

**MARK SCHEME for the October/November 2011 question paper
for the guidance of teachers**

2056 ISLAMIC RELIGION AND CULTURE

2056/01

Paper 1, maximum raw mark 100

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1 (a) Outline the religious beliefs and practices of the Arabs during the the Age of Ignorance [*jahiliyya*]. [10]

- Mecca 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 and Giver of rain [29:63] [1]
- Allah was Lord of the Ka'aba [much evidence in *jahili* poetry] [1]
- Solemn oaths were sworn in the name of Allah [35:42] [1]
- Other gods: Hubal, al Uzza, al Lat, al Manat, Na'ilah, Isaf [at least 2 for 1 mark] [1]
- worship of stones, trees, stars, sun and moon [at least 2 for 1 mark] [1]
- personal deity for every household, tribe [1]
- worshipped spirits and angels, believed angels were daughters of Allah [1]
- were superstitious, belief in soothsayers, astrologers, divination through arrows [any 2 for 1 mark] [1]
- observed pilgrimage and stay at Arafat [1]
- months when fighting was banned [1]
- animals and human were sacrificed [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 [1]

(b) Which of these beliefs do you think Prophet Muhammad adapted and included in Islam? [10]

[1 mark for basic point, 1 more for amplification]

- Prophet Muhammad reinforced the idea of Allah as One God [monotheism], made it central to Islam; reinstated the Ka'aba as symbolic house of Allah; no idols [2]
- reinstated the circumambulation of the Ka'aba following Prophet Ibrahim; pilgrim dress [*ihraam*] to be worn; included Arafat and Mina in Hajj also following Prophet Ibrahim [2]
- corrected idea of sacrifice: animal sacrifice done for Allah; no human sacrifice; retained sacred months of peace [no fighting]: Muharram, Rajab, Dhu'l Qa'dah, Dhu'l Hijjah [2]
- reiterated belief in an afterlife and accountability; told people about reward of Paradise for good deeds [almsgiving, prayers] and reward of Hell for morally depraved actions e.g. female infanticide [2]
- made links with Judaism and Christianity with same prophets; stated Islam was a continuation of the same message from Allah that Jews and Christians followed [2]

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2 (a) What was the importance of (i) Halimah and (ii) Khadijah in the life of Prophet Muhammad? [2 × 5 = 10]

(i)

- Halimah Sa'diyah was his foster mother, took the Prophet to the desert and cared for him [as per tradition of the Arabs at that time] [1]
- she belonged to the Banu Sa'd, a clan of the Hawazin tribe, known for the purest Arabic dialect they spoke, the Prophet learnt his Arabic from them [1]
- fortunes of Halima's family improved [1]
- miracle of the opening of the chest occurred while he was there with her [1]
- she returned him to Aminah, his mother, when he was five [1]
- being with the nomadic Bedouin [and removed from the pagan rituals of the Meccans], the Prophet learnt to understand the signs in nature which later added to his faith [1]

(ii)

- Khadijah employed him in her service [1]
- she recognised his qualities of truthfulness and trustworthiness [as others did] [1]
- proposed to him, and married him [1]
- gave him loving home and six children [1]
- comforted him after the first Revelation [1]
- first person to accept Islam [1]
- she gave him financial support [1]
- remained at his side through years of persecution in Mecca [1]
- suffered with him through years of Boycott [1]
- Prophet said 'She was the wife who believed in me when others rejected me. When people refused to believe me, she affirmed my truthfulness' [1]

(b) How appropriate were the titles *as-Sadiq* [the Truthful] and *Al-Amin* [the Trustworthy] that were given to him before the coming of Islam? [10]

[1 mark for basic point, 1 more for amplification]

- the pact of Hilful Fudul [done in Abd al Muttalib's lifetime] which supported the weak, greatly influenced him [aged 7/8]; he was always caring and thoughtful towards others [2]
- never took part in any frivolities of Meccan society so was recognised as different; was known for his moral character long before he gained prophethood [2]
- his reputation as an upright man had spread throughout Mecca, also far and wide; people left belongings with him when they journeyed outside Mecca as he was trustworthy [2]
- because of Abu Talib, the Prophet had acquired experience in business; treated business partners with great honesty; during his employment by Khadijah his truthfulness observed by her maid Maisarah [2]
- already known as Al Amin when he happened to come to the Ka'aba during the final stages of repairing after a flood [CE605]; everyone agreed to abide by his decision because they respected him [2]

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3 (a) Describe the opposition faced by Prophet Muhammad and the early Muslims in Mecca. [10]

- Quraish were angry with Prophet Muhammad's preaching [1]
- they harassed, jeered and insulted him at every opportunity [1]
- said he was a man 'possessed, a soothsayer, a magician' [1]
- threw thorns, dirt on him and in his way, tried to choke him [1]
- called him a liar at the Safa gathering and other occasions [1]
- Abu Lahab [uncle of Prophet] forced his 2 sons to divorce their wives, the Prophet's daughters [1]
- Quraish couldn't do more because of the protection of his uncles Abu Talib and Hamzah [1]
- even offered him bribes of wealth, power and marriage to stop him preaching [1]
- tortured poor/new Muslims who had no social standing such as Bilal [1]
- killed others such as Sumayya, Yassir [1]
- Uthman bin Affan beaten by his uncle for becoming a Muslim [1]
- life became unbearable so Prophet advised followers to emigrate to Abyssinia [demonstrating that faith was more important than their homes and ties of blood] [1]
- social and economic boycott of the Prophet's clan Banu Hashim, and Banu Muttalib, for 2 years in Shib Abu Talib [1]
- great hardship and suffering; no selling to them or buying from them, or supplying food and water [1]
- Muslims could only venture outside Shib Abu Talib during Hajj season [1]
- till Umar converted Muslims were unable to pray in the precincts of the Ka'aba [1]

(b) What lessons do Muslims learn from Prophet Muhammad's behaviour and attitude during those times of difficulty? [10]

[1 mark for basic point, 1 more for amplification]

- The Prophet bore all the physical persecutions without ever retaliating; story of woman who threw rubbish on him regularly; Muslims need to remember to be patient and courageous, not to retaliate when provoked [2]
- he depended on Allah and his faith was unshakable; Muslims should have a strong faith despite what people around them say or do [2]
- he gave his message calmly and peacefully to whoever listened despite all verbal abuse; he also prayed that Allah guide them if he couldn't convince them. Muslims need to remember this as the best way to invite people to Islam and to turn away if they don't want to listen [2]
- Prophet felt the pain that other Muslims were suffering, suggested they emigrate to Abyssinia and re-locate to Medina; Muslims need to be aware of the suffering faced by others [in all situations] and help in whatever way they can [2]
- people of Mecca respected him as a person even before he spoke about Islam; Muslims need to remember to be good role models and be good towards all people regardless of their religious beliefs [2]

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4 (a) Describe

(i) the causes that led to the battle of Badr and

(ii) explain what happened during the battle.

[2 × 5 = 10]

[five marks for each part]

(i)

- Quraish displeased with people of Medina for giving shelter to the Prophet; asked people of Medina to hand over Prophet; they refused [1]
- Meccans jealous of growing power of the Prophet in Medina and his increasing influence and alliances with tribes nearby [1]
- Meccans were looking for an excuse to attack Medina [1]
- Muslims lived under a constant threat of invasion by Quraish [1]
- were eager to attack caravan to make up for wealth and property left behind in Mecca [1]
- Meccan caravan led by Abu Sufyan returning from Syria [1]
- Abu Sufyan thought caravan would be attacked, sent a message to Meccans 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)

- Prophet camped near wells of Badr; 313 men, sixty camels and three horses [1]
- Battle of Badr took place on 17 Ramadan, 2 Hijri, 624 CE [1]
- Prophet sent Umar to negotiate with Quraish to avoid confrontation; Quraish took it as a sign of weakness; Prophet prayed for Allah's help [1]
- confrontation began with duels: Hamzah and Ali overcame their opponents [1]
- during the battle Muslims fought with courage and determination [1]
- and with Allah's help [later revealed. angels: 3:13] [1]
- defeated Meccans; Abu Jahl and 70 other Quraish killed [1]
- many prisoners taken, treated kindly [1]

(b) Why was Badr a significant turning point for the Muslims?

[10]

[1 mark for basic point, 1 more for amplification]

- first decisive victory for the Muslims; this gave Muslims confidence in their physical power [2]
- victory consolidated the power of the Prophet; seeing the outcome hypocrites in Medina became more careful antagonising the Muslims [2]
- Muslims were fighting for their very existence, everything they stood for; while Meccans were fighting for personal gain [2]
- victory inspired Muslims with hope, felt Allah was on their side; revelation '...Allah strengthens His aid to whom He pleases.' [3:13] spirit of 'sacrifice through action' was added to what had been up till now, passive sacrifice in Mecca [2]
- prisoners treated with exemplary kindness and magnanimity [not revenge]; many people accepted Islam seeing this attitude in the Muslims [2]
- tribes around Medina formed alliances with the Muslims; loss of prestige for Meccans in the area [2]

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5 (a) Explain the relationship of brotherhood that the Prophet encouraged between the Muslims of Medina [*ansar*] and the emigrants from Mecca [*muhajirun*]. [10]

- the Prophet laid obligations on the Muslims of Medina [*ansar*] to support Muslims who emigrated from Mecca [*muhajirun*] [1]
- this was known as known as brotherhood [*al muwakhhat*] [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 Muslim of Medina [*ansar*] to help him settle down, lodge and feed till they could set up their own homes [1]
- only exception was the Prophet 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 Islam and the Prophet [1]
- unique kindness and sympathy between Muslims was encouraged [1]
- teaching of Islam: 'every Muslim is the brother of every other Muslim' was put to the test [1]
- verses of 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]

(b) What changes occurred in the life of Muslims after they settled in Medina? [10]
[1 mark for basic point, 1 more for amplification]

- Muslims learnt from the behaviour of the Prophet at every step just as they had done in Mecca; unlike suffering persecution in Mecca they were now at peace [2]
- Muslim society that the Prophet established was classless, everyone was equal; the Prophet encouraged collective, co-operative spirit between the Muslims [2]
- Muslims felt Allah was on their side especially after the Battle of Badr; outcome of Uhud was a lesson to Muslims to remain united or suffer consequences [2]
- revelations received in Medina gave structure to what it meant to be Muslim; congregational prayer, prayer call [*adhan*] and change of direction of prayer [*qiblah*] [2]
- also **fasting** [already known to Arabs] defined, and made obligatory for Muslims; giving of **zakat** became obligatory as community began to thrive, wealth would stay in circulation [2]
- usury, gambling, alcohol, games of chance, eating pork were forbidden; lawful and legal trade was encouraged; begging was considered undesirable [2]
- rights and duties of men and women defined; women given status, right to own property, choose their husband, inherit, divorce [2]

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6 (a) Describe what happened on the day Umar accepted Islam. [10]

- Umar felt strongly about killing Prophet Mohammad to end all problems arising in Mecca; set out with his sword [1]
- told clansman Nu'aym where he was going and what he would do [1]
- Nu'aym suggested Umar sort out Muslims in his own family: his sister Fatima and husband Sa'id [1]
- Umar angry; went to his sister's house [1]
- Fatima hid pages of Qur'an she was reading, but Umar saw [1]
- began hitting Sa'id, Fatima defended her husband, got hit by Umar [1]
- Umar was sorry; asked to read pages; Fatima didn't trust him [1]
- she suggested he put his sword away and wash himself, which he did [1]
- words he read of Sura Ta Ha touched his heart [1]
- went to find Prophet [at the house of Arqam]; all companions fearful as they knew how Umar felt [1]
- the Prophet asked why he had come [1]
- Umar said 'to declare my faith in Allah and His Messenger' [1]
- everyone rejoiced saying '*Allahu akbar*' [Allah is the Greatest] [1]
- was told later the Prophet was praying to Allah to strengthen Islam with Umar [1]

(b) What would you consider were the main achievements of Umar's Caliphate? [10]

- Umar was a successful military commander [1]
- [only 2 marks to be given for any 2 battles mentioned] Battle of **Namarraq** against Persians [Sassanians]; the Battle of **Buwaib** also against Persians; Battle of **Qadisiya** 14 AH/635CE, finally broke strength of Persians; Battle of **Yarmuk** against the Romans 15AH/636 CE; Battle of **Nahawand** 642CE [1]
- fall of Jerusalem into Muslim hands 16AH/637CE [1]
- and conquest of Egypt 17AH/638CE [1]

Administrative achievements:

- register [*diwan*] of those entitled to state pensions for helping in wars [1]
- established consultative committee of companions [*majlis shura*] [1]
- armies forbidden to buy land in conquered territories [1]
- settled army in new, planned **towns** like Kufa and Basra so available to fight [1]
- divided Muslim territories into provinces under a governor [*ameer*] [1]
- Umar appointed **qualified people** as governors; kept strict watch over them [1]
- governors **reported** to him in person annually at the Hajj [1]
- gave individuals the right to question him/all officials, and complain [this was a means of strong government] [1]
- established office of judge [*qadi*] who was independent of provincial governor [1]
- established finance department [*diwan*] in charge of revenue [1]
- **Hijri** calendar established [1]
- expansion of cultivated lands, new tax [*ushr*] levied on produce of land [1]
- conducted a **population census** [1]
- checked weights and measures, prevented profiteering, hoarding [1]
- **constructed** mosques, schools, roads and outposts for travellers [any 2] [1]
- **teachers** sent throughout country to teach the Qur'an [1]
- **personal example:** clear in thought, deeds, fair, pious and upright [any 2] [1]

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7 (a) Describe what you know about the contents of the Qur'an. [10]

- all the beliefs of Islam are found in it [1]
- such as belief in the One, Allah [1]
- and His attributes especially of Him as the Compassionate [*Ar-Rahman*] and the Merciful [*Ar-Rahim*] [1]
- mention of angels [1]
- mention of revealed books brought by messengers [*rasool*] of Allah such as Abraham [*Ibrahim*], Jesus [*Isa*], Moses [*Musa*] and David [*Daoud*] [1]
- stories of some prophets [*nabi*] such as Adam, Noah [*Nuh*], Joseph [*Yusuf*] and Solomon [*Sulaiman*] to name a few [1]
- mention of prophet Muhammad [3:144] [1]
- warnings about Satan [*Shaitan, Iblis*] tempting human beings [1]
- warnings about accountability on the Day of Judgement [1]
- mention of prayer [*salat*] [2:43] [1]
- of *zakat* [purifying wealth by giving a fixed portion annually] [1]
- of fasting during the month of Ramadan [2:183-184] [1]
- about Hajj [22:31] [1]
- about marital relationships [most of Sura 4] [1]
- relationships between parents and children, duties of children, adoption [also 4] [1]
- laws of inheritance [4:11-13] [1]
- prohibitions of some foods and alcohol [2:172-173] [1]
- prohibits lending money for profit [*riba*], gambling etc. [1]
- used as a base for legal thinking, the *shariah* [1]
- covering criminal law, murder and theft [1]
- scientific knowledge e.g. Sura Alaq [96:1-5] [1]

(b) Explain the significance of the Qur'an for Muslims. [10]

- Allah's own words thus a source of Divine knowledge [1]
- is the foundation of Islam [1]
- a complete code of life for Muslims [1]
- completes the cycle of revelation [1]
- about Allah Himself, His signs and attributes [1]
- the future, awareness of accountability [1]
- guides Muslims about the Hajj, Ramadan, *zakat*, and worship [1]
- verses used in worship [1]
- forms the foundation of a just society [1]
- in it is 'every kind of lesson for the benefit of mankind' [17:89] [1]
- expects and reminds Muslims to 'think and reflect' [12:108]; and 'use your reason' [40:67] [1]
- Allah Himself says he will protect the Qur'an; it will remain unchanged for eternity [15:9] [1]
- Qur'an directs Muslims to 'Obey Allah and His Messenger...' [3:32] [1]
- addresses Prophet Muhammad, Muslims, as well as everyone in the world [1]
- serves as a criterion [*furqaan*] by which to discern truth from falsehood [25:1] [1]
- Muslims believe they will be rewarded for reading and understanding the Qur'an [1]

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- 8 (a) Give
- (i) the background and
- (ii) main teachings of Sura Ikhlas [Sura 112]. [2 × 5 = 10]
- (i)
- one of the earliest Meccan Suras [1]
 - proclaims the fundamental Muslims belief, *tawhid* [1]
 - describing Allah as the Eternal. Absolute, Primary Cause [as *Samad*], word used is unique to this passage [1]
 - the Prophet described this Sura as one third of the Qur'an [1]
 - this was his reply to questions by the Quraish about the ancestry of Allah [1]
 - rejected the prevailing polytheism of the Quraish [1]
 - *shirk* is a grave sin in Islam [1]
 - this Sura rejects the belief that Allah has a son [1]
- (ii)
- this Sura explains the essence of Allah as One [1]
 - He is without beginning and without end [1]
 - He has no parent [1]
 - or offspring [1]
 - Allah is unique, there is nothing that could be compared to Him in any way [1]
 - 'Say He is Allah, the One and Only
Allah the Eternal Absolute
He begets not, nor is He begotten
and there is none like unto Him' [1]
- (b) Explain how belief in Allah affects the life of a Muslim. [10]
[1 mark for basic point, 1 more for amplification]
- Allah is One, Supreme, Eternal; this belief requires Muslims to submit to His will and have **complete trust** and **hope** in Him. Allah says He is 'closer to him than his jugular vein...' [50:16] [2]
 - He has sent the Qur'an with **guidance** of how to lead a righteous life therefore Muslims need to read, **understand** and follow [2]
 - because Allah is Most Gracious He is concerned with the wellbeing of all **humanity**; therefore Muslims try to make their thoughts and actions **acceptable to Him** and be good human beings here on Earth [2]
 - Allah is **watching** and will be the Judge of all deeds done; Muslims need to ask for Allah's **forgiveness** because He is the **Most Merciful**, to avoid punishment in the life hereafter [2]
 - Allah revealed His message to Prophet Muhammad whose sunnah/Hadith became the **second source of guidance** for Muslims to follow [2]
 - Muslims need to remember that Allah sent prophets and messengers to all nations therefore Muslims need to respect the **beliefs and practices** of others [2]

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9 (a) Relate the events following the birth of Prophet Musa as told in the Qur'an. [10]

Sura Qasas 28 [7-13]

- [Pharaoh feared all newborn boys from the children of Israel, so he had them killed when he found them] [1]
- after Musa was born Allah advised his mother to '**feed him for a time**' [1]
- but when she fears for his life put him in a chest [basket, box] and cast him **into the river** [1]
- 'have no fear for We shall **restore him** to thee and make him one of our messengers....' [1]
- then the people of Pharaoh **picked him up** [1]
- wife of Pharaoh said '...a joy for the eye of me and thee, slay him not, he may be of some use to us or we may **adopt him** as a son....' [1]
- a void grew in the heart of Musa's mother, Allah gave her strength [1]
- told her daughter to follow him, watch from a distance [1]
- she suggested someone could nurse him and bring him up [1]
- 'thus did We restore him to **his mother** that her eye might be comforted.....and she might know that **the promise of Allah is true**, but most of them do not know' [1]

Sura Ta Ha [20:38-40]

- Allah says "We inspired thy mother 'Place him in a chest and throw it into the river... [1]
- the river will cast him ashore, and one who is an enemy unto Me and an enemy unto him will adopt him' [1]
- and I spread My love over thee in order that thou might be reared under Mine eye [1]
- and thy sister went forth and said 'shall I guide you to a woman who might take charge of him?' [1]
- And so We returned thee unto thy mother so that her eye be gladdened and that she might not sorrow..." [1]

(b) Why is it important for Muslims to believe in prophets? [10]

- fourth Article of Faith to believe in Allah's prophets [1]
- **25** are mentioned by name in the Qur'an [1]
- Qur'an says there were many more, not named [Hadith says 124,000 approx] [1]
- Allah says 'We sent all these apostles as heralds of glad tidings and warners so that men might have no excuse before Allah' [4:165] [1]
- sent to all communities; 'And indeed before thee [Muhammad] did We send forth apostles each one unto his own people' [30:47] [1]
- as Allah makes no distinction between them nor should Muslims [2:136; 4:152] [1]
- the message they brought was the same: to believe in the Oneness of Allah [1]
- some were messengers [*rasool*] given scriptures such as Ibrahim, Nuh, Jesus, Musa and Prophet Muhammad [1]
- others were prophets e.g. Adam, Daoud, Yaqub, Yusuf, Ismail and others [2 names for 1 mark] [1]
- Prophet Muhammad is the last [*khatim'un'nabiyeen*] the Seal of the prophets [33:40] [1]
- all prophets obeyed Allah's commands without questioning [1]
- all were exemplary human beings, without sin [1]
- Muslims need to draw lessons from their lives [1]

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10 (a) Describe how Muslims perform the ritual of preparing for prayer. [10]

- place of prayer should be clean [1]
- clothes to be clean [7:31] [1]
- appropriately dressed, covering private parts [1]
- ablutions [*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]
- symbolic washing [*tayyamum*] if water not available [5:6] [1]
- no wastage of water [7:31] [1]
- facing the direction of the Ka’aba [*qiblah*] in Mecca [2:144] [1]
- mind should be able to concentrate on what one is saying [1]
- wait for prayer call [*adhan*] [1]
- if in masjid stand up to begin prayer when announcement [*iqamah*] made [1]
- straighten lines, stand close together [1]
- declaring the intention to pray [*niyyah*] [1]

(b) Why is prayer [*salat*] considered the foundation of religion? [10]
 [1 mark for basic point, 1 more for amplification]

- prayer [*salat*] is the second pillar of Islam; Muslims believe they will be questioned about this on the Day of Judgement [2]
- gives structure to the day enabling Muslims to remember Allah; marks whole day with spiritual stamp; the Prophet said ‘Prayer is key to Paradise’ [2]
- strengthens belief and relationship with Allah; direct communication with Him purifies the heart; gives spiritual strength to become a better person [2]
- enables Muslims to thank Allah for all His blessing, provides inner peace and comfort to the soul [2]
- congregational prayers strengthen bonds of brotherhood between Muslims; also increases awareness of the plight of less fortunate Muslims and a desire to help [2]
- Allah reminds Muslims to do more ‘...every community faces a direction of its own, of which He is the focal point. Vie with one another in doing good works...’ [2:145] and also ‘true piety does not consist in turning your faces towards the east or west but truly pious is he who believes in Allah, and the Last Day.....’ [2:177]

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11 (a) Describe the ceremonies that follow the birth of a baby in a Muslim family. [10]

- soon after birth, the call to pray [*adhan*] recited in the right ear to imprint basic faith on baby's memory [1]
- the call to stand up for prayer [*iqamah*] recited in the left ear [1]
- something sweet put in the baby's mouth [*tahneek*], symbolising a sweet nature [1]
- prayers said invoking Allah's help for baby's future [health, prosperity, knowledge and spiritual growth] [1]
- naming ceremony held soon after birth, good name regarded as essential [1]
- slaughter of an animal [*aqiqah*] [1]
- meat distributed to poor [1]
- baby's hair shaved [1]
- hair usually weighed, money equivalent to the same weight in silver, given to poor [1]
- boys are circumcised [*khitān/khatnah*] soon after birth following the tradition of Prophet Ibrahim [1]

(b) To what extent is the mosque a focal point in the lives of Muslims? [10]
[1 mark for basic point, 1 more for amplification]

- word 'masjid' in Arabic means a place of prostration thus emphasising an activity central to Muslim life; space used for congregational Friday [*jum'a*] prayers, also used for both Id [Eid] prayers and individual prayer; congregational prayer has great reward; most learned man [*Imaam*] gives sermon, also gives advice [2]
- call to pray [*adhan*] given from minaret of mosque for all to hear; hearing *adhan* Muslims know it is time, both men and women go to the mosque [though predominantly men]; *adhan* made at other than prayer times warns people of a crisis [2]
- during month of Ramadan mosques are full especially for *tarawih* prayers in the evening [men and women both]; the mosque also used as a place of retreat [*i'tikaf*] during Ramadan [2]
- school [*madrasah*] usually attached to the mosque, used for teaching children and adults to read the Qur'an and learn about Islam; many mosques have a library and reading facilities; copies of the Qur'an are available for individual reading [2]
- from earliest times mosques performed dual function: religious and civil; can be used to solemnise a marriage ceremony [*nikah*] with both men and women attending, and funeral [*janaza*] prayers; [2]
- Muslims can relax [sleep if necessary] in large mosques between prayers; family groups can be seen together all day with small children in the mosques in Mecca, Medina and elsewhere; during the Prophet's lifetime *masjid al Nabawi* in Medina, was a centre for the community [2]

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12 (a) In the Hadith you have studied what did the Prophet say and mean when he spoke about

- (i) tolerance and
(ii) evil?

[2 × 5 = 10]

(i) **Tolerance**

- A man said to the Prophet 'Counsel me.' He said 'Do not become angry.' [1]
- The man repeated his request several times and he said 'Do not become angry.' [1]
- though anger is a natural human trait, the Prophet knew its consequences [1]
- the Prophet urged Muslims that no actions should be undertaken when angry [1]
- and that anger should be kept under control; the Prophet said 'do *wudu*' [1]

(ii) **Evil**

- 'Whosoever of you sees an evil action, 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 – and that is the weakest of faith' [1]
- an evil action should not be ignored; it should be changed physically by hand if possible [1]
- or dealt with verbally [1]
- if this is not possible, then one should pray that it is changed [at least one is doing something about it] [1]

(b) **Why is it important to follow the Hadith and *sunnah* of the Prophet?** [10]

- what the Prophet said [Hadith] and did [*sunnah*] is second in importance to the Qur'an [1]
- Qur'an itself directs Muslims: 'Say, "If you love Allah follow me: Allah will love you and forgive you your sins: for Allah is Oft-Forgiving, Most Merciful"' [3:31] [1]
- also 'Obey Allah and obey the Prophet' [64:12] [1]
- Hadith are important sources of explaining teachings of the Qur'an in more detail [1]
- praying stressed in Qur'an but details found in *sunnah* [1]
- also details of *zakat*, Hajj etc. [1]
- the Hadith/*sunnah* of the Prophet is the second **source** of law [*shari'ah*] [1]
- Prophet laid down principles of law [in the Hadith] regarding every aspect of life: buying, selling, contracts, leases, inheritance etc. [1]
- Prophet 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 of the Prophet [and later Hadith collectors] remembered his sayings and realised these were a precious source of **guidance** for Muslims [1]
- Muslims turn to the *sunnah* of the Prophet to **emulate him**; 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 their actions are acceptable to Allah [1]
- in a Hadith about the Prophet, Aisha is quoted as saying 'His conduct was the Qur'an' [1]