

**MARK SCHEME for the October/November 2006 question paper**

**2056 ISLAMIC RELIGION AND CULTURE**

**2056/01** Paper 1, maximum raw mark 100

This mark scheme is published as an aid to teachers and students, 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.

All Examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes must be read in conjunction with the question papers and the report on the examination.

The grade thresholds for various grades are published in the report on the examination for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses.

- CIE will not enter into discussions or correspondence in connection with these mark schemes.

CIE is publishing the mark schemes for the October/November 2006 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

Page 2	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

1 (a) Outline the religious beliefs and practices of the Arabs before Islam.

- Mecca religious centre ever since Arab history began [1]
- Kaaba was centre of worship with over 350 idols all around [1]
- Worship included circumambulation of Kaaba (in state of nudity) [1]
- verbal homage paid to a supreme God, Al Lah [1]
- others: Hubal, al Uzza, al Lat, al Manat, Na'ilah, Isaf (at least 2) [1]
- worship of stones, trees, stars, sun and moon [1]
- personal deity for every household, tribe [1]
- worshipped spirits and angels [1]
- believed angels were daughters of Allah [1]
- were superstitious [1]
- belief in soothsayers, astrologers, divination through arrows (any 2) [1]
- observance of pilgrimage and stay at Arafat [1]
- animals and humans were sacrificed [1]
- ancestor worship [1]
- no belief in afterlife/accountability [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 and practices did the Prophet Muhammad adapt and include in Islam? [10]

(1 mark for mention, 1 mark for explanation)

- The Prophet Muhammad corrected the idea of Allah (monotheism) [2]
- reinstated the Kaaba as symbolic house of Allah [2]
- reinstated the circumambulation of the Kaaba following Prophet Ibrahim [2]
- included Arafat and Mina in pilgrimage, following Prophet Ibrahim [2]
- reiterated belief in Afterlife and belief in accountability of actions [2]
- told people about reward of Paradise for good deeds: almsgiving, prayers etc. and reward of Hell for morally depraved actions e.g. female infanticide [2]
- made links with Judaism and Christianity: same prophets, reiterated Islam was a continuation of the same Message from Allah [2]
- sacred months of peace retained (Muharram, Rajab, Dhu'l Qa'dah, Dhu'l Hijjah) [2]
- corrected idea of animal sacrifice for Allah [2]
- corrected idea of animal sacrifice for Allah [2]

Page 3	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

- 2 (a) Write an outline of the life of the Prophet Muhammad up to the time of the first revelation. [10]
- born in Mecca 570CE, 12 Rabiul Awwal, the Year of the Elephant, father (Abd'Allah) died before he was born, mother (Aminah) died when he was 6 years old (any two) [2]
  - nursed by foster mother Halimah in the desert; incident of the opening of his chest (1 + 1) [2]
  - brought up by Abdul Muttalib, later by his uncle Abu Talib, a merchant went on journeys with him; also worked as a shepherd (any two) [2]
  - Harb-al-Fijar (during sacred months) lasted many years; war and treaty about protection and justice for people had effect on him as a child (1 + 1) [2]
  - aged twelve, journey to Syria with Abu Talib, met a Christian monk Bahira who prophesied he would become a prophet of Allah (1 + 1) [2]
  - employed by Khadijah; marriage to Khadijah and birth of children (1 + 1) [2]
  - repairing of the Kaaba; arbitration and replacement of Hajr al-Aswad [2]
- (b) Explain why he was given the title of As Sadiq (the Truthful) and Al Amin (the Trustworthy). [10]
- mention of his qualities e.g. being virtuous, thoughtful towards others [2]
  - never took part in any frivolities of Meccan society [2]
  - above example of employment by Khadijah, his truthfulness observed by her maid Maisarah, led to Khadijah proposing marriage to him [2]
  - people left belongings with him when they journeyed, claimed them on return as he was trustworthy [2]
  - already known as Al Amin when he happened to come to the Kaaba during the final stages of repairing. He was the arbiter in the dispute of placing the stone (1+1) [2]
  - worked to promote justice and peace as part of the treaty called Hifal Fudul [2]
- 3 (a) Describe the opposition faced by Prophet Muhammad and the early Muslims in Mecca after his call to prophethood. [10]
- Quraish were angry at preaching by Prophet Muhammad [1]
  - harassed, jeered and insulted him at every opportunity [1]
  - said he was a man 'possessed' [1]
  - threw thorns and dirt on him and in his way, tried to choke him [1]
  - called him a liar at the Safa gathering [1]
  - Abu Lahab forced his 2 sons to divorce their wives, the Prophet's daughters [1]
  - Quraish couldn't do more because of protection of his uncle Abu Talib [1]
  - offered him bribes of wealth, power and marriage to stop him preaching [1]
  - tortured weaker Muslims who had no social standing e.g. Bilal [1]
  - killed others e.g. Harith, Sumayya [1]
  - Usman bin Affan beaten by his uncle for becoming a Muslim [1]
  - social and economic boycott the Prophet's clan (Banu Hashim) for 3 years in Shib Abu Talib. [1]
  - life became unbearable, some emigrated to Abyssinia [1]
  - eventually Quraish planned to kill the Prophet [1]
- (b) What were the reasons for this opposition from the Quraish? [10]
- Quraish were custodians of the Kaaba [1]
  - they thought if their religion collapsed, their wealth would disappear. [1]
  - were not prepared to believe in accountability on the Day of Judgement or an afterlife [1]
  - did not recognise Allah as One [1]
  - thought the Prophet was claiming leadership over them [1]
  - so that their importance and prestige would disappear, society was class-conscious, not prepared to lose their position [1]
  - the Prophet called for equality and brotherhood. Early converts were slaves, people from humble backgrounds. [1]
  - the Prophet preached code conduct: all social vices of adultery, drinking, polygamy etc. declared evil [1]
  - Quraish did not want to change their ways [1]
  - thought a prophet would be an angel who could perform miracles, not a human [1]

Page 4	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

4 (a) Describe the achievements of Prophet Muhammad in Medina.

- foundations laid for a Muslim state [1]
- establishment of brotherhood [1]
- and sharing between Muhajirun and Ansar [1]
- abolished all pre-Islam enmities (over generations) [1]
- and inter-tribal hostilities [1]
- built the mosque in Medina, Masjid-e-Nabawi [1]
- Medina would be a city of peace for everyone [1]
- treaty between Jews and Muslims [1]
- outlining rights and duties: religious freedom granted, also equal rights, both would be allies, would defend Medina together, make peace together [1]
- Prophet would decide on disputes [1]
- treaty between Christians and Muslims: religious freedom guaranteed, churches and monasteries protected, Christians will not be treated with contempt [1]

(b) Explain how the revelations received in Medina influenced the behaviour of the Muslim community. [10]

(not a definitive list of revelations)

- 'Let there be no compulsion in religion' so no forcible conversions [1]
- battle of Badr: permission given to fight in self-defence (lesser jihad). [1]
- they fought bravely, unlike suffering years of persecution in Mecca when not allowed to retaliate [1]
- revelation about Allah's help: a small force victorious over a large one, Muslims felt Allah was on their side [1]
- consequences of Uhud mentioned: lesson to Muslims to remain united [1]
- revelation about change of Qibla from Jerusalem to Mecca, focused thoughts on importance of Mecca [1]
- strong wind at battle of the Ditch: reinforced faith in Allah's help [1]
- fasting (known to Arabs) but defined and made obligatory for Muslims [1]
- paying of zakat became obligatory as community began to thrive [1]
- wealth would stay in circulation and benefit community [1]
- gambling, drinking alcohol and games of chance, eating pork forbidden (any 2) [1]
- lawful and legal trade was encouraged, begging was considered undesirable [1]
- laws pertaining to the rights of orphans [1]
- women given status: dowry, inherit, chose husband, divorce [1]
- rights and duties of men and women defined [1]
- equality for all: no discrimination over class, colour or creed [1]

Page 5	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

5 (a) Explain why the Prophet Muhammad was at first friendly towards the Jews of Medina.

- Prophet Muhammad's own conduct of humility, compassion, faithfulness was towards everyone [1]
- population of Medina accepted him as leader [1]
- treaty with the Jews to cement peace and friendship [1]
- granted the Jews full freedom to practise their faith, just as Muslims would practise theirs [1]
- he befriended the Jews as they believed in One God [1]
- also as followers of a revealed book [1]
- Jews prayed towards Jerusalem as did the Muslims (initially) [1]
- he believed by strengthening ties Medina would be secure if attacked [1]
- each group would contribute resources and defend the city [1]
- relations based on equality and justice [1]
- as leader he would deal with any disagreements [1]

(b) Outline the role played by the Jewish tribes during the time of the Battle of the Trench (or Ahzab). [10]

- the Jews were the indisputable leaders in Medina till migration of Prophet Muhammad [1]
- felt their economic importance as moneylenders threatened [1]
- Jews became allies of Meccans [1]
- suggested Quraish fight Muslims [1]
- Banu Nadir (Jewish tribe) in exile in Khaybar, plotting against Muhammad [1]
- Jewish delegation to Ghatafan and other tribes, suggesting fighting Muslims for a reward [1]
- large army of 10 000 confederates (Meccans and tribes, including Jews) led by Abu Sufiyan headed for Medina [1]
- Banu Qurayza (Jewish tribe) living in Medina, also conspired with Meccans to attack from rear [1]
- Muslims built trench around Medina; Confederates baffled at strategy [1]
- Month long confrontation resulted in differences/disagreements among Confederates; supplies running low (both sides) [1]
- Prophet able to sow suspicion/distrust between Quraish and Jewish tribes breaking their unity [1]
- Eventually bad weather made Meccans and their allies withdraw [1]

Page 6	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

6 (a) Describe the events that led up to Umar becoming a Muslim.

- opposed the Muslims because he believed in the gods of the Kaaba [1]
- Umar felt strongly about killing Prophet Mohammad to end all problems arising in Mecca; set out with sword [1]
- told a clansman where he was going [1]
- who suggested Umar sort out Muslims in his own family: his sister and husband [1]
- Umar angry; Fatima hid pages of Qur'an she was reading but Umar saw [1]
- began hitting Sa'id, Fatima defended, got hit by Umar [1]
- Umar was sorry; asked to read pages; Fatima did not trust him; took off his sword washed himself [1]
- impressed by words he read of Surah Ta-Ha [1]
- Umar went to find Prophet [1]
- Prophet asked why he had come [1]
- Umar said to declare his faith in Allah and His Messenger [1]
- everyone rejoiced saying Allahu Akbar [1]
- was told the Prophet was praying to Allah to strengthen Islam with Umar [1]
- from then on Muslims felt strong enough to pray at the Kaaba [1]

(b) Assess the main achievements of his Caliphate. [10]

- Umar was a successful military commander [1]
- (only 2 marks to be given for two battles mentioned)**
- Battle of Namarraq against Sassanians [1]
- at the Battle of Buwaib, against Sassanians [1]
- Battle of Qadisiya 14 AH, 635AD, finally broke strength of Sassanians [1]
- Battle of Yarmuk 15AH, 636 AD [1]
- success at Battle of Nahawand 21AH, 642AD [1]
- fall of Jerusalem into Muslim hands 16AH and conquest of Egypt 17AH [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: Kufa and Basra, available to fight [1]
- divided Muslim territories into provinces under a governor (*ameer*) [1]
- Umar kept strict watch over governors [1]
- who reported to him annually at Hajj [1]
- established office of judge (*qadi*) independent of provincial governor [1]
- Hijri calendar established [1]
- Expansion of cultivated lands, new tax (*ushr*) levied on produce of land [1]
- conducted a population census [1]
- teachers sent throughout country to teach how to read the Qur'an [1]

Page 7	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

7 (a) Describe the way the Qur'an was compiled under the early Caliphs

- Abu Bakr, Umar, Uthman, Ali were some of the notable scribes [1]
- during Abu Bakr's Caliphate many of those who had memorised the Qur'an *huffaz* died in the Battle of Yamama [1]
- Umar feared Qur'an may be lost; suggested to Abu Bakr to compile it [1]
- Abu Bakr reluctant; had not been done in Prophet's lifetime, but agreed [1]
- persuaded Zaid bin Thabit (also been a scribe) to do the work [1]
- collected words written on pieces of bone, leather, papyrus, palm leaves [1]
- also those 'preserved in the hearts of men' [1]
- copied on sheets (*suhuf*) [1]
- Umar had possession of these after Abu Bakr died; passed to daughter Hafsa, wife of the Prophet Prophet, known as *Mushaf Hafsa*
- during Caliphate of Uthman it was noted that Qur'an was being read/recited in different dialects [1]
- Muslim empire large; Uthman had copies of Qur'an collected [1]
- Zaid bin Thabit (again) assisted by three others to look over text [1]
- compared it to *Mushaf Hafsa* for accuracy [1]
- used dialect of the Quraish [1]
- Uthman ordered copies to be made, sent to cities of empire [1]
- other versions burnt [1]

(b) Why is the Qur'an important to Muslims? [10]

The Qur'an is:

- Allah's own words [1]
- thus a source of Divine knowledge [1]
- tells us about things we cannot know of otherwise [1]
- such as Allah, His signs and attributes, the past (stories of earlier prophets), the present and the future (the Day of Judgement, Paradise and Hell) [1]
- guides us about the Hajj, Ramadan, Zakat, and worship [1]
- the foundation of Islam [1]
- addresses Prophet Muhammad, Muslims, as well as everyone in the world [1]
- a complete code of life for Muslims [1]
- an invitation, guidance on all aspects of life [1]
- verses used in worship [1]
- completes the cycle of revelation [1]
- forms the foundation of a just society [1]
- used as a base for legal thinking, the Shari'ah [1]
- expects us to think and reflect [1]
- first revelation was the command to 'Read' [1]
- Allah Himself says he will protect the Qur'an [1]

Page 8	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

8 (a) Describe what is taught in the verses (1 to 5) of Surah Alaq. (5x2)

- Verse 1: 'Read/Proclaim! In the name of thy Lord and Cherisher who created ...'  
 'Read' was the order from Allah to proclaim His message  
 'Iqra' means to 'read', 'recite', 'proclaim aloud' Allah's message  
 the message was to be in the name of the Creator [1]
- Verse 2: 'Created man, out of a mere clot of congealed blood ...'  
 though a lowly origin for man, life is an act of Divine Creation [1]  
 Allah has endowed man with Spiritual and intellectual potential [1]
- Verse 3: 'Read! And thy Lord is Most Bountiful ...'  
 command to 'read' and be aware/reflect on everything Allah does for us [1]  
 Allah blesses us with so much in every way [1]
- Verse 4: 'He who taught (the use of) the Pen ...'  
 the pen is used as a symbol for the art of writing [1]  
 Allah has given man the unique ability to record and transmit knowledge [1]  
 Allah sends His knowledge through His prophets [1]
- Verse 5: 'Taught man that which he knew not ...'  
 Allah teaches new knowledge to human beings at every given moment [1]  
 and to humanity at large [1]  
 man is utterly dependent on Allah for knowledge [1]

(b) Why are these verses particularly important? [10]

- these are the first verses revealed to Prophet Muhammad [1]
- via Jibril (Gabriel) [1]
- The Prophet was 'unlettered', unable to read [1]
- Jibril (Gabriel) was sent by Allah [1]
- by this revelation he was called to receive and understand Allah's message [1]
- to convey it to everyone [1]
- these first verses stress the simplicity of man's origins [1]
- and his intellectual and spiritual potential [1]
- verses revealed while Prophet was in the cave of Hira, high above the city of Mecca [1]
- revealed during the last third of the month of Ramadan [1]
- on the Night of Power '*Lailatul Qadr*' [1]
- Muslims are reminded that all knowledge comes from Allah [1]

Page 9	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

9 (a) Outline two stories told in the Qur'an about the Prophet Ibrahim (Abraham).

- (i) Surah 2 v 125-130 Allah said 'purify my house' for those who walk around/meditate. Ibrahim and Ismail built the Kaaba...prayed to Allah to accept this...make this land secure...grant people fruitful Sustenance...make our offspring a community Surrendering to Thee.
- (ii) Surah 6 v 74-83 telling his father and others they have gone astray...first Insight into Allah's dominion...star 'this is my sustainer'...it set 'I love not things that go down'...moon...sun...argued with people...'do you argue with me when it is He who has guided me'
- (iii) Surah 21 v 51-72 Ibrahim asks his father Azar and others about idols they are devoted to...worshipped by forefathers...I have a plan for your idols...breaks them when all away...who has done this...bring Ibrahim...ask the idols...you know they do not speak....why worship them... Ibrahim put in fire... Allah cools the fire
- (iv) Surah 37 v100-112 Ibrahim prayed for a righteous son...Allah gave glad tidings of a son...child old enough Ibrahim tells him about dream. Son agrees, laid on his forehead. Allah said he had fulfilled test...passed trial...Allah said he would be remembered by generations...peace b. u. Ibrahim

(b) Comment on his significance in the life of Muslims.

[10]

- belief in Ibrahim links Islam with Christianity and Judaism [1]
- Muslims remember him and his descendants in five daily prayers [1]
- Tawaf around Kaaba done as Ibrahim did it [1]
- importance of Ibrahim at Maqam Ibrahim in the precinct of the Kaaba [1]
- with 2 rakats prayer said there after Tawaf [1]
- Sai (7 times between Safa and Marwa) done to remember Hajirah (Ibrahim's wife) looking for water for her son [1]
- asking for Allah's blessings and giving thanks for water (*Zamzam*) [1]
- during the Hajj the sacrifice is done in remembrance of Ibrahim's test [1]
- in sacrificing his son Ismail [1]
- stones thrown at 3 locations remembering Satan's temptation [1]
- Ibrahim known to Muslims as Khalil Allah (friend of Allah) [1]
- Ibrahim was perfect example of a monotheist (*hanif*) [1]

Page 10	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

10 (a) Describe the main stages of the Hajj.

- *wudu/ghusal* done for purification, put on *ihraam* at Miqat [1]
- 2 rakats prayers making the *niyyat* of Hajj [1]
- repeating the *talbiyah* ('Here I am O Lord.....') proceed to Mecca [1]
- doing *tawaf* 7 times when entering the Kaaba. It is begun from the corner of Hajr Aswad (the Black Stone) [1]
- followed by *sai* 7 times between Safa and Marwa [1]
- 8 Dhu'l Hijjah proceed from Mecca to Mina before noon: pray *Duhr, Asr, Maghrib* and *Isha*. Spend night at Mina [1]
- 9 Dhu'l Hijjah proceed to Arafat after *fajr* [1]
- combine *duhr* and *asr* prayers. Listen to the sermon. Pray and supplicate, known as *wuquf* [1]
- at sunset the same day proceed to Muzdalifah. Pray *maghrib* and *isha* together [1]
- spend night here praying. Gather pebbles for *rami* [1]
- 10 Dhu'l Hijjah leave Muzdalifa after *fajr* returning to Mina for three nights [1]
- symbolic stoning of Satan (at three locations) called *rami* [1]
- pilgrims offer sacrifice in memory of Ibrahim, this is *Eid ul Adha* [1]
- men shave their hair, women may clip a small lock of hair, change out of *ihraam* [1]
- in between the stay in Mina pilgrims should proceed to Makkah for *tawaf ziyarat/tawaf ifada* and return to Mina for *rami* for 2/3 days [1]
- finally returning from Mina to Mecca pilgrims must perform *tawaf wida* before leaving for home [1]
- pray at Maqam Ibrahim, kiss Hajr al Aswad, drink water from Zamzam [1]

(b) Discuss the importance of

(i) **ihram**

(ii) **wuquf**

(at least 3 from each)

[10]

(i) **ihram**

- wearing *ihram*, *wudu* is done, Muslims entering into a purified state [1]
- wearing of *ihram* signifies humility, renouncing vanities of this world [1]
- also demonstrates equality [1]
- and brotherhood [1]
- reminds Muslims of cloth covering at burial, no trappings or wealth or status [1]

(ii) **wuquf**

- *wuquf* is climax of the Hajj [1]
- Hajj is not accepted unless one has been there [1]
- sins committed until this time, are forgiven [1]
- listen to *khutbah* (sermon), pray, supplicate and reflect [1]
- Prophet received his last revelation here [1]
- also gave his last *khutbah* (sermon) [1]
- summarising Islam, reiterating ideals [1]
- according to tradition Adam and Eve were reunited here [1]

Page 11	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

11 (a) Describe the six Articles of Faith in Islam (*Imaan Mufassil*).

(b) Discuss your understanding of any two of them. (2x5)

- 'to believe in Allah, and His angels, and His books, and his Messengers, and in the Last Day and to believe in divine destiny both good and evil'  
(6 if all correct, 4 for explanation)
- **Tawhid** (oneness of Allah) is the main principal of Islam [1]
- Allah is unique [1]
- Allah is the Creator and Sustainer [1]
- Master of the Day of Judgement [1]
- Allah has no partners [1]
- *shirk* is an unforgivable sin [1]
- Muslims have complete trust and hope in Allah [1]
- we submit to His will and rely on His aid [1]
- **Angels** are obedient to Allah and act as His messengers [1]
- Allah conveyed his revelations to the Prophet by the angel Jibril (Gabriel) [1]
- they have no knowledge except what Allah has taught them [1]
- not endowed with free will [1]
- they are created from light [1]
- are invisible to ordinary mortals but have appeared in human form too e.g. to Ibrahim foretelling the birth of a son, to Lut (Lot) warning him of impending doom [1]
- four Archangels: Jibril (brought revelations), Izrael (the angel of death) Israfil (will blow trumpet on Judgement Day) and Mikael (provides nourishment for the body and soul) 4 names 1 mark, 4 functions 1 mark
- **Books** (revealed scriptures) sent as guidance from Allah to man [1]
- e.g. Suhuf Ibrahim, Zaboor (Psalms) of David, Torah of Moses, Injeel (Gospels) of Jesus and the Qur'an 1 mark for 4
- the message is basically the same: unity of Allah, His attributes [1]
- belief in the prophets of Allah, concept of rewards and punishments for actions on the Day of Judgement, and belief in the Afterlife [1]
- Qur'an is the only one that remains unchanged for over 1400 years [1]
- Allah Himself has promised to safeguard it from corruption and change [1]
- it is the last and most comprehensive book, a complete code of life [1]
- **Messengers** sent by Allah to guide mankind through the ages [1]
- any 3 names 1 mark
- they were all mortal [1]
- they conveyed His message in the language of the people they were sent to guide [1]
- Allah helped and strengthened them against unbelievers [1]
- Allah makes no distinction between His Messengers [1]
- Prophet Mohammad was the last messenger, the Seal of the prophets [1]
- he was sent for all humanity, just as the Qur'an is guidance for all mankind [1]
- **Akhira**: Muslims believe in the Day of Judgement [1]
- and in accountability on that day
- reward for good actions being Paradise [1]
- and Hell for bad actions [1]
- and in life everlasting [1]
- Muslims believe that this life on earth is a preparation for the next [1]
- **Qadr**: Allah has given human beings freedom of choice [1]
- and made them responsible for their actions [1]
- Allah's knowledge is limitless [1]
- Allah exhorts us to think, plan and make sound judgements [1]
- Ultimately it is Allah who determines all that happens, for He has complete authority over His

Page 12	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2056

12 (a) Describe two ways in which the Hadith of the Prophet affect the daily life of Muslims.

General points:

- The Qur'an confirms that the Prophet had merits that make him the perfect model of behaviour
- Prophet Muhammad explained in detail what is revealed briefly the Qur'an, therefore the Hadith related to a particular subject is the best explanation
- Hadith (sayings) and his Sunnah (actions) and are the next most important sources of guidance after the Qur'an for Muslims
- Muslims believe if they follow how he behaved they are blessed as he showed the right path of how to practise Islam
- Hadith of the Prophet are called Hadith Nabavi, some Hadith contain Allah's words, called Hadith Qudsi

Two ways may include: details of how to perform salat, pay zakat, how to fast during Ramadan, performing Umra and Hajj are found in Hadith literature

(b) Referring to the Hadith you have learnt discuss the concept of Tolerance in Islam. [10]

Hadith on Tolerance from the syllabus:

(any 4 personal applications 1 mark. Total of 4)

- Hadith 16: A man said to the Prophet (may blessings and the peace of Allah be upon him): Counsel me. He said: Do not become angry. The man repeated (his request) several times, and he said: Do not become angry. Related by Al-Bukhari [4]
- Hadith 15.... concerns speaking good or being silent (hence not getting angry when provoked) [2]
- Hadith 39.... 'Allah has pardoned for me my people for mistakes and forgetfulness ...' therefore Muslims must be tolerant of others [2]
- All Muslims are supposed to be patient (*sabr*) and be able to tolerate a situation: the example of Prophet Mohammad when he and other Muslims bore the physical persecution of the Meccans [1]
- verbal abuse towards them was also tolerated [1]