

MARK SCHEME for the October/November 2007 question paper

2056 ISLAMIC RELIGION AND CULTURE

2056/01

Paper 1, maximum raw mark 100

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Part 1

In some answers 1 mark is given for valid point made and another for a detailed explanation.

1 (a) A number of religious beliefs and social practices of pre-Islamic Arabia were continued by the Muslims. Give five examples of these. [10]

(b) How did Prophet Muhammad change them? [10]

(a) examples could include:

- Arabs had some idea of a Supreme Being, Al-Lah 1
- believed in angels as daughters of Al-Lah 1
- importance of Kaa'ba 1
- did *tawaf* around Kaa'ba 1
- rites of pilgrimage to Arafat 1
- idea of sacrifice 1
- animal sacrifice 1
- some belief in after-life 1
- looked for 'divine' guidance 1
- many women/wives 1
- some status for women because of their inheritance 1
- social practices e.g. exploitation of the weak in matters of money lending 1
- slavery continued 1
- tradition of hospitality 1
- were protective of other members of the tribe 1
- traditional loyalty for tribe continued as it supported community 1

(b) Prophet Muhammad

- stressed concept of Allah as One God (1) forbade polytheism 1
- corrected rites of Pilgrimage [*Umra* and *Hajj*] 1
- *ihram* [pilgrim dress] to be worn 1
- sacrifice accepted by Allah particularly at Eid ul Adha 1
- stressed guidance from the Qur'an and Prophet, not fortune tellers etc 1
- concept of Heaven and Hell reiterated 1
- accountability on Day of Judgement 1
- men limited to 4 wives 1
- women given status and respect 1; marriage contract/dowry 1
also given rights and privileges in marriage 1; allowed divorce 1
women given rights of inheritance from father and husband 1
[max 4 marks for position of women]
- *Riba* (usury) forbidden to prevent monetary exploitation of weak in society 1
- *Zakat* made pillar of Islam obligatory to give money to poor 1
- stressed great reward from Allah for freeing of slaves from bondage 1
- made Muslims think of other Muslims [*ummah*] rather than narrow tribal loyalties 1
- lead to the idea of brotherhood 1

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2 What was the role and importance of the following figures in the life of Muhammad?

(a) Khadijah

(b) Abu Bakr

[10]

R: Role Imp: Importance

(a) Khadijah

- employed him in her service 1 R
- married him on her suggestion 1 R
- gave him loving home and six children 1 R
- remained at his side through years of persecution 1 R
- suffered with him through years of Boycott 1 R
- recognised his qualities of truthfulness and trustworthiness 1 Imp
- Khadijah proposed to him 1 Imp
- Prophet married her despite she was a widow 1 Imp
- marriage freed the Prophet from financial worries 1 Imp
- gave him support during times of depression and sadness 1 Imp
- comforted him after the first Revelation 1 Imp
- believed in him, first person to accept Islam 1 Imp
- Prophet 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 Imp

(b) Abu Bakr

- close friend of Prophet Muhammad since childhood 1 R
- used his wealth to free slaves who had become Muslim 1 R
- gave his daughter Aisha's hand in marriage to the Prophet 1 R
- paid the price of land for mosque in Medina on Prophet's behalf 1 R
- gave all his wealth for the Tabuk expedition 1 R
- led prayers during the Prophet's illness 1 R
- Prophet's marriage to Aisha cemented their relationship 1 Imp
- first adult male to accept Islam 1 Imp
- people said 'he preaches against idols, he must be mad'; Abu Bakr said 'if he says so he must be right' 1 Imp
- accepted Islam because of total confidence in his friend 1 Imp
- was the first to confirm the truth of Isra w'al Mairaj [the Night Journey] 1 Imp
- was called 'Siddiq' by the Prophet because of this 1 Imp
- made hijrat with the Prophet to Medina 1 Imp
- mentioned in the Qur'an ... 'one of two in the cave..' [9:40] 1 Imp
- led first [Hajj] pilgrimage 1 Imp
- under Prophet's instructions to teach people the correct way of doing it 1 Imp

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3 Describe and evaluate the importance of any two of the following:

(a) the Prophet's first public proclamation at Safa;

(b) the migration of Muslims to Abyssinia

(c) Isra wa'l Mi'raj.

(d) the Pledges of Aqabah;

[10] & [10]

F: factual S: significance

(a)

- revelation received by the Prophet to make message of Islam public 1 F
- 'Declare openly to them what thou are commanded and turn away from the pagans' [15:94] 1 F
- stood at Safa and called out to people of Mecca to assemble; addressed his family and others 1 F
- asked if he told them of an army behind the hill would they believe him 1 F
- he told them of Allah being One and they should believe in Him 1 F
- Meccans had never known him to lie [As Sadiq and Al Amin]; Abu Lahab [his uncle] condemned him saying ' Did you call us for this?' 1 F
- all turned away in anger saying he had gone mad 1 F
- Revelation received later to console the Prophet. 'May the hand of Abu Lahab perish.... [111:13] 1 F
- addressed people in obedience to Allah's command; now in the open 1 S
- this was a clear public statement of the fundamental beliefs of Islam 1 S
- took his message to a wider audience 1 S
- first stage of his rejection by Meccans 1 S
- persecution of him and other Muslims increased 1 S
- Prophet didn't lose hope 1 S
- Islam was becoming attractive; Meccans were worried it would upset their whole way of life 1 S

F: factual S: significance

(b)

- Fifth year of prophethood 1 F
- Prophet advised Muslims to emigrate to Abyssinia because of persecution 1 F
- Uthman and wife Ruqayya [Prophet's daughter] first group; Jafar ibn Abu Talib followed with larger group of 85 Muslims 1 F
- Quraish horrified that Muslims escaped sent delegation to the Negus to request him to send Muslims back 1 F
- Negus summoned Muslims, to explain teachings of Islam 1 F
- Jafar read verses of Surah Maryam; explained Islam and Prophet's teachings 1 F
- cruelties inflicted on Muslims by Meccans became unbearable 1 S
- Prophet felt Christian ruler [the Negus] would be sympathetic 1 S
- Negus very moved; realised Muslims worshipped the same God as he did 1 S
- Quraish request rejected; their mission to extradite Muslims failed 1 S

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- Negus allowed Muslims to stay, live in peace 1 S
- showed total dedication of early Muslims to Islam: willing to leave everything
- to be able to practice their faith in peace 1 S

F: factual S: significance

(c)

- 10th year of prophethood, 27 Rajab, 620CE 1 F
- angel Gabriel [Jibril] took Prophet to the Kaa'ba, then on Buraq (horse-like winged creature) to Jerusalem. 1 F
- taken up towards Heaven from 'the farthest mosque' 1 F
- taken through different levels of Heaven and Hell 1 F
- met all the prophets who had preceded him; Allah spoke to him directly 1 F
- five daily prayers [*salat*] made obligatory for Muslims by Allah 1 F
- Meccans mocked him about impossibility of the journey but he described in detail a caravan he saw on the way 1 F
- mention in Qur'an 'Praise be to Him who carried His servant by night from the Sacred mosque to the Farthest mosque whose precincts We have blessed, that We might show him some of our signs'[17:1] 1 S
- event shows how the Prophet was blessed by Allah, his importance as a prophet 1 S
- stipulation of five daily prayers for Muslims suggests we too can receive Allah's grace 1 S
- leading other prophets in prayer showed shows his importance 1 S
- by this journey Allah gave strength to the Prophet who was sad after the death of his uncle Abu Talib, and Khadijah, his wife and the rejection he faced in Taif 1 S

F: factual S: significance

(d)

- Tenth year of prophethood [622 CE] 6 pilgrims came from tribe of Khazraj in Yathrib [Medina] became Muslims 1 F
- took back Prophets message to Yathrib [Medina] 1 F
- next year 12 persons came, believed in One God, became Muslims 1 F
- known as First Pledge of Aqabah 1 F
- next year deputation of 75 people came to take the same pledge; known as Second Pledge of Aqabah 1 F
- when Meccans came to know about support from people of Yathrib they doubled their persecution of Muslims, resulting in all Muslims leaving Mecca except the Prophet, Abu Bakr and Ali 1 F
- Prophet concentrated his preaching on strangers who came to Mecca, in fact anyone who would listen to him 1 S
- he spoke about how to better human life: abstain from cruelty, falsehood, be righteous 1 S
- people were keen to spread this message of Islam in Yathrib [Medina] even though the Prophet wasn't there 1 S
- people from Yathrib looking for arbitrator to resolve conflict between tribes which endangered prosperity of oasis 1 S
- knowing about what Islam stood for they invited Prophet and Muslims to their city to live with them as their leader; pledged full support to him and his followers 1 S

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4 (a) Describe the events immediately leading up to the Battle of Badr.

(b) Why was the victory at Badr an important turning point for the Muslims?

(a)

- 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 growing influence and alliances with tribes nearby 1
- Meccans were looking for an excuse to attack Medina 1
- 2 Hijri (624 AD) Meccan caravan returning from Syria 1
- Muslims eager to attack caravan to make up for wealth and property left behind in Mecca 1
- revelation to the Prophet 'fight in the way of Allah those who fight you....2:192-193 1
- Abu Sufyan, leader of caravan on alert, thought caravan would be attacked, sent a message to Mecca 1
- 1000 strong army led by Abu Jahl, sent from Mecca to escort caravan, ensure safe return 1
- meanwhile Abu Sufyan changed his route, reached Mecca safely; found Meccans getting ready for war 1
- Abu Jahl insisted on a battle, wanting to finish the Muslims once and for all 1
- Prophet learned of escape of caravan and approaching Quraish army;
- held *shura* [consultation] 1
- Muslim force of 313 men, sixty camels and three horses marched towards Badr 1
- Battle of Badr took place on 17 Ramadan, 2 Hijri, 624 CE 1
- Muslims fought with courage and Allah's help [angels: 3:13] 1

(b)

- first decisive victory, determined the destiny of Islam 2
- Muslims were fighting for their very existence, everything they stood for; Meccans fighting for personal gain 2
- Muslims destroyed most of the Meccan army; this gave them confidence in their physical power 2
- victory inspired Muslims with hope, felt Allah was on their side revelation '...Allah strengthens His aid to whom He pleases..'3:12 2
- prisoners treated with exemplary kindness and magnanimity; many people accepted Islam 2
- victory consolidated the power of the Prophet; tribes around Medina formed alliances with Muslims 2
- seeing the outcome hypocrites in Medina became more careful about antagonising Muslims; loss of prestige for Meccans in the area 2

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5 (a) What led to the signing of the Treaty between the Prophet and the Meccans at Hdaybiya?

(b) Why was the Treaty important?

[10]

(a)

- 6th year of Hijra 1
- Prophet saw a dream about visiting the Kaa'ba 1
- told companions to prepare for the *Umra* [lesser pilgrimage] 1
- 1400 Muslims marched to Mecca, wearing *ihram* [pilgrim dress] 1
- Quraish heard of approach, very concerned about large numbers 1
- were prepared to resist entry by force 1
- Prophet had no intention of fighting, camped at Hdaybiya 1
- sent Uthman to negotiate with Meccans 1 rumour of his death 1
- meanwhile *Bay'at al Ridwan* taken by Muslims to avenge his death 1
- finally Uthman returned 1
- Quraish came to negotiate with the Muslims 1
- treaty concluded by Prophet, apparently pro-Quraish 1
- Umar objected 1
- Meccan converts would be returned 1
- no pilgrimage this time; Muslims could return next year 1
- there would be peace for 10 years 1

(b)

- Prophet was farsighted in signing Treaty, he had deeper understanding of dynamics of change in Arabia; there was a time for war [Badr: Muslims fought to preserve values] and now a time for peace [even if it meant loss of face that some Muslims felt] 2
- Treaty gave time to Muslims to consolidate position; Medina became a centre for Islam; Prophet sent letters to neighbouring monarchs to accept Islam 2
- Prophet had gained in propaganda war; by making peace he had gained access to the Kaa'ba; came for *Umra* following year, Meccans vacated city for 3 days; they watched the Muslims and were impressed by their behaviour 2
- by entering into ten year Treaty obvious that Meccans now considered the Prophet as equal in power; Meccans became neutral in the struggle between the Prophet on one side and the Jews and some tribes on the other 2
- Treaty in long run was beneficial for Islam; Allah revealed 'Verily We have granted thee a manifest victory' 48:1; more people accepted Islam now than in preceding six years [e.g. Khalid bin Walid, Amr bin Aas] 2
- Meccan converts [couldn't go to Medina under Treaty] settled in hills on road to Syria, threatening the Meccan caravans which was not good for trade, therefore Meccans increasingly doubtful about Treaty 2
- led to the conquest of Mecca 1; details 1

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- 6 (a) What made the four Rightly Guided Caliphs (Khulafa al Rashidun) special in history?
- (b) Give two examples to suggest what governments today can learn from the principles the Caliphs followed. [10]

(a) Caliphs

- were of exemplary personal character 1
- followed the Qur'an and *Sunnah* in letter and spirit 1
- had known the Prophet at close quarters so had model to follow 1
- lived simply just as he had done 1
- election by *Majlis-e-Shura* [Council of Advisors] and general consent 1
- after taking oath of allegiance each one reaffirmed his adherence to the ideology of Islam 1
- were available to the common man at any time 1
- asked Muslims to obey him only so long as he followed Islam e.g. Abu Bakr when elected 1
- promoted healthy pattern of democracy, consultation was the basis of this 1
- treated their Caliphate as a 'trust' given to them by Allah not inherited like a monarchy 1
- good administrators 1
- basic human rights of all citizens were guaranteed 1
- non-Muslims enjoyed freedom of opinion, property and religion 1
- took advice from the *Shura* on fixation of salaries, appointment of judges, assessment of taxes etc 1
- if problem arose, looked for solution in Qur'an, then *Sunnah*, then *Ijma*, then *Qiyas* 1
- endeavoured to implement a welfare state which would promote brotherhood, equality, prosperity without differentiation or discrimination 1
- *Baitul Mal* [treasury] not considered property of the Caliph 1
- received small allowance from *Baitul Mal* as salary. Fixed by *Shura* 1
- compilation of the Qur'an 1
- For individual achievements e.g. Umar wandering around Medina at night to see how people were doing [1 mark each, max of 2]

(b) Some suggestions: **5 marks each for 2 suggestions**

- officials to live simply rather than follow ostentatious life styles; Abu Bakr made a will saying he wanted his garden sold to refund the salary given to him as Caliph
- to promote healthy pattern of democracy [many are dictators]. Caliphs used the *Majlis-e-Shura* to ask opinions
- officials in government to treat their position as one of 'trust', not their right to do what they like
- to make sure of basic human rights of all citizens
- to give non-Muslim subjects same rights especially to practice their religion
- *Baitul Mal* not considered as their personal property

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7 (a) Explain how the Qur'an as we have it today is the result of the initiative taken by Abu Bakr and Uthman.

(b) What are the advantages of having a written Qur'an?

[10]

(a)

- Abu Bakr, Umar, Uthman and Ali were some of the notable scribes 1
- during Abu Bakr's Caliphate many of those who had memorised the Qur'an died during the battle of Yamama 1
- Umar feared Qur'an may be lost; suggested Abu Bakr to collect it as a book 1
- Abu Bakr reluctant; hadn't been done in Prophet's lifetime, but agreed 1
- persuaded Zaid ibn Thabit [also been a scribe] to do this 1
- collected written words from leather, palm leaves, papyrus, animal bones etc 1 also those 'preserved in the hearts of men' 1
- copied these on sheets [*suhuf*] 1
- Umar had possession of these after Abu Bakr died; passed to daughter Hafsa, wife of the Prophet, known as *Mushaf Hafsa* 1
- during Caliphate of Uthman it was noted that Qur'an was being recited in various ways 1
- Muslim empire very large; Uthman had copies of Qur'an collected 1
- Zaid ibn Thabit [again] assisted by three others, looked over full text 1
- compared it to *Mushaf Hafsa* for accuracy 1
- in dialect of the Quraish 1
- Uthman ordered copies to be made, sent to cities of empire 1
- other versions destroyed 1

(b)

- a written text is available for all particularly in a non-oral culture 1
- rewarded for reading and understanding 1
- original language preserved; Arabic remains a living language spoken and understood by millions 1
- written Qur'an has helped those who memorise it; the fine art of 'recitation' [*tajwid*] keeps language 'alive', blessing those who recite and those who listen; this tradition unique to Islam 1
- '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]; gives complete guidance for all aspects of life [a code of life] e.g. economic, political, religious, social and moral 1
- the Qur'an is the primary source of law in Islam, readily available for the *Shariah* 1
- it is a universal book addressed to all people of all ages 1
- message confirms earlier scriptures and prophets of Judaism and Christianity 1
- also corrects errors: 'We have not revealed to thee the Book except that thou may make clear to them that about which they differ' [16:63-62] 1
- Allah Himself has promised to preserve it '.. and We are its guardian' 15:9 1
- is a vehicle for worship and meditation; verses used in *salat* 1
- if not written would have been lost 1
- source of unity for all Muslims 1

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8 (a) Describe the story of the prophet Nuh (Noah) as told in the Qur'an.

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

(a)

- 'We sent forth Nuh unto his people and he dwelt among them a thousand bar fifty' [29:14] 1
- Nuh told his people he was a messenger of Allah [7:59] 1
- they should worship Him alone 1
- people heard his call but said Nuh was lost in error, mad 1
- Nuh said he knew what they did not know 1
- Allah told him 'Build under Our eyes and according to Our inspiration, the ark, that shall save thee and those who follow thee' [11:37] 1
- Nuh began building the ark, people laughed at him 1
- Allah told Nuh to put pairs of animals on board [11:40] 1
- and those who believed him 1
- son did not join him; Allah said he was not of good conduct [11:46] 1
- nor did his wife [66:10] 1
- waters gushed forth in torrents over the face of the earth 1
- Nuh prayed and the ship 'moved on with them into waves that were like mountains' [11:42] 1
- flood receded; ark came to rest on Mt Judi [11:44]; Nuh and those with him began life again 1
- 'Our blessings on thee, as upon people with thee...' [11:48] 1

(b)

- fourth Article of Faith to believe in Allah's prophets 1
- Muslims believe in the line of prophets beginning from Adam 1
- as Allah makes no distinction between them [*nabiyyun*], nor should Muslims 1
- 25 are mentioned by name in the Qur'an 1
- Qur'an says there were many more [Hadith says 124,000 approx] 1
- Prophet Muhammad is the last in this line [*khatim'un'nabiyeen*], the seal of the prophets 1
- special place for the Prophet in the heart of Muslims 1
- message they brought was the same: to believe in Oneness of Allah 1
- sent to all communities; 'and indeed before thee [Muhammad] did We send forth apostles each one unto his own people' [30:47] 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 [endowed with scriptures: Abraham, Jesus, David and Moses, the Prophet was given the Qur'an] 1 for any example
- others were prophets e.g. Adam, Nuh, Ismail, Isaac etc 1
- all were human 1
- all without sin 1
- all obeyed Allah's commands without questioning; were totally devoted to His will 1

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9 (a) How do Muslims perform daily prayers [salat] ?

(b) How far is the mosque [masjid] a focal point in the lives of Muslims?

(a)

- *salat* is one of the pillars of Islam; hence obligatory 1
- perform salat 5 times each day : *fajr, zuhr, asr, maghrib, isha* 1
- ritual purification [*wudu/ghusul*] needs to be done before *salat* 1
- clean clothes 1
- or dry purification [*tayammum*] 1
- Muslims can pray anywhere that is clean 1
- facing *qibla* [direction of Mecca] gives mental orientation towards Allah 1
- *niyyah*: make intention 1
- *takbir* say 'Allahu Akbar' at beginning 1
- *qiyam*: recite surah Fatihah & other verses from Qur'an 1
- *rukuk* : or description of action 1
- *sajdah* or description of action 1
- *jalsa* or description of action 1
- *salaam*: turning face to right and left 1
- personal prayer [*dua*] may be said in sitting position 1

(b)

- space used for congregational Friday [*jum'a*] prayers and individual prayer 1
- both men and women go to the mosque, though predominantly men 1
- also used for both *Eid* prayers 1
- call to pray [*azan*] given from minaret of mosque for all to hear 1
- hearing *azan* Muslims know it is time to pray 1
- during month of *Ramadan* mosques are full 1
- especially for *tarawih* prayers in the evening, men and women both 1
- copies of the Qur'an are available for individual reading 1
- *madrasah* [school] usually attached to the mosque, used for teaching children to read the Qur'an and learn about Islam 1
- also used as place of retreat [*i'tikaf*] during Ramadan, usually men only 1
- can be used to solemnise *nikah* [men and women attending] 1
- and *janaza* prayers [men only] 1
- from earliest times mosques performed dual function: religious and civil 1
- during the Prophet's lifetime *Masjid al Nabawi* in Medina, was a centre for the community 1
- Muslims can read, relax, and sleep [if necessary] in the mosque between prayers; that is why family groups can be seen together with small children in Mecca, Medina and elsewhere 1

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10 (a) What does Surah Kauthar tell us about the Prophet's dedication to Islam?

(b) What does Surah Ikhlas tell us about Muslim belief in Allah?

(a) Surah Kauthar

- Meccans felt the Prophet was helpless as his infant sons had died 1
- Meccans called him 'abtar' [someone who had no male heir] 1
- Allah commands that the Prophet should turn to pray and sacrifice 1
- Allah reassured him about those who hated him; they would be the losers 1
- in fact the Meccans who abused him were the ones who were forgotten 1
- this surah was revealed to console the Prophet 1
- Muslims recognise that Allah's promise in the words of this *surah* came true: the Prophet is remembered by his spiritual offspring, the Muslim *ummah* [community] 1
- also his natural progeny from his daughter Fatima also continues 1
- Allah made the Prophet aware of what He had given him; word '*kauthar*' denotes abundant bestowal on the Prophet of all that is good 1
- such as grace and knowledge, mercy and goodness, spiritual power and insight [one mark for any of these mentioned] 1
- also understood as a heavenly fountain that quenches the highest spiritual thirst of man; according to some Hadith it is a river in Paradise 1
- Shia's feel this refers to the Prophet's daughter Fatima 1
- this *surah* in some degree, consoles all men and women [who are sincere Muslims] to do good works, be kind towards all living beings, thus attain inner peace and dignity 1

(b) Surah Ikhlas

- the essence of Allah is beyond the range of our limited comprehension; this surah is understood as the essence of the Qur'an 2
- this surah explains *tawhid*, the Unity of Allah; the Only Being worthy of worship [Meccans at that time were polytheists] 2
- He is Eternal, without a beginning or an end; not limited by time or space all persons and things are dependent on Him; He is dependent on no one 2
- Muslims must not think of Allah as having a son or a father [this is a reference to the Christian idea of Jesus as the son of God]; Allah has no ancestry, partners 2
- Allah is Unique; no one is equal, similar or comparable to Allah 2

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11 (a) What were the rules followed for selecting authentic Hadith?

(b) How does the *sunnah* help Muslims to understand their faith and to lead a better life? [10]

(a)

- the narrators/transmitters actually met each other and the chain [*isnad*] remained unbroken goes back to the last person who is a companion of the Prophet [obviously heard the Prophet speak] 1
- narrators in the chain were pious 1
- known for their honesty in every sphere of life 1
- they had a good memory and had reported Hadith just as they had heard it, not used their own words 1
- transmitters should had a good understanding of what they were reporting 1
- the text [*matn*] had a pure Arabic style; language that the Prophet would have used 1
- not be in conflict with the Qur'an or basic teachings of Islam 1
- nor in conflict with other Hadith on same subject 1
- should not be against historical facts 1
- or talk of events that took place after the Prophet's lifetime 1
- any Hadith which went counter to reason or common sense was rejected [such as severe punishment for a small fault] 1
- Hadith that followed/fitted these criteria were classed as *sahih* 1

(b)

- what the Prophet said, did and by what he approved is second in importance to the Qur'an 2
- Qur'an itself directs Muslims 'Say, "Obey Allah and His Messenger", but if they turn back Allah does not love those who reject faith' [3:32]; 'Obey Allah and obey the Prophet' [64:12] 2
- Hadith are important sources of explaining teachings of the Qur'an in more detail 2
- praying stressed in Qur'an but details found in *sunnah*, also details of *zakat*, pilgrimage etc 2
- Prophet laid down principles of law regarding every aspect of life: buying, selling, contracts, leases, inheritance etc 2
- Prophet said 'I leave with you two things. If you hold fast to them both you will never be misguided: the Book of Allah and my *sunnah*.' 2
- companions of the Prophet remembered his sayings and realised these were a precious source of guidance for Muslims 2
- Muslims turn to the *sunnah* of the Prophet to emulate him, hoping their actions are acceptable to Allah 2

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12 (a) Describe the marriage ceremony and the ceremonies that follow the birth of a child in Islam.

(b) Explain the significance of one of these.

[10]

(a) marriage ceremony

- ceremony called a *nikah* 1
- between two consenting adults [asked separately whether they agree to marry] 1
- may or may not be arranged by parents/relatives 1
- both sign the marriage contract 1
- witnesses sign as well 1
- *mahr* [dowry] given by man, fixed according to social position and economic status 1
- *Imaam* says prayers for couple invoking blessings and quoting verses of the Qur'an 1
- feast held to announce/celebrate wedding 1
- the birth of a baby soon after birth, the *aqaan* [call to pray] recited in its right ear 1
- the *iqamah* [the call to stand up for prayer] recited in its left ear 1
- *aqiqah* [naming] ceremony held soon after birth 1
- prayers said invoking Allah's help for baby's future growth 1
- slaughter of an animal, meat distributed to poor 1
- baby's hair shaved 1
- hair may be weighed and the same weight in gold or silver given to poor 1
- boys are circumcised [*khitan/khatnah*] soon after birth following tradition of Ibrahim [Abraham] 1

(b) Significance

- **marriage** is a contract in Islam but must be sanctified by prayer 2
- being given a dowry [mentioned in the Qur'an] a woman is given control, can use dowry money as she likes 2
- other rights can be written in e.g. right of woman to work after marriage; her right to divorce; not allowing husband to marry another wife 2
- relationship in the marriage should be loving and tranquil 'And among His signs is that He created for you mates from among yourselves that ye may dwell in tranquillity with them and He has put love and mercy between your hearts' [30:21] 2
- Hadith of the Prophet 'marriage is half of faith..' 2
- feast considered a *sunnah* of the Prophet [however small the gathering] 2
- **birth** of a baby is a blessing from Allah [Allah will provide] 2
- all babies born with a pure soul [no taint of original sin] 2
- prayer call done to imprint the basic faith of Islam in the baby's memory 2
- choice of a good Muslim name [good meaning] is regarded essential for a baby 2
- prayers said for baby's future [health, prosperity, knowledge and spiritual growth] 2
- sacrifice of an animal [meat distributed to relatives, and poor] as expression of thanksgiving to Allah; can also be money to the poor 2