- only exception was the Prophet and his household...unwilling to appear to favour any one clan (1)
- unique kindness and sympathy encouraged between Muslims (1)
- teaching of Islam: every Muslim is the brother of every other Muslim [*al muwakhat*] put to the test (1)
- verses of Qur'an Surah 8:72 ['those who adopted exile and those who gave them asylum and aid'] revealed to reassure Muslims about their actions (1)

(ii) the position of women.

- importance given to women: he said 'paradise lies at the feet of the mother' (1)
- also by his example of living, said 'the best of you is the one who is best to his wife' (1)
- limit made of 4 wives max. [only if treated equally with love, financially] (1)
- women given choice in selecting who they marry (also developed because of concern for vulnerable Muslims such as widows (1)
- dowry from husband (women could use money from dowry as they pleased), women could also inherit from husbands/parents etc. (1)
- marriage became contract blessed by Allah (1)
- rules of divorce stipulated, women given rights of divorce (1)
- Prophet made education important for women just as much as for men (1)

(b) What do these teachings tell us about the nature of the new community (*ummah*) which the Prophet was establishing? [10]

- Muslim society under Prophet's leadership was essentially classless; only superiority recognised was that of piety and good deeds (2)
- encouraged collective, cooperative spirit between Muslims; emigrants [*muhajir*] good at business as they did that in Mecca [*ansar* were farmers as Medina was an oasis] (2)
- Prophet established a code of morality, assured Muslims of security, moral integrity and a decent life; family relationships considered sacred; widows [Prophet married such women] and orphans needed protection (2)
- Muslims were taught that both women and men were the same in the eyes of the law and answerable to Allah; both had rights and duties (2)
- women expressed themselves freely; the Prophet gave his full attention when they questioned him; his example helped to educate men to be more respectful towards their wives and women in general (2)
- on a personal level Muslims saw and learnt how Prophet lived: lived simply despite his position as head of *ummah*, was good with his wives, shared household chores, patched his own clothes, cobbled his shoes, shared his time and his meagre food (2)

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**6 (a) Describe the achievements of Uthman as Caliph. [10]**

- was caliph for 12 years (645-656 CE), empire greatly enlarged in initial five years of rule (1)
- enlarged both mosques: at Mecca and Medina (1)
- dug wells, improved existing water courses to prevent floods [Medina] (1)
- built large naval fleet, Crete, Cyprus, Rhodes conquered 649 (1)
- army to Egypt against Romans 646 (1)
- Muawiya (governor of Syria) led armies into Asia minor, also Khurasan 651 (1)
- military expedition to north Africa; Tripoli conquered 647 (1)
- quelled revolts in Armenia and Azerbaijan (1)
- Qur'an already compiled, but differences in recitation of Qur'an noticed in far areas, Uthman told, took *mushaf* from Hafsah (Prophet's wife) (1)
- instructed Zaid bin Thabit to make new copies of Qur'an (1)
- compilation also checked from memories of Companions (1)
- new copies made and sent to all corners of Muslim empire (1)
- old copies destroyed (1)
- Qur'an we read now is this one. (1)

**(b) Why do you think problems arose during his Caliphate? [10]**

- Uthman's mild disposition was in stark contrast to Umar's reputation of being strong, defeated Persians and Romans presumed Uthman not be able to hold empire together, revolts in outlying areas (2)
- large empire, only few alive as role models who remembered the Prophet personally and the high ideals of Islam; many Muslims converts had lived with other values (not as honest, generous) which were difficult to change; Uthman unable to take strong decisions against corruption (2)
- position of governors given to family members by Uthman (Umayyads); old rivalry between Umayyad and Hashimites re-emerged (2)
- more wealth coming in from conquered territories, distribution of this to governors rather than individual soldiers (2)
- Uthman himself too gentle; some advisors took advantage of his age and weakness; Abdullah bin Sabbah main ring leader of dissenting voices, exploited situation. (2)
- criticism about him burning copies of the Qur'an after new compilation made. Uthman felt differing versions would cause conflict in community (2)

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## Part 2

### 7 (a) Describe the collection of the Qur'an during the time of the Prophet and during the Caliphate of Abu Bakr. [10]

- work of recording the text had been done during the Prophet's lifetime (1)
- was checked and authenticated by the Prophet himself (1)
- verses existed written on parchment, wood, leather, animal bones (1)
- were recited, and memorised 'in the hearts of men' (1)
- used for all daily prayers (1)
- during Abu Bakr's caliphate many *huffaz* had died during the Battle of Yamama (1)
- Umar suggested to Abu Bakr that the verses should be compiled otherwise they may be lost (1)
- Abu Bakr hesitated as it had not been done during the Prophet's lifetime but later agreed (1)
- entrusted to Zaid bin Thabit, the Prophet's chief scribe, himself a *hafiz* (1)
- Zaid collected everything and verified verses from other companions who were also *huffaz* (1)
- completed less than two years after the Prophet's death while memories were still fresh (1)
- compilation kept by Abu Bakr during his lifetime, then passed to Umar (1)

### (b) Why do you think it was important to make this collection? [10]

- The Prophet (and many *huffaz*) had died and therefore there were few remaining who were left to consult about Allah's message; if the revelations were not compiled there may have been conflicting versions which would not be good for Islam (2)
- the Qur'an is a miracle for the Muslims. It tells us about things we cannot know of otherwise: Allah, His signs and attributes, the past (stories of earlier prophets) the present and the future (the Day of Judgement, Paradise and Hell); therefore vital that the revelations had to be recorded (2)
- the Qur'an gives infallible guidance to Muslims on how to conduct their lives; it is the foundation of Islam, guides us about *Haji*, *Ramadan*, *Zakat* and worship; if not compiled it would be irreplaceable (2)
- 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. The Muslim empire was expanding, more people becoming Muslim, therefore vital to compile revelations so that the message could be conveyed (2)
- Allah tells us the Qur'an is for 'those who think', therefore early Muslims realised a written version was imperative so that individual Muslims could read it and take Allah's message to heart (2)

### 8 (a) What are the main teachings of Surah Fateha? [10]

- *bismillah ar rahman ar rahim* In the name of Allah, Most Gracious, Most Merciful; Surah begins with name of Allah (1)
- Praise be to Allah: *hamd* (praise) is the reason for our existence (1)
- *hamd* takes place on tongue and in the heart (1)
- we recognise Allah being the Lord of the Worlds
- we know Allah through His attributes of Compassion and Mercy (1)
- Allah's Compassion (*rahma*) is paramount, it is for everyone (1)
- His Mercy (*rahim*) only for those who believe in Him (1)
- Master of the Day of Judgement; the day the debts fall due; 'deen' can be debts [the debts we owe Allah]. Allah will take us to account on this Day (1)

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- ‘You do we worship’; we recognise Allah’s place and we know we have to worship Him alone (1)
- and Your help we seek’; we seek Allah’s help and seek refuge in Him (1)
- ‘Guide us to the Straight Way (which is the middle way between too much and too little). Muslims pray Allah guides them in every walk of life (1)
- ‘the way of those on whom You have bestowed Your blessings’ such the righteous: prophets, saints and other good people (1)
- ‘not those who have been condemned nor those who go astray,’ those who deliberately break God’s law or are careless and negligent of Him (1)

**(b) Explain why this Surah is regarded as so important? [10]**

- the Prophet called it *umm ul kitab* [the essence of the Book] because it contains the fundamental principle of Islam: *tawhid* (Allah as One); and man’s total dependence on Him (2)
- as the ‘opener’ it opens up the book; called *surat al hamd* (surah of praise), also the 7 oft-repeated verses, a perfect prayer for Muslims in public or private; no *rakah* in *salat* is correct or complete without it (2)
- begins with ‘*bismillah*’ which shows that every action a Muslim does is begun with Allah’s name, this surah is suggestive of a prayer from the supplicant and the guidance in the remaining surahs of the Qur’an is the answer to that prayer (2)
- is a constant reminder and warning of the Day of Judgement and man’s accountability in front of Allah (2)
- was one of the earliest revelations received by the Prophet in Mecca; also the first surah revealed in its entirety (2)

**9 (a) Relate what is written in the Qur’an of one of two occasions when Allah spoke to the Prophet Musa (Moses) on the mountain. [10]**

**(i)**

- Surah Ta Ha 20 verses 9-46, Surah Qasas 28 verses 29-35, An Naml 7-12 (1)
- saw a fire in the direction of Tur [Mount Sinai] ‘at-Tur’ means mountain (1)
- told his family to wait, he would get some fire to warm them (1)
- when he got there saw a tree burning on right bank of valley, on blessed ground (1)
- Allah spoke to Moses ‘I am Allah, Lord of the worlds, take off your shoes, you are in the sacred valley Tuwa’ (1)
- Allah told him he was chosen as a messenger, to serve him only, pray regularly, that the Last hour is coming though no one knows when, except Allah (1)
- asked Moses what is in his right hand, Moses tells him a rod and its uses. Allah tells him to throw it, becomes snake. Moses frightened (1)
- ‘take hold of it and fear not, you are one of those who are secure’, returned to being a stick (1)
- commanded him to ‘draw thy hand close to thy side’, became white, second sign from Allah to Pharaoh (1)
- go to Pharaoh, has transgressed all bounds, show these signs (1) (+1 for mention of 9 messages)
- Moses asked Allah for His help is every way, also if his brother Aaron (Haroon) can go with him. Allah grants his prayer (1)



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(ii)

- Surah Al A'raf 7 verses 142-147 (1)
- Allah appointed 40 nights for Moses on the mountain (Mt Sinai) to communicate with Him (1)
- left Aaron to take his place among his people, to guide them (1)
- Moses asked Allah to show Himself to him (1)
- Allah said 'by no means can you see Me but look upon this mountain, if it remains, you will see Me (1)
- Allah revealed His glory, mountain crumbled into dust (1)
- Moses fell down (1)
- when recovered, Moses was repentant and confessed his faith in Allah (1)
- Allah said He had chosen Moses above others, spoken to him, now giving tablets of Law, commanding and explaining all things (1)
- told Moses to take hold of the laws with firmness, tell his people to follow them (1)
- Allah warned that many people will be arrogant and reject Allah's signs and will be punished (1)

**(b) What do Muslims learn from reflecting on the life of Musa?**

**[10]**

- birth of Moses, Allah reassures his mother, puts him in the river: we learn Allah protects whom He wants (in this case from being killed by Pharaoh) (2)
- Moses brought up in the palace of Pharaoh, had empathy with the oppressed, a sense of justice, sides with the man being attacked. Therefore we see Allah's forgiveness of Moses killing a man: Allah forgives us when we are truly repentant, His eternal and unchanging attribute is mercy (2)
- like Prophet Muhammad Moses was given Allah's message towards the middle of his life. Allah spoke to him directly (he is known as *KalimAllah*) (2)
- Allah gave Moses individual strength to face Pharaoh, 'with Our signs shall ye triumph', Allah told him he was secure in this world and the next with Allah's help. Allah gives strength (2)
- Moses had been brought up as an Egyptian. Allah granted his request that his brother (Haroon) help him as he knew the ways of the Israelites and ordinary Egyptians better. We learn that Allah listens (2)
- Pharaoh is archetype of evil, arrogant about his own strength: Allah sent Moses to deal with him. (*har Firaon ra Musa...* for every Pharaoh there is a Musa) therefore Allah deals with people in His own way and in His own time (2)
- monotheism: rejection of Pharaoh as god; Pharaoh was defeated by Moses' total submission to Allah in the knowledge that Allah would protect him: belief in Allah gives strength (2)

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10 (a) What are the main observances followed by Muslims during the month of Ramadan? [10]

- Muslims have to fast from before dawn (*fajr*) till sunset during Ramadan (1)
- when beginning the fast eat *suhoor* and make *niyat* (intention) that the action is taken in obedience to Allah's command (1)
- fast begins from *fajr* prayers (1)
- abstinence from eating, drinking, smoking and sex during fasting time (1)
- abstaining from all evil thoughts, careless chatter, undesirable actions (1)
- exerting the utmost in patience and humility (1)
- *zuhr* and *asr* prayers said (1)
- breaking of fast (*iftar*) at sunset (*maghrib*) usually with dates, followed by a light meal (1)
- supplication 'O Allah I have observed the fast for your sake, and I believe in You, and I put my trust in You, and broken it with the provision You have bestowed on me' (+ 1 for wordings), *maghrib* prayers (1)
- *tarawih* prayers are recommended following *isha* prayers (1)
- one part of the Qur'an recited each night during *tarawih* prayers to complete the whole recitation by the end of the month (1)
- reading the Qur'an individually during this month also beneficial (1)
- some Muslim men spend last ten days in *itikaf* in the mosque giving up all worldly occupations (1)

(b) Give reasons why this month is special? [10]

- fasting (*sawm*) during Ramadan is a pillar of Islam hence obligatory on every responsible and fit Muslim (2)
- first revelation received by Prophet in this month; 'Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind...' (2:185) Qur'anic injunctions to fast 'fasting prescribed for you as it was prescribed for those before you....'(2:185) (2)
- Muslims pray for Allah's forgiveness by growing in obedience to Him, and by exercising self control, patience and humility in all matters, fasting gives Muslims a sense of hope (2)
- during this month Muslims increase their study of their faith and recitation of the Qur'an; they unite as a community in acts of worship, especially last 10 days; *Lailatul Qadr* [special night] of forgiveness (2)
- Muslims more awareness of suffering of the poor and needy, hence more generous during Ramadan; annual *zakat* to be paid during this month (2)
- a big part of this month is celebrating the idea of brotherhood and sharing especially during the breaking of the fast (2)

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11 (a) Give a brief description of the five Pillars of Islam. [10]

**Shahadah:** (only 2 marks for each... other points are for part (b))

- *ashhaduan la ilaha illAllah ashadoana Muhammadan abduhu wa rasooluh*  
I bear witness that there is no god but Allah, I bear witness that Muhammad is His servant and His Messenger (1)
- first part is the belief in Oneness of Allah (*tawhid*) the Creator (1)
- opposite of *tawhid* is *shirk* (ascribing divine attributes to others) which is an unforgivable sin in Islam (1)
- is the fundamental teaching of Islam (1)
- second part: Muhammad is His Messenger: means Muslims should follow
- the message that he has brought (1)

**Salat:** praying 5 times a day: *fajr, zuhr, asr, maghrib, isha* (1)

- considered as the foundation of the religion (1)
- closest to Allah when in *sadja* (touching forehead to ground) which signifies total submission (1)
- expression of thankfulness, purifies the heart, cultivates the conscience, comforts the soul (1)
- instills discipline (1)
- encourages purity of mind, body and place (1)

**Sawm** (fasting) obligatory fasting for the whole lunar month of Ramadan, 29 or 30 days [depending on the moon's positions] from before dawn till sunset (1)

- intention to fast must be made clear that the action is undertaken in obedience to Allah's command (1)
- Muslims fast to please Allah and seek His grace (1)
- refer to answers in Q 10

**Zakat:** is a duty enjoined by Allah undertaken by Muslims in the interest of society as a whole (1); makes for a caring society (1)

- literal meaning is 'purity', purifying dues 2.5% (minimum) given on wealth that remains in possession for a period of one year, distributed among due beneficiaries (1)
- spiritual significance is greater: purifies the heart of the giver of greed and selfishness and the heart of the recipient from envy and jealousy (1)
- paid once a year during Ramadan (1)

**Hajj:** a duty man owes to Allah, once in a lifetime if able financially and physically, and if there are no insurmountable hindrances (1)

- commemorates rituals observed by Abraham and Ismail (1)
- reminder of the assembly at Arafat [*wuquf*] on the Day of Judgement (1)
- it confirms the commitment of Muslims to Allah and their readiness to forsake material interests in His service: *labbaik Allahumma labbaik, labbaik la sharika laka labbaik, innal hamda wan'nimata laka wal mulk, la sharika lak* (1)
- Allah forgives the sins of those who perform the Hajj (1)
- demonstrates universality of Islam, brotherhood and equality of Muslims (1)

(b) Choose one and consider how it is important in your life. [10]

Candidates should be assessed on their understanding  
Various answers, elaborating the above and more

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12 (a) In the Hadith you have studied what did the Prophet say about: [10]

(i) being generous

- Hadith 15 in An-Nawawi:
- 'Let him who believes in Allah and the Last Day either speak good or be silent (1)
- and let him who believes in Allah and the Last Day be generous to his neighbour (1)
- and let him who believes in Allah and the Last Day be generous to his guest' (1)
- true believer is known by his conduct and is answerable for his conduct on Judgement Day (1)
- Arabian generosity was affirmed when Prophet came to Medina '*afshu as salaam, wa at'imu at ta'am*' (spread salutations of peace, feed with food) (1)
- neighbours must be given help, guests must be given shelter, food, drink and courtesy (1)

(ii) being tolerant?

- Hadith 16 in An-Nawawi:
- expressions of anger resulting in retaliation and blood feuds were commonplace amongst Arabs during the time of Ignorance (*jahiliah*). The Prophet wanted to change this (1)
- his example of the years living in Mecca taught Muslims not to be angry and retaliate (1)
- rather, they should be patient and tolerant (1)
- his repetition of 'do not become angry' in the hadith signifies the importance of patience as anger detracts from the quality of serenity in a human being (1)
- individual excellence of character (*ihsan*) establishes a link with the Almighty. All Muslims strive for that (1)
- being tolerant can be *jihad an Nafs* for a Muslim (1)

(b) Explain why knowledge of the Hadith is important for Muslims. [10]

- the Prophet was a guide in every way; his sayings and actions set a precedence; after his death became 2<sup>nd</sup> source of law (2)
- hadith are an explanation of many teachings of Islam found in the Qur'an e.g. details of *salat*, *wudu*, *zakat*, and how these were demonstrated by the Prophet (2)
- the Prophet laid down numerous principles of law regarding various aspects of life e.g. contracts, trading, inheritance which are necessary for Muslims to know (2)
- Prophet made it clear when speaking in his own right and when conveying Revelations, therefore it is important to know the difference; some Hadith are hadith *qudsi* (words of Allah) given to Prophet (2)
- Qur'an itself commands that the teachings of the Prophet be obeyed 'Obey Allah and obey the Prophet' 64:12 [1 mark for either verse given] 'In the Prophet you have the perfect example of good conduct.' 33:21
- The Prophet asked companions to acquire knowledge (the Qur'an and Sunnah) and teach it to others, but they should take care not to attribute anything to him falsely (2)