

CAMBRIDGE INTERNATIONAL EXAMINATIONS

Cambridge Ordinary Level

MARK SCHEME for the October/November 2015 series

2056 ISLAMIC RELIGION AND CULTURE

2056/13

Paper 1, maximum raw mark 100

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

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

Cambridge will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2015 series for most Cambridge IGCSE[®], Cambridge International A and AS Level components and some Cambridge O Level components.

® IGCSE is the registered trademark of Cambridge International Examinations.

Page 2	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

1 (a) Describe the economic system of the Arabs during the pre-Islamic period. [10]

- economic activity was mainly based in Hijaz region along the Red Sea coast [1]
- caravan trade routes also crossed from coastal regions towards Baghdad, and from Yemen towards the Mediterranean coast [1]
- four months when violence was forbidden became the special **months of trade**: Muharram [1st], Rajab [7th], Dhu 'l Qadah [11th] and Dhu 'l Hijjah [12th] [1]
- living conditions in the desert were tough for the nomadic Bedouin; they formed a vast network of tribes and clans **supporting** each other [1]
- tribes were involved in animal husbandry rearing sheep, goats, horses and camels [1]
- some made a living as trackers, also protecting and **guiding** caravans, sometimes looting them as well [1]
- Bedouin tribes offered their services at a price to city folk to **bring up** their new-born children in the clean desert air, making them healthy, self-reliant, strong [1]
- Mecca became an **economic centre** because of the pilgrims coming to worship at the **Ka'aba** and the area of the '*haram*' within which violence was **forbidden** [1]
- though the Meccans supplied them with water they imposed heavy **taxes** on the pilgrims [1]
- the Meccans also made idols and other artefacts which they **sold** to the pilgrims [1]
- Mecca was also a **trading** centre from where caravans were sent far and wide to trade [1]
- **money-lending** was common, making big profits for the lenders by the high rates of interest they charged on loans [1]
- debtors who could not repay loans were dealt with **harshly** [1]
- people in settled areas around Yathrib [later Medina] and Taif largely depended on **agriculture** and traded what they produced [1]
- all three towns were places where Bedouins and city folk met for **trade**, pilgrimage, marriage and other cultural pursuits [e.g. reciting poetry] [1]
- **slavery** was an economic institution; men and women captured from afar were bought and sold [1]

(b) To what extent did the socio-economic way of life change after the Arabs became Muslim? [10]

- changes occurred slowly when the Prophet [pbuh] came to live in **Medina** and the Muslims were **free** from persecution [1]
- Constitution [*sahifah*] of Medina included all residents plus new emigrants; **everyone** agreed to this and had to learn to live **together peacefully** [1]
- the Prophet [pbuh] established the concept of brotherhood amongst Muslims which made them share what they had; made them **generous** [1]
- Zakat [purifying dues] was introduced as a Pillar of Islam; thus wealth could be shared making Muslims aware of the **needs of others** [1]
- the Prophet [pbuh] laid great stress on **fair dealing** in all aspects of life [1]
- usury [*riba*] **forbidden** for Muslims to prevent monetary exploitation of poor [1]
- Muslims made to think of **other** Muslims [*ummah*] in every way; terminology changed to *ansar* [those in Medina] and *muhajireen* [those who came from Mecca] [1]
- there was much **less focus** on narrow tribal loyalties [1]
- many schools were established in Medina as the Prophet [pbuh] laid stress on **education** for both men and women [1]
- prohibition of intoxicants made people **behave better** [1]
- the freeing of slaves became a **virtuous** act [1]

Page 3	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

2 (a) Give an account of the Prophet's proclamation at Safa and the reaction of the Meccans to this. [10]

- revelation received by the Prophet [pbuh] '...Declare openly to them what thou are commanded and turn away from the pagans...' [15:94] [1]
- he stood at Safa and **called** out to his family and the people of Mecca [1]
- he asked whether they would believe if he said there was an **army** behind the hill [1]
- all said **they would** because they [the Meccans] had never known him to lie [they knew him to be honest and trustworthy] [1]
- he continued telling them about Allah being **One** and they should believe in Him [1]
- this was a clear public statement of the **fundamental** beliefs of Islam [1]
- the Prophet [pbuh] had addressed his people in **obedience** to Allah's command; the message was now in the open [1]
- Abu Lahab [his uncle] **condemned** him immediately saying 'Did you call us for this?' [1]
- following Abu Lahab's lead, everyone **turned away** in anger saying Muhammad [pbuh] had **gone mad** [1]
- a revelation was received later to console the Prophet [pbuh] 'May the hand of Abu Lahab perish...' [Sura 111] [1]
- the Prophet [pbuh] did not lose hope even though this was the **first stage** of the **rejection** by his own people [1]
- following this, the Meccans increased their **persecution** of him and other Muslims [1]
- persecution increased **because** Islam was becoming attractive to many; Meccans were worried it would **upset** their whole way of life [1]

(b) Explain the significance of the Prophet's Night Journey [*al isra w'al mi'raj*]. [10]

- this took place in the 10th year of prophethood, 27 Rajab [date uncertain], 620 CE [1]
- mentioned 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]; details of this event found in Hadith [1]
- the Archangel Gabriel [*Jibril*] took the Prophet [pbuh] on Buraq [a horse-like winged creature] to Jerusalem [1]
- from 'the **farthest mosque**' he was taken up towards Heaven; the Dome of the Rock [*Qubbat As Sakhr*] on the Temple Mount was built over the place where he began his journey; his **footsteps** can be seen there [1]
- the Prophet [pbuh] was taken through different levels of Heaven and of Hell [1]
- on his way he met **all the prophets** who had preceded him [Adam, Ibrahim, Musa, Isa AS and others] and **led** them in prayer [1]
- went on till he reached the 'Lote' tree [*sidratul muntahaa*] beyond which no one can pass; Allah spoke to him **directly** [1]
- Allah told him that Muslims should pray 50 times [in a day and a night] [1]
- on his way back Musa AS suggested he return to Allah and ask for less which he did; eventually **five** daily prayers [*salaf*] were made **obligatory** for Muslims [1]
- Meccans **mocked** him about the impossibility of the journey, but the Prophet [pbuh] gave many proofs of the truth of his account; Abu Bakr believed immediately and was given the title of as-Siddiq [the Testifier of Truth] [1]
- by this journey Allah gave **strength** to the Prophet [pbuh] who was sad after the death of his uncle Abu Talib, his wife Khadijah and the rejection he had faced in Taif [1]
- it is also considered as Allah's **grace** granted to the Prophet [pbuh] and his **confirmation** as the leader of all the prophets [1]

Page 4	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

3 (a) What was the importance in the life of the Prophet [pbuh] of (i) the cave of Hira and (ii) the cave of Thawr? [5x2]

- (i)
- Muhammad [pbuh] spent time alone **meditating** in the cave of Hira particularly in the month of Ramadan [1]
 - the **first** revelation was brought to him here by Archangel Gabriel [*Jibril*] in the last ten days of Ramadan 620 CE, with the command ‘Recite/Read’ [*Iqra...*] [1]
 - Muhammad [pbuh] said ‘I do not read...’; according to Hadith [Sahih Bokhari] the Prophet [pbuh] said ‘...the angel squeezed me...and said “Read in the name of your Lord...”’ [1]
 - these were the first verses [Sura 96:1–5] of the revelations which would later be compiled as the **Qur’an** [1]
 - then the angel disappeared; the Prophet [pbuh] left the cave and hurried home but **wherever** he looked there was Gabriel saying ‘...O Muhammad, you are the Messenger of Allah and I am Gabriel...’ [1]
- (ii)
- after the Prophet [pbuh] received Allah’s permission to migrate to Yathrib [accompanied by his friend Abu Bakr], they **hid** in the cave of **Thawr** for two nights [1]
 - when the Meccans realised the Prophet [pbuh] had gone they were desperate to find him; a **reward** of 100 camels was to be given if he was found [1]
 - looking for him the Meccans reached the cave; a spider’s **web** was across the entrance, and a dove sat in a nest close by because of which they did not look inside [1]
 - Abu Bakr feared they would be found, but the Prophet [pbuh] **consoled** him saying ‘What do you think, O Abu Bakr, of two, the third of whom is Allah...’ [Sahih Bukhari] [1]
 - episode also referred to in the **Qur’an** ‘...when the two of them were in the cave he said to his companion “do not worry, Allah is with us”...’ [9:40] [1]

Page 5	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

(b) Why do you think the Prophet [pbuh] adopted a friendly approach towards the Jews of Medina and how successful was this strategy? [10]

- the Prophet [pbuh] was accepted as leader by everyone [even the Jewish tribes]; his conduct was based on **equality and justice** for all, and **making peace** amongst warring tribes [1]
- the Constitution [*sahifah*] he made included everyone; all residents would defend Medina from any attack by the Quraish [1]
- the Prophet [pbuh] befriended them being ‘people of the book’ [*ahle kitaab*] knowing their beliefs held much **in common** with Islam: One God, a revealed book [the Torah] belief in the prophets [1]
- the Jews prayed towards Jerusalem [as did the Muslims initially]; the Prophet [pbuh] even fasted with them on the Day of Atonement [*Ashura*] **to show solidarity** [1]
- the Jews were given complete **freedom** to live their lives and practise their faith [1]
- but they regarded themselves as **the chosen people** [all prophets of old were ‘Jewish’]; Muhammad [pbuh] called himself a prophet and was Muslim; this was **unacceptable** [1]
- the Jews were the most **prosperous** and influential in Medina; they soon felt economically **threatened** by eager Meccan Muslims who wanted to restart their businesses here [1]
- charging **interest** on loans was banned in Islam which was a direct threat to the system under which the Jews were operating [1]
- the Prophet’s prestige grew after the victory at Badr which made the Jews **resentful** of his growing **success**; they became allies of the Meccans [1]
- their disloyalty/confrontation with the Muslims resulted in eventual **expulsion** from Medina [1]

Page 6	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

4 (a) Why are (i) Hamza and (ii) Bilal remembered in the history of Islam? [5x2]

- (i)
- Hamza ibn Abd al Muttalib was the **Prophet's uncle**, similar in age to him; was a skilled swordsman, warrior, archer and hunter, but had not yet become a Muslim [1]
 - on returning to Mecca one day, he heard **Abu Jahl** had abused and attacked the Prophet [pbuh]; Hamza's anger was aroused and he hit Abu Jahl saying 'Will you insult him, when I am of his religion? If you are brave enough get up and hit me back!' Abu Jahl did not [1]
 - then Hamza went to the Prophet [pbuh] and accepted Islam; this act annoyed the Quraish greatly as the Prophet [pbuh] now had a valiant **protector** of whom they were greatly afraid [1]
 - Hamza fought at the Battle of **Badr** in which the Muslims were victorious; he killed many Quraish including Utbah ibn Rabi'a [Hind bin Utbah's father... she never forgave him for this] [1]
 - during the Battle of **Uhud**, Hind employed Wahshi [a slave] to kill Hamza [and get his freedom by doing this] which he did; Hamza's body was mutilated by Hind [1]
 - the Prophet [pbuh] was very sad at his death [1]
- (ii)
- Bilal was a **slave** owned by a rich Meccan, Umayya ibn Khalaf; he heard the Prophet's message and became Muslim; his master beat him mercilessly; despite the torture he faced Bilal kept repeating '**Ahad!**' [suggesting there is only One Allah] [1]
 - Abu Bakr bought him and **freed** him [1]
 - Bilal became a close companion of the Prophet [pbuh]; he had a beautiful voice, and was given the honour to say the **first adhan** in Medina and subsequently became the *muezzin* of the community [1]
 - at the Conquest of **Mecca** in 630 CE, Bilal was asked by the Prophet [pbuh] to climb onto the roof of the Ka'aba and give the adhan [1]
 - after the death of the Prophet [pbuh] Bilal **no longer** gave the adhan [1]
 - the story of Bilal is often used to demonstrate the importance of **racial equality** and pluralism in Islam [1]

Page 7	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

4 (b) Discuss the ways in which the teaching and example of the Prophet [pbuh] raised the status of women in Islam. [10]

- the Prophet [pbuh] gave importance to women saying ‘Paradise lies at the feet of your **mother**’ [1]
- he also said ‘The best of you is the one who is **best** to his wife/family’ [1]
- revelations from Allah **reinforced** the status of women ‘...whoever male or female does good deeds and has faith, We shall give a good life and **reward** them...’ [16:97] [1]
- ‘...And Allah has given you **spouses** of your own nature, and has given you from your spouses, children and grandchildren, and has made provision of good things for you...’ [16:72] [1]
- Muslim women could no longer be **forced** to marry anyone without their consent [1]
- it became the right of a woman to have a marriage **contract** drawn and be given a **dowry** by her husband [1]
- the Prophet [pbuh] established a code of morality; family relationships made **sacred** both men and women had rights and duties in a marriage; it was a partnership [1]
- women also given the right to **divorce** [*khula*] if the marriage did not work [1]
- various **safeguards** about divorce given in Qur’an ‘...these are the bounds set by Allah, do not overstep them...’ [2:229] [1]
- whatever a woman owned was **her own**; also given rights of **inheritance** [4:7] from father and husband [1]
- a Muslim woman retained her father’s name as that was her **lineage** and unchangeable [1]
- revelation for **limiting men to marry four wives** came after the battle of Uhud where many Muslims died leaving vulnerable widows; marriage would give them **protection** [1]
- female infanticide **outlawed** [81:8-9] [1]
- the Prophet [pbuh] advised men saying ‘It is the **generous** [in character] who are good to women, and it is the wicked who insult them...’ [1]
- his own conduct was **exemplary**: he was fair towards his wives dividing his time equally between them, helping in chores at home [mending his own clothes and his shoes] [1]
- he taught that both women and men were the **same in the eyes of Allah** and answerable to Him [1]
- women expressed themselves **freely** in his presence; he gave his full attention to them when they questioned him and answered them [1]
- his example helped to educate men to be more **respectful** towards their wives [1]
- the Prophet [pbuh] made **education** just as important for women as for men [1]

Page 8	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

5 (a) Relate what happened to the Prophet [pbuh] during the last year of his life. [10]

- there was drought in Arabia, Muslims faced great **hardship**; rumours of Roman invasion; Prophet [pbuh] rallied an army and marched towards **Tabuk**; the Romans **retreated**; the Prophet [pbuh] returned to Medina [1]
- his health was failing; he was conscious that he was approaching the end of his life; he told **Fatima** about Angel Gabriel [*Jibril*] revising the Qur'an twice during that Ramadan [1]
- the Prophet [pbuh] decided to lead the pilgrims going on **Hajj**; this was the last pillar of Islam not accomplished by him; he went with all his family and many others [1]
- he led the Muslims through all the **rituals** [the Arabs knew already], giving them **new significance**; he explained what to do and how to do it [1]
- he gave his farewell address at the Mount of Mercy [*Jabal ar Rahmah*] [1]
- at the end he **asked thrice** of those gathered 'O people have I faithfully delivered my message to you?', they replied 'Yes' [1]
- he raised his forefinger towards heaven saying '...O Allah, bear **witness**...' [1]
- the **last** revelation was received a few hours later on 9 Dhu 'l Hijjah 10 AH: '...this day I have perfected your religion for you...' [5:3] [1]
- the Prophet [pbuh] returned to Medina with his health deteriorating; also told **Fatima** he would not recover, and that she would follow him soon after his death [1]
- in the last few days of his illness he asked Abu Bakr to lead the prayers [1]
- the Prophet [pbuh] died in Aisha's room on 12th Rabi ul Awwal 11 H [1]

(b) What is the importance of the farewell address the Prophet [pbuh] delivered at the Hajj? [10]

- what the Prophet [pbuh] said is what Muslims understand as the **basics** of their way of life: a total **breaking away** from previously held customs and traditions of the pre-Islamic period [1]
- he talked of **equality** in society; he said all were equal in the sight of Allah regardless of race, colour, social class or gender [1]
- he said all human beings were descended from Adam; the only distinguishing factor was how much a person was **conscious of Allah** [*taqwa*] [1]
- the Prophet [pbuh] spoke of the **sanctity** of human life and property and the need to abandon blood feuds, vendettas [1]
- he reminded those present that usury [*riba*] was **unlawful** as was any kind of exploitation [1]
- he reiterated **essentials** of Islam [the five Pillars] to be followed and what is sacred [1]
- the Prophet [pbuh] reminded Muslims that each person will be **answerable** to Allah directly on the Day of Judgement [1]
- he mentioned the importance of **family life** and laid stress on mutual rights and obligations in a marriage [1]
- **all women** were to be treated kindly and with compassion [1]
- he reminded Muslims to feed **those who work for you** [e.g. slaves] the same food you eat and clothe them with the same as what you wear [1]
- the Prophet [pbuh] reminded Muslims they were **united** by faith/fraternity [*ummah*] [1]
- he reiterated that everyone needs to **follow** the Qur'an and *sunnah* [his traditions] [1]
- the farewell address is also important because the Prophet [pbuh] asked those present to '**...convey this message to those who are absent**...'; his words still resonate through the generations [1]
- by this time the Prophet [pbuh] had radically changed the **political** and **spiritual** landscape of Arabia [1]

Page 9	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

6 (a) What were the main achievements of Umar’s Caliphate? [10]

- Umar was a successful **military commander** with many victories on the battlefield [1]
- **battles**: Namarraq, Buwaib 13 AH, 634 CE; Qadisiya 14 AH, 635 CE; Yarmuk 15 AH, 636 CE; Nahawand 21 AH, 642 CE [1 mark for any **two** battles named with dates] [1]
- **Jerusalem** taken by Muslims 16 AH, 637 CE; the conquest of Egypt 17 AH, 638 CE [1]
- he instituted the Hijri **calendar**; the Prophet’s migration [*hijrah*] to Medina was denoted as Year 1 in the calendar [1]
- **reorganised** treasury [*baitul maa*] to take in taxes, revenue from conquered lands [1]
- he conducted a **population census** of all Muslim territory to know who was to be supported by the government [1]
- a register [*diwan*] was made of those entitled to state **pensions** for helping in wars [1]
- Umar settled the army in new **planned towns**, such as Kufa, Basra and Mosul [1]
- established a consultative **assembly** [*majlis-e-shura*] to advise him on all matters [1]
- he divided Muslim territories into **provinces**, appointed **governors** [*ameer*] [1]
- **position of judges** [*qadi*] were established who were independent of the governor [1]
- as Muslim territories had increased a new **land tax** was levied on produce [*ushr*] [1]
- many more **mosques and schools** established; teachers were sent throughout territories to teach how to read the Qur’an [1]

(b) What made him a successful ruler? [10]

- Umar was one of the early Muslims and also one of the **closest** companions of the Prophet [pbuh] [1]
- like Abu Bakr, he **emulated** the Prophet [pbuh] in every way he could [1]
- he lived a **simple**, frugal life like the Prophet [pbuh] had done; he was very approachable, no gatekeepers, bodyguards or halls of audience [1]
- he remained **fair and just** in all he undertook, although people were worried about his strictness [before he became Caliph] [1]
- he had been an **advisor** to Abu Bakr and knew what leadership entailed; he knew what was **expected of him** as a Caliph [1]
- hiding his identity Umar roamed the streets of Medina at **night** to see how people were getting on and **what they thought of him** as Caliph [1]
- he maintained **high standards** and demanded the same from his subordinates [1]
- Umar kept close **watch** on his governors; he met them each year at Hajj when they **reported** all they were doing [1]
- he expected those who held office to have a **morality to match** their responsibilities [1]
- he led a special department to investigate **complaints** against officers of state [1]
- he was able to give people **good advice** and direction; Muslims were **united** under his leadership [1]
- Umar was a successful military commander and the **welfare of the army** was important to him and part of his success as Caliph [1]
- those in the army were **forbidden to buy** land in conquered territories [1]
- the Hijri calendar was instituted because of the **need to calculate** complexities in salaries, stipends and pensions [1]
- when Jerusalem was captured the Christians were shocked at seeing the **simplicity** in dress and demeanour of the Muslim Caliph [as compared to their own Patriarch] [1]
- Umar’s awareness of how **other faiths** should be treated was appreciated when he did not pray in the Church of the Holy Sepulchre in Jerusalem [1]

Page 10	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

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

- revelations received by the Prophet [pbuh] over **23 years** were **dictated** by him to his scribes; what they recorded was checked, authenticated by the Prophet [pbuh] himself [1]
- the Prophet [pbuh] himself instructed scribes where revealed verses were to be **placed**[1]
- by the time he died, Muslims had many **complete** records of the Qur'an [both written and learned by heart] [1]
- the Qur'an is divided into 30 parts [*juz, sipara*]; each part further subdivided into four parts [*ruku*] [1]
- arrangement of 'chapters' [*Suras*] are **not** in the chronological order in which they were revealed [1]
- *Suras* were in the same order as **authorised** by the Prophet [pbuh] [1]
- there are **114 Suras** of unequal length [1]
- each Sura is further divided into *ayats* [the word means a 'sign' from Allah] [1]
- Suras are designated as **revealed** in Mecca or Medina or a mixture of both [1]
- the Suras are all given **names** relating to the dominant content, e.g. Sura Maryam [1]
- Sura Baqara [2] is the longest, Sura Kauthar [108] is the shortest [1]
- each Sura begins 'in the Name of Allah, the Compassionate, the Merciful' [*Bismillah ar Rahman ar Rahim*] [1]
- there is only one exception, namely **Sura Tauba** [1]
- the Qur'an begins with Sura Fateha [the Opening] or 'the 7 oft-repeated verses' [1]

(b) 'Reading the Qur'an with understanding is vital for Muslims.' Discuss. [10]

- the message of the Qur'an needs to be read by **learning Arabic** or via **translations** for greater understanding [1]
- these are Allah's own words [*kalam Allah*]; it is a source of Divine knowledge; Allah says it is '...a guidance and mercy to all who believe...' [7:52] [1]
- it is considered a **miracle** for the Muslims [1]
- it forms the **foundation** of Muslim belief, gives guidance about Hajj, Ramadan, Zakat, and worship [1]
- it conveys knowledge not known otherwise about Allah, His signs and attributes, the past [stories of some earlier prophets], and warns of eventual accountability in the future on the Day of Judgement [1]
- the Qur'an gives infallible guidance for all aspects of life for a Muslim; in it is '...every kind of lesson for the benefit of mankind...' [17:89] [1]
- is the **last** revealed book; the message confirms earlier scriptures and prophets of Judaism and Christianity; it completes the cycle of revelation [1]
- it addresses Prophet Muhammad [pbuh], Muslims, as well as everyone in the world [1]
- the Qur'an is the primary source of law for the Shari'ah [1]
- verses [*ayaf*] used in worship five times each day, and in meditation [1]
- it reminds Muslims many times to '...**use your reason**...' [12:109] and [40:67] [1]
- Allah says he will **protect** the Qur'an; it will remain unchanged for eternity; '...We have, without doubt, revealed the Reminder and We are its Guardian...' [15:9] [1]
- serves as a criterion [*furqaan*] '...by which to discern truth from falsehood...' [25:1] [1]
- the Qur'an directs Muslims to '...Obey Allah and His Messenger...' [3:32] [1]
- Muslims believe they will be rewarded for reading/reciting the Qur'an [1]

Page 11	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

8 (a) Give (i) the background of when Sura Kauthar [108] was revealed and (ii) your understanding of the teaching it contains. [10]

- (i)
- ‘To thee we have granted the fount of Abundance; therefore to thy Lord turn in prayer and sacrifice; for he who hates thee, he will be cut off from future hope’ [1]
 - this sura was revealed to **console** the Prophet [pbuh] when the Meccans called him ‘*abtar*’ which meant someone who had no male heir [1]
 - they felt the Prophet [pbuh] was helpless because both his infant sons had died [1]
 - so Allah gave him **glad tidings** of ‘*kauthar*’, and commanded him to pray and sacrifice [1]
 - He **reassured** the Prophet [pbuh] that those who hated him would themselves be the losers [1]
- (ii)
- the word ‘*kauthar*’ can mean grace and knowledge, mercy and goodness, spiritual power and insight, some even suggest ‘victories’ that came later [1 mark for **any 2** of these mentioned] [1]
 - in fact, the pagan Meccans who abused him were the ones who were **forgotten** [1]
 - in the words of this Sura Muslims recognise that Allah’s promise came true: the Prophet [pbuh] is remembered by his spiritual offspring: the Muslim community [*ummah*] worldwide [1]
 - he is also remembered through his natural progeny from his daughter **Fatima** [1]
 - according to some Hadith *kauthar* is understood as a **heavenly fountain** that quenches the highest spiritual thirst of man [1]
 - this Sura, to some degree, consoles **all** men and women [who are sincere Muslims] to continue to do good works, be kind towards all living beings and thus attain inner peace [1]

(b) Explain why prayer [*salat*] is considered the foundation of Islam. [10]

- prayer [*salat*] is the **second** pillar of Islam [1]
- praying 5 times each day means making contact with Allah is **never far** from the mind of a Muslim; prayer gives **structure** to the day [1]
- the five prayers [*fajr, zuhr, asr, maghrib, isha*] are considered a **gift** from Allah [1]
- Muslims believe they will be **questioned** about this on the Day of Judgement [1]
- a Muslim is closest to Allah when touching the forehead to the ground [*sajdah*] which signifies total **submission** to Him [1]
- Muslims address Allah directly ‘...You we **worship** and it is You we ask for help...’ [1:5] [1]
- prayer **strengthens** a Muslim’s belief and relationship with Allah [1]
- direct communication with Him **purifies** the heart; gives spiritual strength to become a better person [1]
- prayer is an expression of **thankfulness** for all Allah’s blessings [1]
- it provides **inner peace** and comfort to the soul [1]
- congregational prayers strengthen bonds of **brotherhood** between Muslims [1]
- also increases awareness of the plight of less fortunate Muslims who may be praying side by side and their desire to **help** them [1]
- Muslims are reminded ‘...celebrate Allah’s glory in the evening...morning...late afternoon and at midday...’ [30:17–18], ‘So perform the **regular prayers**...’ [17:78]; ‘...seek help in patience and prayer...’ [2:45] [1]
- the Prophet [pbuh] said ‘...prayer is the **key** to Paradise...’ [1]
- at the end of *salat* Muslims have an opportunity to say a personal prayer [*dua*] [1]

Page 12	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

9 (a) Give an account of the story in the Qur'an of the prophet Nuh and the flood. [10]

[Sura Nuh is 71; parts of this narrative in Suras 7, 10, 11, 21, 23, 26, 29, 37, 54 and others]

- Nuh told his people he was a **messenger** of Allah and they should 'serve Allah and be mindful of Him...' [71:3], '...worship Him Alone' [23:23], he **warned** them '...I fear lest a suffering befall you...' [7:59 and 11:25] [1]
- people heard his call but said Nuh was **mad** [54:9] [1]
- Allah said '...Be not **distressed** by anything that they may do...' [11:36] [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 and 23:27] [1]
- they **laughed** at him when he began building the Ark [11:38] [1]
- '...and water gushed up out of the earth We said place on board this Ark **pairs** of animals on board... your family.... and those who **believe**...' [11:40] [1]
- Nuh's **wife** did not join him [66:10]; nor did his **son**; Nuh pleaded with him [11:42] [1]
- Nuh pleaded with Allah to save his son; Allah said he was not of good conduct [11:46] [1]
- so he asked Allah's **forgiveness** '...I seek refuge with You from asking from You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers...' [11:47] [1]
- Nuh **prayed**; the ship 'moved on with them into waves... like mountains' [11:42] [1]
- '...waters gushed forth in torrents over the face of the earth...' [54:11] [1]
- '...and We carried him upon a **vessel** well planked and nailed...' [54:13] [1]
- **Nuh's prayer** '...O my Sustainer cause me to reach a destination blessed by Thee for Thou art the best to show man how to reach his true destination...' [23:29] [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) Explain what Muslims can learn about Allah from this story. [10]

- Allah has sent His messengers **through the ages to all communities**, e.g. Nuh [1]
- Nuh tried to convince his people all his life to **believe** in Allah which they did not want to do, so he warned them there **would be consequences** for not believing [1]
- what Allah commands, e.g. telling Nuh to build an Ark in the desert, may sometimes be **difficult** for people **to understand**, hence they rejected what he told them [1]
- **Allah reminds** Muslims to remember what parents do for their children; it is easy to do what seems right [like Nuh's son did] rather than listen to **parental advice** [1]
- Allah **knows what is best** for human beings even though individuals ask Him for something which may not be good for them [like Nuh asking about his son] [1]
- Muslims need to take Allah's message to heart and be good people, so that no one **complains to Allah** about them because **Allah listens** as he did to Nuh [21:76] [1]
- Allah has made human beings the top of His creation [*ashraful makhluqaat*]; they need **to think of the decisions** they take in life which may have consequences; sometimes there is **no turning back** [such as what happened to Nuh's son] [1]
- Muslims need to believe in Allah totally [as Nuh did], and pray for His protection [23:29] as He is the **only Protector** against all difficulty [1]
- also that Allah shows **His mercy** to those who are **obedient to Him** as He saved Nuh and his people during the rains/flood [1]
- Muslims need to know that Allah deals with people in **His own way** and in **His own time**, like sending the flood that wiped out everyone except those in the Ark [1]

Page 13	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

10 (a) Outline the rituals of the Hajj. [10]

- **purification** [*wudu/ghusl*] done at boundary [*miqat*] put on pilgrim dress [*ihraam*] 2 rakats prayers are said making the **intention** [*niyyat*] of Hajj [1]
- constantly repeating the refrain 'Here I am O Lord...' [the **talbiyah**] proceed to Mecca [1]
- circumambulating the Ka'aba 7 times [**tawaf-e-qudoom**], begin *tawaf* from the corner of the Black Stone [*Hajr al aswad*], walking anti-clockwise [1]
- followed by the Hastening [**sa'i**] 7 times between the hills of Safa and Marwa [remembering Ibrahim's wife Hajirah and her search for water] [1]
- 8 Dhu'l Hijjah proceed from Mecca to **Mina** before noon: pray *zuhr*, *asr*, *maghrib* and *isha*; spend the night at Mina [1]
- 9 Dhu'l Hijjah is the **main day** of Hajj, pilgrims proceed to **Arafat** after *fajr*; the Mount of Mercy [*Jabal ar Rahmah*] is situated here [1]
- combine *zuhr* and *asr* prayers [shortened] in the manner of travellers; listen to the sermon [*khutbah*]; pray and supplicate; known as the **Standing** [*wuquf*] [1]
- exactly at sunset proceed to **Muzdalifah**; pray *maghrib* and *isha* together; spend the night here praying and gathering pebbles for the stoning of Satan [*rami*] [1]
- 10 Dhu'l Hijjah leave Muzdalifah after *fajr* returning to Mina for three nights; this is the day of celebrating **Id ul Adha** all over the Muslim world [1]
- pilgrims offer **sacrifice**, individually or collectively, in memory of Ibrahim AS [1]
- men shave their hair, women may clip a small lock of hair; **change** out of *ihraam* [1]
- symbolic **stoning** of Satan [*rami*] is done at three locations in Mina on three successive days [1]
- in between the stay in Mina pilgrims should proceed to Mecca for **tawaf-e-ziyarat** and return to Mina for *rami* [1]
- finally returning from Mina to Mecca where pilgrims must perform **tawaf-e-wida** before leaving for home [1]

(b) How does performing the Hajj impact on the life of a Muslim and the community of Muslims worldwide? [10]

- 2 pieces of white unstitched cloth worn by all men as their pilgrim dress [*ihraam*] reminds Muslims that all human beings are **equal in front of Allah** [1]
- *ihraam* symbolises the simple burial shroud in which Muslims are wrapped; reminds them that **wealth and status** in this life hold no importance for Allah [1]
- pilgrims [men and women] **forget** their outward appearance and concentrate on the rites of Hajj as required by Allah [1]
- *talbiyah* ['Here I am O Lord...'] repeated by the pilgrims is a reminder that **all actions** should be in the service of Allah [1]
- the circling of the Ka'aba [*tawaf*] is symbolic that Allah should always be **at the centre** of the life of a Muslim [1]
- the standing [*wuquf*] at Arafat is the climax of Hajj; Muslims pray together and supplicate remembering everyone will stand before Allah on the **Day of Judgement** [1]
- there is no hierarchy during the Hajj [or in Islam]; it is **beliefs and actions** that unite the community [1]
- the sacrifice of an animal [during Hajj or worldwide], in remembrance of Ibrahim's willingness to sacrifice his son, is **shared** with relatives and given to the needy [1]
- Muslims always remember Allah's command '...pilgrimage thereto is a **duty** men owe to Allah those who can **afford** the journey...' [3:97] as it is one of the 5 Pillars [1]
- they come to perform Hajj from all over the world; it is a great symbol of **unity** to see such an international gathering of people [1]
- on the day of Id [Eid] Muslims worldwide remember those performing Hajj [1]

Page 14	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

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

- the birth of a baby is considered a great **blessing** in Islam [1]
- soon after birth, the call to pray [**adhan**] is recited in the right ear by a close relative [father, grandfather] to imprint the basic faith on the baby's memory [1]
- the call to stand up for prayer [**iqamah**] is recited in the left ear of the baby [1]
- a tiny piece of something sweet is put in the baby's mouth [**tahneek**], symbolising the hope that the baby will develop a sweet nature [1]
- prayers [**dua**] said invoking Allah's blessings for the baby's future such as health, prosperity, knowledge and spiritual growth [1]
- a name is given to the baby soon after birth; a **good name** is regarded as essential [1]
- there are no religious requirements for this but a ceremony [**aqiqah**] to welcome the baby may be held [usually on seventh day]; this is a tradition [1]
- an animal may be **sacrificed**; part of the meat is distributed to the poor [1]
- the baby's hair is shaved [also a tradition]; the hair is usually weighed, then money equivalent to the same weight in silver [for those who can afford it] and given to the **poor** [1]
- boys are **circumcised** [**khitan/khatnah**] soon after birth following the tradition of Ibrahim AS [1]

(b) What do you think Muslim parents should teach their children? [10]

Religious:

- to read the Qur'an with **understanding** and make the teachings a part of their lives [1]
- they need to teach them about their **duties** toward Allah [*huqooq Allah*] which include: the wordings of the **prayers**, how to pray and the other four **Pillars** of Islam [1]
- as Allah is the Compassionate [*ar Rahman*] and the Merciful [*ar Rahim*], children need to make **compassion** central to their lives [1]
- teach them about the **life** of the Prophet [pbuh], his character and achievements [1]
- particularly how he interacted with people who were **not Muslim** [because ours is an interactive world] [1]
- they need to be made aware of their duties towards **others** [*huqooq ul ibaad*] so that they become caring within their immediate family and extended towards **all** people [1]
- this will make them **good citizens** and do good deeds in the society they live in [1]
- children need to be taught to **be grateful** to Allah for His bounties: to be thankful for having eyes that see, ears that hear, arms and legs [especially now that there are many **disabled** people around] [1]
- to teach their children that Muslims are '... a community of the middle way...' [2:143] which suggests balance and **moderation** in every aspect of life [1]
- parents must ensure their children learn **good manners**; ensure they greet everyone saying 'Assalaam alaikum...', and **respect** the elderly [1]
- children need to know the importance of **cleanliness** in body and mind [1]
- parents need to emphasize what is **acceptable** and *halaal* in life [not just food] [1]

Ethical:

- Muslim parents should realise that they need to be the **best example** of good behaviour for their children to follow [1]
- parents need to pay attention to the education of **both** girls and boys [1]
- they need to be aware of **being just** in all they do and the **consequences** of doing what is unacceptable [1]
- they need to know the **achievements** of **Muslims** throughout history to make them aware of their heritage and to learn from it [1]

Page 15	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

12 (a) What do Muslims understand by

(i) Hadith 16 when the Prophet [pbuh] was asked several times for his advice and his reply was ‘Do not become angry’; [5]

- the questioner wanted the Prophet [pbuh] to ‘counsel’ him, i.e. give him some advice [1]
- when the Prophet [pbuh] said ‘Do not become angry’ it showed how he felt about people expressing their anger rather than exerting self-control; the Prophet [pbuh] himself never lost his temper [1]
- the questioner repeated his question and the Prophet [pbuh] **repeated** his answer which showed how **strongly** he felt about this [1]
- it is understood that an angry person may not be able to deal justly in a situation because in another Hadith it is reported that he said ‘Anger is from Satan [Shaitan]’ [1]
- the Qur’an says ‘...who spend [in the cause of Allah] during ease and hardship and who **restrain anger** and who pardon the people - and Allah loves the doers of good...’ [3:134] [1]
- it is said the Prophet [pbuh] recognised the man as having a bad temper; judging this situation he gave his advice which is applicable to all human beings [1]

(ii) Hadith 39 when he said ‘Allah has pardoned for me my people for mistakes and forgetfulness and for what they have done under duress’? [5]

- this Hadith was said after the revelation ‘...And whether you reveal or conceal your thoughts, Allah will call you to account for them...’ [2:284], which worried all those who heard it [1]
- later another revelation came ‘...Allah does not burden any soul with more than it can bear...’ [2:286], which reassured them [1]
- Muslims should be aware this Hadith **does not mean** they will be forgiven for all their sins by Allah just because of this Hadith of the Prophet [pbuh] [1]
- forgiveness here is for what is done **unintentionally** in committing a mistake or by forgetfulness [1]
- a person is not judged if he was **coerced** into something against his/her wishes [1]
- what needs to be remembered is that **Allah sees the heart and knows** every action perfectly [1]
- in Islam **intention** is all important even when it comes to faults, forgetfulness or actions done under compulsion [1]

Page 16	Mark Scheme	Syllabus	Paper
	Cambridge O Level – October/November 2015	2056	13

(b) Why did Muslims consider it important to collect the Hadith? [10]

- what the Prophet [pbuh] said, did and by what he approved during his lifetime [collectively known as Hadith] is the **second** of two primary sources of Islam [1]
- the Prophet [pbuh] not only taught Allah’s message, he also put those teachings into **practice** in all the aspects of his life; when Aisha was asked to describe the character of the Prophet [pbuh], her answer was ‘**His character was that of the Qur’an**’ [1]
- the Prophet [pbuh] said ‘I leave with you **two things**. If you hold fast to both, you will never be misguided: the Book of Allah and **my sunnah**’ [1]
- Hadith literature is the verbal translation of the message of the Qur’an in **practical terms** as exemplified by the Prophet [pbuh]; therefore the importance of Hadith is **linked** to the Qur’an [1]
- Muslims are reminded to follow only those **sound** Hadith that have been evaluated by the **well established rules of validation** established by the great Hadith scholars [1]
- the Prophet’s duty was not just to communicate Allah’s Message, his task was **to explain** ‘...and We have revealed unto thee the Remembrance that thou may explain to mankind... that they may reflect...’ [16:44] [1]
- the Qur’an mentions many things but **details** and explanations are found in the *Sunnah*, e.g. the details of how to perform ritual prayer [*salat*] were given by the Prophet [pbuh] who said ‘...pray as you have seen me praying...’ [1]
- Islam covers the entire sphere of **human activities**; hundreds of points had to be **explained** to Muslims by the Prophet [pbuh], e.g. buying, selling, contracts, leases, inheritance to name a few; therefore it was vital this **knowledge** was preserved [1]
- during his lifetime the Prophet [pbuh] asked his companions to make knowledge of his Hadith **widely known** but take care **nothing was falsely** attributed to him [1]
- this was made clear in his farewell address ‘...He who is present here shall **carry this message** to the one who is absent...’ [1]
- he lived for 23 years after becoming a messenger of Allah, endowed his community with a faith which he scrupulously practised himself; he was the **best example** of what a Muslim should be ‘...the messenger of Allah is an excellent model for those of you who put your hope in Allah and remember Him often...’ [33:21] [1]
- Muslims try **to emulate** the Prophet's morals and exemplary character; this can only be done by studying Hadith [1]