

**MARK SCHEME for the October/November 2014 series**

<p style="text-align: center;"><b>2056 ISLAMIC RELIGION AND CULTURE</b></p> <p><b>2056/12</b>                      Paper 1, maximum raw mark 100</p>
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1 (a) Write about the importance of Mecca in pre-Islamic Arabia.

- Mecca existed from the time of Prophet Ibrahim [AS] [1]
- he and his son Ismail built the Ka'aba [1]
- later it became the sanctuary of Allah with 360 idols around it [1]
- pilgrims from all over Arabia came to worship there [1]
- the settlement was based around the water source called Zamzam [1]
- everyone involved in commerce as agriculture was impossible here [1]
- situated on crossroads of trade routes, from Yemen to Syria, Abyssinia to Iraq [1]
- traders carrying incense [frankincense], spices, ivory etc. [1]
- Mecca was controlled by the Quraish, the Prophet's tribe [1]
- sanctity of the Ka'aba and pilgrimage to Mecca was essential for the survival of the Quraish [1]
- the Quraish made their living from taxes levied on pilgrims [1]
- Meccans became traders themselves, travelling far and wide [1]
- Quraish were shrewd financiers, thus Mecca became leading financial centre [1]
- they remained neutral in the constant tribal conflicts around them [1]
- violence was forbidden within a 20 mile radius of the Ka'aba [*haram*] [1]
- also made pacts with tribes not to attack caravans during season of trade fairs during the 4 months of Muharram, Rajab, Dhul Qadah and Zul Hijjah [1]
- isolation of Mecca gave the Arabs control of their own activities, no outside powers [Romans or Byzantines] were interested in them [1]

(b) Was the tribal system before the coming of Islam good for the Arabs? Discuss. [10]

**Advantages:**

- the chivalric code of honour [*murawah*] in all its manifestations [loyalty to the tribe, courage, patience, endurance, hospitality, generosity] gave **meaning** to the tribal way of life [1]
- these values were more prevalent amongst nomadic [Bedouin] Arabs who had a great capacity to endure hardship and tolerate the scarcity of resources [1]
- settled Arabs of Mecca, Yathrib, Taif etc. were less interested in fighting and revenge, and more interested in **peace** for reasons of trading; therefore established the zone [*haram*] around Mecca where fighting was forbidden [1]
- turnover of wealth and fortune was part of tribal existence, everything was shared [1]
- the position of the *shaykh* was not hereditary; he ensured survival of the tribe in difficult times [1]
- each member of the tribe / clan was protected [1]
- poets reinforced the values by reciting past glories of the tribe to keep memories alive and encourage people to follow in the same footsteps [1]

**Disadvantages:**

- balance of power between tribes depended on raids to capture camels, cattle or goods, so there was **constant** warfare between them [1]
- each tribe had to avenge the death of a single member, thus the cycle of violence continued [1]
- tribal feuds went on for generations [1]
- the weak were exploited, hence vulnerability of women and female babies [1]

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- 2 (a) Describe how the relationship between Khadijah and Muhammad [pbuh] developed and led to their marriage.
- Khadijah bint Khuwaylid was a wealthy widow of noble character [1]
  - Muhammad [pbuh] was known in Mecca as reliable, trustworthy and honest [As sadiq and Al amen] [1]
  - Khadijah asked him to undertake a journey to Syria in charge of her caravan [1]
  - Muhammad [pbuh] did well in the business [1]
  - Maysarah [one of Khadijah’s servants] was impressed with Muhammad’s manners and personal qualities; told Khadijah and everyone [1]
  - Muhammad [pbuh] was asked by Khadijah’s friend Nufaysah whether he would consider getting married [1]
  - he replied saying he didn’t have the means to get married [1]
  - Nufaysah suggested an alliance where there was ‘nobility and abundance’, would he then agree? [1]
  - Muhammad [pbuh] asked who she was, and then said ‘For my part I am willing’ [1]
  - Khadijah asked him to come; she said she loved him for his kinship to her, his traits of character, manners and his truthful speech [1]
  - then she offered her hand in marriage to him and he accepted [1]
  - meanwhile they decided they would both first speak to their respective uncles, which they did; Abu Talib accepted on his behalf [1]
  - Muhammad [pbuh] was 25 and Khadijah was 40 years old [1]
  - it was decided that Muhammad [pbuh] would give 20 camels as dowry [1]

(b) What can be learnt from this long and happy relationship? [10]

**In a relationship couples should:**

- **recognise and appreciate** each other’s qualities as Khadijah recognised the kind of person Muhammad [pbuh] was and he became a loving husband to her [1]
- when they married Muhammad [pbuh] was 25 and Khadijah was 40; discrepancy in **age** does not matter [1]
- in their case it led to **deep understanding** which is what couples should aim towards [1]
- couples should **confide** in each other as Muhammad [pbuh] confided in Khadijah when he returned home after the unusual experience of the first revelation [1]
- should provide each other with **reassurance**; Muhammad [pbuh] thought he may be possessed by demons but Khadijah comforted him by saying he was a good, noble person and that Allah would not let such a thing happen to him [1]
- couples should **be loyal** to each other; in this case Khadijah never doubted the truth of what she heard from him [1]
- couples should **believe in** what the other says as Khadijah believed in Muhammad [pbuh] totally and became the **first** Muslim [1]
- couples should try to be aware of how the **other feels**; Khadijah was aware of what was happening to the Prophet [pbuh] when there was a gap in the revelations; she **reassured** him that Allah would not abandon him [1]
- financial burdens should be **shared**; in their case Khadijah supported the Prophet [pbuh] financially putting all her wealth at the disposal of Islam [1]
- couples should endeavour to have a **supportive** relationship throughout their marriage, even doing chores in the house [1]
- Khadijah and the Prophet [pbuh] suffered the years of the Boycott together [1]
- he was devastated when she died and called it the Year of Grief [*am ul hazn*] [1]

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3 (a) What was the importance of (i) Umar, and (ii) Ali among the early Muslims in the years before the hijrah?

(i) Umar:

- was a bitter enemy of the Prophet [pbuh] and was on his way to kill him when he read verses from the Qur'an at his sister's house and wanted to become a Muslim [1]
- it is said the Prophet [pbuh] was praying 'O Allah, strengthen Islam by Abu Jahl or by Umar' [1]
- Umar went to the Prophet [pbuh] and recited the testimony of faith [*shahadah*] [1]
- he went to the Ka'aba immediately after to inform the chiefs of the Quraish that he had become a Muslim [1]
- from then on he had the boldness to pray at the Ka'aba with the Prophet [pbuh] and other Muslims; from then on no Meccans dared to stop the Muslims from praying at the Ka'aba because Umar was always willing to fight them [1]
- when Muslims were secretly emigrating to Yathrib [at night for fear of retaliation from the Quraish], Umar announced his departure openly during the day saying 'Anyone who wants to make his wife a widow and his children orphans should come and meet me there behind that cliff' [1]
- he was a scribe for the revelations [1]

(ii) Ali:

- was the Prophet's cousin, Abu Talib's son; brought up in the Prophet's house like his own son [1]
- Ali was about 11 when he became Muslim; was one of the first [1]
- when the Prophet [pbuh] invited his clan the Banu Hashim for dinner and spoke to them about Islam, he asked 'Who will stand by me in this matter?' No one responded except Ali who said '...I shall be your helper...' [1]
- was asked by the Prophet [pbuh] on the night of the *hijrah* to return all the valuables that had been entrusted to him by the Meccans for safe-keeping the following day [1]
- Ali risked his life by sleeping in the bed of the Prophet that night, impersonating him, covering himself with the Prophet's green mantle, allowing the Prophet [pbuh] to escape [1]
- when the assassins came they found Ali instead; they asked about the Prophet [pbuh] to which Ali said he had no knowledge of his whereabouts [1]
- even during the early years Ali was one of the scribes for the revelations [1]

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(b) Explain what gave strength to the early Muslims to face the persecution they faced from the Quraish.

- the message of Islam was being given by **Muhammad** [pbuh], someone they already knew and held in high esteem [1]
- they were asked to believe in the Oneness of Allah which **touched them** deeply though it was a totally alien concept to what they had always known [1]
- the revelations of the verses of the Qur'an recited by the Prophet [pbuh] **overwhelmed** the minds and souls of the early Muslims [1]
- they wanted to **understand** each new revelation and **memorise** it [1]
- they wanted to **apply** these teachings to their daily lives [1]
- what they heard **moulded** their character, making them patient and disciplined people, able to withstand the persecutions they faced [1]
- their faith was **genuine** and **profound**, thus they were willing to undergo any hardship [1]
- the early converts were **people of influence** in Quraish society e.g. Abu Bakr, Uthman bin Affan, Sa'ad bin Abi Waqqas, Abu Ubaidah bin Jarrah, Abd ar-Rahman bin Awf, Talha, Zubair, Khadijah and later Umar amongst others; they understood the revelations and this gave others strength [1] [3 names should be given for 1 mark]
- they understood the revelations of the Suras as a **gift** from Allah as it covered every aspect of life [1]
- the Prophet [pbuh] taught the early converts **in secret** for approximately thirteen years at the house of Al Arqam bin Abi al-Arqam who had dedicated his property to this cause [1]
- this was not merely a hiding place but more like a school where early converts eagerly assembled to learn the revelations from the Prophet [pbuh], get **practical guidance** and find **peace** for their souls [1]
- many slaves [e.g. Bilal, Sumaiya etc.] accepted Islam because of the message of equality embedded in the revelations they heard [1]

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4 (a) Write about (i) how the human voice was chosen to call Muslims for prayer and (ii) the change in the direction of prayer [*qiblah*].

(i)

- life in Medina had made it possible for Muslims to gather to pray five times a day, which they did [1]
- the Prophet [pbuh] sent a man into the streets calling out loudly that it was time to pray; but he was thinking about a more effective way to call [1]
- a companion [Abdallah ibn Zayd] told the Prophet [pbuh] about his dream....when a man in green suggested: ‘Call out at the top of your voice “Allah is the Greatest [*Allaho akbar*]” repeated four times; “I testify that there is no god but Allah” [*ashadu an la ilaha ilAllah*] repeated twice; “I testify that Muhammad is the messenger of Allah” [*ashadu anna Muhammad ar-rasul Allah*] repeated twice..... [1] [+1 for wordings of the *adhan*]
- the Prophet [pbuh] said it was a true dream; Umar had a similar dream [1]
- he told Abdallah to go to Bilal [who possessed a beautiful voice] and teach him the words exactly as he had heard in his sleep [1]
- from then on Bilal went to the roof of the highest house in Medina to make the call [*adhan*] five times each day [1]

(ii)

- the Muslims prayed in the direction of Jerusalem just like the Jews who lived in Medina [1]
- after the Prophet’s arrival in Medina he waited silently, praying for a new direction [*qiblah*] to be revealed to him [1]
- the revelation came one day whilst he was leading the prayers ‘.....now shall We turn thee to a qiblah that shall please you. So turn your face in the direction of the Sacred Mosque, wherever you are turn your faces in that direction...’ [2:144] [1]
- Muslims rejoiced when this was revealed but the Jews were annoyed; they questioned the causes of this change resulting in arguments and disagreements between both communities [1]
- another revelation followed ‘.....the feeble-minded amongst them will say “What has turned them from the *qiblah* which they formerly observed?” Say, to Allah belong both East and West. He guides whom He wills to a way that is straight...’ [2:142] [1]
- the Prophet [pbuh] was praying at a mosque later known as the Mosque of Two Qiblahs [*masjid qiblatain*] [1]
- a prayer-niche [*mihrab*] was made forthwith in the southern wall facing Mecca; from that day Muslims have turned in the direction of the Ka’aba when praying and for other rites [1]
- this change meant that Muslims now had their own identity / orientation to pray; they were now turning towards Mecca, the house of Allah [*bait Allah*] [1]

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(b) What was the nature of the relationship between the Prophet [pbuh] and the Muslims in Medina?

- the Prophet [pbuh] entered Medina saying ‘Spread peace [*salaam*], feed the hungry, honour kinship ties, pray while people sleep, you shall enter Paradise...’ [1]
- became **undisputed leader** from the first day; laid foundations of a new egalitarian society with justice, security and dignity for all; was a turning point for the fledgling Muslim community [1]
- Muslims observed him keenly and learnt from him at every step as he participated fully in whatever needed to be done e.g. worked in the construction of the mosque, helped dig the Trench etc. [1]
- Prophet constantly stressed the only superiority any individual could have would be based on their **piety and good deeds** [1]
- Muslims were declared as one body of people [*ummah*], **united** by bonds of faith and brotherhood; to be generous towards each other was very important [1]
- he encouraged **cooperative spirit** between all Muslims; the emigrants [*muhajir*] were good at business as they did in Mecca but were homeless and penniless, while people of Medina [*ansar*] were farmers as this was an oasis; their cooperation was based on sharing and mutual assistance rather than individual competitiveness [1]
- he taught Muslims that all relationships would be based on contracts, all **contracts were sacred** e.g. public contracts and transactions, the ledgers of taxes and spoils of war, marriage contracts to name a few [1]
- Prophet stressed **moral integrity** to lead a decent life; family relationships considered sacred; widows [Prophet married such women] and orphans needed protection [1]
- Muslims were taught that both women and men were the **same** in the eyes of the law and answerable to Allah; both had rights and duties [1]
- women expressed themselves freely; the Prophet [pbuh] gave his full attention when they questioned him; his example helped to educate men to be more **respectful** towards their wives and women in general [1]
- despite his position as head of the *ummah* the Prophet **lived simply** with meagre resources, was good with his wives, shared his time with them and their household chores [1]
- he reminded them that Allah says ‘... and thus have We willed you to be a community of the middle way...’ [2:143] a just community [1]
- Muslims were totally loyal to the Prophet [pbuh] in return [1]

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5 (a) What were the events leading up to the Conquest of Mecca?

- Banu Bakr [allies of the Quraish] attacked the Banu Khuza'ah [allies of the Muslims] causing heavy casualties, two years after the Pact of Hudaibiyah [1]
- Banu Khuza'ah asked the Prophet [pbuh] for help; he assured them of his full support as the Pact had been violated [1]
- the opportunity and reason for the Muslims to attack Mecca had arrived [1]
- Prophet [pbuh] sent three **conditions** to the Quraish and asked them to accept one of them: 1. Pay blood money. 2. Have nothing to do with Banu Bakr. 3. Declare the Pact made at Hudaibiyah null and void [1] [mark for 3 points made]
- Abu Sufyan came to Medina to 'renew' the Pact [1]
- Prophet [pbuh] didn't want to talk to him as this was unacceptable [1]
- Abu Sufyan returned to tell the Quraish about the Prophet's attitude; he and the Meccans did not suspect any imminent danger of attack from Muslims [1]
- meanwhile Prophet [pbuh] had already decided on attacking Mecca but kept it secret [1]
- the Muslim army of 10 000 set out [Ramadan, January 630 ], they camped away from Mecca; fires were lit at night to show the strength of the Muslims more than what was actual [1]
- Abu Sufyan came to meet the Prophet [pbuh] **again** to make peace; he met Abbas [uncle of the Prophet] and saw the large Muslim army encamped around [1]
- Abu Sufyan was shocked and in awe of the discipline of Muslims and their vast numbers [1]
- he became a Muslim in front of the Prophet [pbuh]; the Prophet told him to tell Quraish whoever enters his [Abu Sufyan's] house would be safe; whoever enters the mosque or stays at home will be safe [1]
- Abu Sufyan returned and told the Quraish of what he had seen and the futility of war and to surrender peacefully, repeating the Prophet's words about their safety [1]
- the next morning the Muslims marched into Mecca peacefully from all four corners of the city; only a small skirmish occurred with Khalid bin Walid's force [1]



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(b) Explain how the behaviour of the Prophet [pbuh] at the Conquest of Mecca demonstrated his character.

- the Prophet [pbuh] sternly instructed commanders of his army **not to resort to any violence** on entering Mecca [1]
- he rode into Mecca with **great humility**, with his head down, showing everyone he was in no mood for revenge or killing [1]
- went round the Ka'aba on his camel destroying the idols that were there saying 'Allaho Akbar', '**Truth has come**, falsehood has vanished...' [17:81] [1]
- he prayed outside and inside the Ka'aba while Meccans watched in **anticipation** of his next move, expecting the worst from him [1]
- standing at the door of the Ka'aba, he praised Allah and said **all privileges** of blood, property or **racial superiority** are abolished [1]
- 'What do you think, what do you say [I am going to do to you]?' he asked the Meccans [1]
- 'You are but a noble brother, and son of a noble brother..' they replied [1]
- he then spoke **words of forgiveness** 'Go your way in peace for you are the free ones!' on hearing this there was much rejoicing [1]
- he allowed the Quraish to retain the custody of the Ka'aba and the watering of the pilgrims [1]
- he recited '...the most honoured of you in Allah's sight are the most God fearing..' [49:13] [1]
- then he proceeded to Safa where the people of Mecca came to touch his hand, pay homage to him and **pledge their loyalty** [1]
- Mecca had been the Prophet's home since his childhood; the Quraish were his own people; he always **hoped and prayed** they would come round to accepting Islam [1]
- the **compassion and magnanimity** shown by the Prophet [pbuh] at Mecca after all the years they had persecuted him and other Muslims are unparalleled in history [1]

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6 (a) Describe what happened during Abu Bakr’s reign as Caliph.

- was appointed Caliph [Khalifa] immediately after the death of the Prophet [pbuh]; made a speech saying ‘...If I am right, help me; if I am wrong, correct me...’ [1]
- sent an army to fight the Byzantines in Syria under the leadership of Usamah, aged 19; this had already been planned by the Prophet [pbuh]; Abu Bakr said ‘...the commands of the Prophet [pbuh] shall be carried out...’ [1]
- although tribes [Banu Asad, Ghatafan, Murrah, Abbas and others] around Medina had paid allegiance to Islam [after the conquest of Mecca, based more on convenience than faith], they refused to pay **zakat**; Abu Bakr reacted to this saying he had no authority to change what was now a Pillar of Islam [1]
- the Muslim army was away in Syria but Abu Bakr had enough men to **repulse attack** on Medina; following up this victory they attacked rebels at dawn, who then fled north; their land and property was confiscated by the state [1]
- Abu Bakr divided the Muslim army into 11 Corps which would cover any rebellious opposition; he gave them strict instructions to first call people to Islam and pay zakat... if they refused, only **then** should they be attacked [1]
- some individuals declared themselves as ‘prophets’: Musailimah, Tulaiha, Aswad Ansi, also a woman Sajjah, who later married Musailimah [1 mark only for any 3]
- Abu Bakr sent armies to fight them; these were known as the **Riddah** wars [1]
- battle of **Yamamah** was the last, bloodiest battle; many *huffaz* were killed; led to Umar’s suggestion about the compilation of the Qur’an [1]
- Abu Bakr appointed Zaid bin Thabit; compilation [*mushaf*] given to Hafsa for safe keeping [1]
- Persian territory conquered by Khalid bin Walid [Battle of the Chains] CE 633 [1]
- Roman army defeated in Syria at Ajnadayn CE 634; also conquered Damascus [1]
- Abu Bakr always consulted the advisory council [*majlis-e-shura*] before taking decisions [1]

(b) Explain the contribution Abu Bakr made to Islam before he became Caliph. [10]

- he was the **first** adult male to become Muslim, giving moral support to the Prophet who said ‘...Abu Bakr never hesitated for a moment...’ [1]
- he **invited** many of his friends to Islam e.g. Uthman, Talha, Zubair, Abu Ubaidah, Abd ar Rahman bin Auf and others [1 mark for any 2 names given]
- was a wealthy man; paid large amounts of money to **free** slaves who had become Muslim and had no protection from persecution by the Quraish [4 men and 4 women] [1]
- the Prophet [pbuh] chose Abu Bakr to accompany him during the **hijrah** to Medina [1]
- he was mentioned [not by name] in the Qur’an ‘...**second of two** in the cave...’ [9:40] [1]
- after the Prophet’s experience of the ascension [*miraaj*] Abu Bakr believed him immediately; the Prophet gave him the title of ‘**Siddiq**’ [truthful one] [1]
- Abu Bakr was **totally** supportive of the Prophet in whatever he did e.g. at the time of Hudaibiyah when Umar didn’t agree to the words of the treaty [1]
- at the time of the Tabuk expedition he **gave all** he had; when asked what he had left for his family he said ‘I have left for them Allah and his Prophet’ [1]
- asked by the Prophet [pbuh] to lead the first Hajj; became **Amir al Hajj** [1]
- also asked by the Prophet [pbuh] to lead the **prayers** when he fell ill [1]
- **controlled** the situation when the Prophet [pbuh] died saying ‘Whoever amongst you worshipped Muhammad, know Muhammad is dead.....Allah is alive and will never die...’ then recited ‘Muhammad is no more than an apostle.... [3:144] [1]
- the Prophet [pbuh] said ‘...my debts to Abu Bakr will be paid by Allah...’ [1]

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7 (a) How did the Prophet [pbuh] (i) receive revelations and (ii) how were these revelations collected and recorded during his lifetime?

(i)

- he received revelations via Gabriel [Jibril] [1]
- the experience of revelation [*wahy*] was painful and agonising for the Prophet [pbuh] [1]
- he said 'Never once did I receive a revelation without thinking that my soul had been torn away from me' [1]
- visible, audible and sensory reactions were witnessed by those around him when in the 'state of revelation'; his face would brighten, he became silent and his body became heavy; he suffered extreme temperatures [1]
- these moments of revelation came to him unexpectedly, sometimes while he was walking, sitting, riding, even while giving a sermon [1]
- after this happened he would immediately recite the new verses [1]
- in a Hadith according to Aisha the Prophet [pbuh] was asked how the revelations came to him. He said 'Sometimes it is "revealed" like the ringing of a bell, this form of inspiration is the hardest of all and then this state passes off after I have grasped what is inspired... sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says' [1]

(ii)

- the Prophet [pbuh] would recite every new revelation to those around him, who would **memorise** it and recite it to others [not difficult as the Arabs had a long standing tradition of memorising literature, history and genealogy] [1]
- those around him who were literate wrote these verses on pieces of papyrus, flat stones, palm leaves, bones, and leather [1]
- his **scribes** were Ali ibn Abi Talib, Uthman, Abu Bakr, Umar, Zayd ibn Thabit, Amr ibn Al Aas, Ma'adh ibn Jabal, Ubay ibn Kaab to name a few [29 in Medina] [1 mark for 2 names given]
- after verses were written, they were recited by the scribe and **authenticated** by the Prophet [pbuh] himself [1]
- he also indicated to his scribes where every new revelation had to be **placed** [1]
- the Prophet [pbuh] tried to ensure that his own words did not interfere with the revelations. In the early years of Islam he used to say 'Whoever has written anything from me other than the Qur'an, let him erase it' [1]

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(b) Comment on the significance of verses 1 to 5 of Sura Alaq [96].

- these five verses were the first divine revelation received by the Prophet [pbuh]
- received via Gabriel [*Jibril*] in the cave of Hira in the month of Ramadan
- the command to 'read' [or recite] was given to the 'unlettered' Prophet [pbuh] [1]
- he received Allah's message; thus his soul was filled with spiritual knowledge [1]
- revelation began in the name of Allah, the Creator [1]
- verses make human beings **aware** of their origins, that Allah has created man from a simple cell, a clot [1]
- Allah has endowed man with spiritual and intellectual potential for which Muslims must be ever grateful [1]
- the symbol of the pen suggests Allah has given man the unique ability to record and transmit knowledge [1]
- man is utterly dependent on Allah for knowledge which He grants to human beings at every given moment and via His prophets [1]
- revelations from Allah received by the Prophet [pbuh] were eventually compiled for the Muslims as the Qur'an [1]

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8 (a) Outline the main teachings of Sura Fateha [1:1–7]

- candidates who write the whole sura without translation [1 mark]

**Written with explanations:**

- in name of Allah, the Compassionate, the Merciful '*bismillah ar Rahman ar Rahim*' [1]
- praise be to Allah '*al hamdu lilah*' [1]
- Lord of the Worlds '*Rabb al 'aalameen*' [1]
- the Compassionate, the Merciful *ar Rahman ar Rahim* [no mark here]
- Master of the Day of Judgement '*maaliki yaum iddeen*' the day Allah will take everyone to account [1]
- You do we worship '*iybaka na'budu*' Muslims recognise Allah's place and worship Him alone [1]
- and Your help we seek '*wa iybaka nasta'een*' Muslims seek Allah's help and take refuge in Him [1]
- guide us to the straight path '*ihdina's siraat al mustaqeem*' Muslims ask Allah to guide them in every walk of life [1]
- the path of those You have blessed '*siraat al ladhina anamta alayhim*' such as the prophets, saints and other good people [1]
- those who incur no anger '*ghayril makhdoobi alayhim*' [1]
- and who do not go astray '*wa lad'daaleen*' [1]

(b) Discuss the use of 'In the name of Allah, the Compassionate, the Merciful' [*Bismillah ar Rahman ar Rahim*] in the life of a Muslim. [10]

- *Bismillah* signifies a dedication to Allah, the invocation [1]
- the 'act' [in this case this **prayer**] begins with His name [1]
- Muslims say this phrase when they begin any action [1]
- reciting this phrase invokes the help and protection of Allah in the task [1]
- 'Allah' is Allah's 'personal' name by which Muslims address Him [all other 'beautiful' names are His attributes] [1]
- here is the first description of Allah as the Compassionate [*ar Rahman*] and the Merciful [*ar Rahim*] [1]
- these are the most frequently recurring attributes of Allah in the Qur'an [1]
- both words are from the same root in Arabic [r-h-m] generally meaning mercy [1]
- the Compassionate [*ar Rahman*] is used exclusively for Allah [1]
- Allah's Compassion [*rahma*] is paramount, it is for everyone, believers and non-believers alike e.g. the rain falls to make things grow [1]
- His Mercy [*rahim*] is for those who believe in Him [1]
- each sura of the Qur'an [except one] begins with this phrase [1]
- Hadith Qudsi 'I have created the *rahm* [womb] and given it a name derived from My name. Whoever keeps the bond [of the womb / kinship] connected I will keep him connected to me and whoever severs it I will sever him from me' [1]

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9 (a) Relate the story from the life of the Prophet Musa [AS] (i) when Allah spoke to him about going to Pharaoh with His message and (ii) his encounter with Pharaoh and his magicians. [5]

There are references to these stories in many Suras: Al Qasas [Sura 28], Al Araf [Sura 7] Ta-Ha [Sura 20] An Naml [Sura 27] and others.

(i)

- Allah spoke to Musa on the side of Mount Tur in the valley of Tuwa ‘...Musa! I am your Lord...’ [20:12] [1]
- Allah told Musa to throw his staff, it becomes a snake; ‘...Take hold of it and fear not, you are one of those who are secure...’ [a messenger of Allah]; rod returns to being a stick [1]
- Allah also gave him the miracle of Musa’s arm shining white [20:19–23] [1]
- Allah said to go to Pharaoh and his people ‘...Tell them they have gone too far...’ [27:12] ‘...Go to Pharaoh for he has truly become a tyrant...’ [1]
- Musa said ‘...Lord, lift up my heart, ease my task for me, untie my tongue so that they may understand my words...’ [20:24–28] [1]
- asked Allah whether his brother Aaron [*Haroon*], more eloquent in speech than him, could go with him [20:30]; Allah **granted** his request [28:33–35] [1]
- ‘...Go, both of you to Pharaoh, for he has exceeded all bounds. Speak to him **gently** so that he may take heed...’ [20:43–44] [1]
- ‘...and say “We bring a message from the Lord of the Worlds: let the Children of Israel leave with us...”’ [26:16–17] [1]

(ii)

- Musa gave Allah’s message to Pharaoh [1]
- ‘...Pharaoh asked “What is this Lord of the Worlds?” Musa replied “He is the Lord of the heavens and earth and everything between them...”’ [26:25–25] [1]
- Musa tried to convince him by throwing his staff and it became a snake; he also showed his glowing hand [26:32–33] [1]
- Pharaoh thought Musa was doing magic, he suggested they met again in a ‘...mutually agreeable place...on the day of the feast...’ [20:58–59] [1]
- Pharaoh collected his best magicians for the encounter with Musa [1]
- Pharaoh’s magicians threw first, their staffs became snakes; Musa was afraid; ‘...but we said “Do not be afraid, you have the upper hand...”’ Musa’s staff swallowed up the other snakes... [20:68–69] [1]
- ‘...and the magicians fell down prostrate in adoration saying “We believe in the Lord of the worlds, the Lord of Musa and Haroon” ...’ [7:117–122] [1]
- despite Pharaoh’s threats of being crucified by him the magicians stuck to their newly found beliefs ‘...Surely we shall return to our Lord. We hope that our Lord will forgive us our sins as we were the first to believe...’ [26:50–51] and ‘...Our Lord, pour steadfastness upon us and let us die in devotion to you...’ [7:126] [1]

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(b) What lessons can Muslims learn by reflecting on the life of the Prophet Musa

- out of all the prophets mentioned in the Qur'an, Musa [AS] has been mentioned by Allah **the most often**; therefore Muslims need to reflect on the importance of those stories [1]
- when Musa was born Allah reassured his mother that she should put him in the river and He would be returned to her and that Allah would make him a messenger [28:7–9]; she heeded what Allah said and did so without questioning Him; the lesson is to **believe** in what Allah says [1]
- Muslims learn that **Allah protects** from harm whomever He chooses; He protected Musa from being killed after Pharaoh's decree of killing all newborn Jewish boys [1]
- Musa had **empathy** with the oppressed, a sense of justice, despite being brought up in the luxury of Pharaoh's palace; therefore he sided with a man being attacked and killed the attacker [1]
- he then realised what he had done and asked **Allah's forgiveness**; Muslims learn that Allah forgives when human beings are **truly repentant** because Mercy is an eternal and unchanging attribute of Allah [1]
- also when Musa went before Pharaoh he was frightened; Allah said 'Fear not for I am with you, hearing and seeing everything...' [20:46]; Allah gives **strength when asked** [1]
- when Musa asked Allah to allow Aaron [Haroon] to accompany him Allah accepted, which shows the relationship between Allah and human beings [1]
- despite the tyrant that Pharaoh was, Allah suggests that Musa speaks to him gently so Pharaoh may be persuaded to heed Allah's warnings; Muslims have to be **gentle** in their speech; this is how Muhammad [pbuh] spoke to the Quraish in Mecca [1]
- Pharaoh is archetype of evil, arrogant about his own strength: Allah sent Musa to deal with him; the lesson is that Allah deals with people in **His own time** as he did with Pharaoh saying 'We shall save only your body as a sign to all posterity...' [10:92] [1]
- Musa was aware of Allah [because of the faith of his mother] but, like Prophet Muhammad [pbuh] was given His message in the middle years of his life; **deep faith** in Allah can come at any stage [1]
- Pharaoh was defeated by Musa's total submission to Allah and in the knowledge that Allah would protect him despite great odds; therefore **belief in Allah**, whenever it comes, gives untold **strength** [1]
- Muslims know Musa is one of the special Messengers of Allah as Allah spoke to him directly; for this he is known as **Kalim Allah** [1]
- Muslims need to remember that Jews [and Christians] are People of the Book [**ahl-e-kitab**] which is a special relationship that should be nurtured [1]

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10 (a) Write about the importance of (i) reciting the *talbiyah* before Hajj and (ii) the Standing [wuquf] at Arafat.

(i)

- 'Here I am, Allah, here I am! You have no partner! Here I am! Verily all praise and blessings are Yours and all sovereignty! You have no partner' [*labbayk Allah humma labbayk, labbayk la shareeka laka labbayk, inn' al hamda, w'al nai'mata, laka wal mulk, la shareeka lak*] [1]
- this signifies a response to the summons of Allah 'Proclaim the Pilgrimage to all people. They will come to you on foot and on every kind of swift mount, emerging from every deep mountain pass.....' [22:27] [1]
- the *talbiyah* is the pronouncement constantly recited by those going on Hajj from the moment they wear *ihraam* till the time they reach Arafat on 9 Dhul Hijjah [1]
- 'here I am' [*labbayk*] signifies a Muslim is there at Allah's service, drawing close to Allah [1]
- Muslims acknowledge the Oneness of Allah and His sovereignty over everything [1]
- they acknowledge all blessings are from Allah alone; praising / thanking Allah for these blessings [*nai'mat*] brings Muslims closer to Him [1]
- by reciting the *talbiyah* a Muslim is connected to all others pilgrims doing the same [1]

(ii)

- the Standing [wuquf] at Arafat is the highlight of Hajj and Hajj is not valid without it [1]
- for the pilgrims the 'Standing [wuquf] at Arafat does not have any specific outward actions; they spend their time praying and asking Allah's forgiveness and contemplating on their lives [1]
- Muslims go through the process of 'recognising' Allah [*arafa* means to know] and **reaffirming** their faith [1]
- everyone prays together as a single entity; Dhuhr and Asr prayers are combined [1]
- everyone listens to the sermon [*khutbah*] [1]
- a pilgrim must **be there** from midday till sunset [1]
- Muslims remember the Prophet [pbuh] giving the sermon on the Mount of Mercy [Jabal Rahmah] which became known as the Farewell sermon [1]
- this is also where he received the final revelation '...This day I have perfected your religion for you, completed My blessing upon you and chosen Islam as your religion....'[5:3] [1]
- It is said that Adam and Eve met here when they were sent to earth by Allah and 'knew' [*arafa*] each other [1]



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(b) Why is Hajj an important achievement in the life of a Muslim?

- the ritual of Hajj goes back pre-Islam to the time of Prophet Ibrahim [AS], thus a Muslim is doing something that has been done for centuries; it has **historical** significance [1]
- it is a Pillar of Islam, hence **obligatory** [1]
- it is a **once** in a lifetime experience for Muslims; ‘...pilgrimage to the House is a duty men owe to Allah for those who can afford the journey...’ [3:97] [1]
- **on the condition** that the person can afford it, is **physically** fit and has provided enough provision for dependents back home [1]
- constant repetition of *talbiyah* for many days **re-affirms devotion** to Allah [1]
- Hajj is the ultimate form of worship demanding great **sacrifice** as it takes people away from their comforts [1]
- wearing special **clothes** [*ihraam*] during Hajj strips away all distinction of status and makes Muslims aware that everyone is equal before Allah [1]
- *ihraam* is a reminder of the burial shroud [*kafn*] all Muslims are wrapped in when they die, a reminder that there is **life hereafter** [1]
- believers forget their outward appearance and **concentrate** on the ritual [1]
- also a reminder of life after death and **accountability** on that day, when everyone will be the same [1]
- the Standing [*wuquf*] at Arafat is **symbolic** of the gathering on the Day of Resurrection when every soul will await Allah’s Judgment [1]
- unique occasion of meeting people from all over the world; a feeling of **brotherhood**, doing everything together [1]
- **Muslims sacrifice** an animal which takes on a special meaning remembering the willingness of Ibrahim [AS] to sacrifice the most precious thing he had, his son Ismail [1]
- Hajj is seen as a **spiritual re-awakening** of a Muslim [1]
- it is considered a great **personal achievement**; those who manage to go are held in great honour by Muslims [1]
- Muslims believe that having been on Hajj they have been cleansed of all past sins [1]

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11 (a) What occurs when a Muslim marriage ceremony takes place?

- both the bride-to-be and the groom must **consent** to marry [1]
- consent is sometimes asked separately [to avoid coercion] [1]
- each one is asked **thrice** whether they wish to marry [1]
- the Imam [or some learned person] can conduct the brief *nikah* ceremony [1]
- give sermon [*khutbah*] and pray for the happiness of the couple [1]
- the couple are reminded of their duties towards Allah and each other [1]
- a contract is made which **both** have to sign [1]
- the legal guardian [*wakil*] representing the bride is present [1]
- two witnesses sign the contract as well [1]
- being a contract it can be terminated by either side [1]
- dowry [*mahr*] is a gift the groom gives to the bride; this can be symbolic as well [1]
- the amount may be stipulated in the contract [1]
- other requirements may be written in e.g. husband may not marry a second wife, or wife allowed to work, or the wife may be given the right of divorce [1]
- after the marriage has been consummated, a feast [*walima*] is held by the groom's family to announce the marriage; this is a recommended action [*wajib*] [1]

(b) 'And among His signs is that He created spouses from among yourselves for you to live with in tranquillity...' [30:21] Discuss with reference to marriage in Islam. [10]

- marriage in Islam is a virtuous deed [1]
- making it sacred, an act of **responsible devotion** [1]
- Allah says He brings about love between husband and wife 'He ordained **love and kindness** between you....' [30:21] [1]
- in the marriage contract [*nikah*] Allah is the First Witness; contract is concluded in His name, therefore it is a sign of His **blessings** [1]
- the relationship between wife and husband is again mentioned, 'They are as a **garment** to you as you are to them..' [2:187] [1]
- Qur'an says '...be mindful of Allah and know He has full knowledge of everything...' [2:231] [1]
- both partners in a marriage are equal in the eyes of Allah; the only superiority recognised in Islam and reiterated by the Prophet [pbuh] is that of **piety and good deeds** [49:13] [1]
- **both** to contribute to the success and happiness of the marriage in good times and bad, and should pray 'Our Lord, give us joy in our spouses and offspring....' [25:74] [1]
- Prophet [pbuh] advised men saying 'The most perfect in faith amongst believers is he who is best in manners and **kindest to his wife...**' [Abu Dawud] [1]
- also 'When a man marries, he has fulfilled half of his religion, so let him fear Allah regarding the remaining half' [1]
- and in the farewell sermon the Prophet [pbuh] said... 'take them [wives] as a trust of Allah' giving importance to marriage as a permanent relationship of **harmony** [1]
- a good marriage strengthens the bonds of brotherhood between two families [1]
- parents who have a caring, stable relationship are able to bring up happy, well adjusted children who could carry the torch of Islam further [1]
- any mention of how the Prophet [pbuh] behaved towards his wives e.g. with Khadijah [1]

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12 (a) Describe and briefly explain the four main types of Hadith.

- Hadith Qudsi is a Prophetic tradition in which Allah speaks through the Prophet's words [unlike the Qur'an which is an inspiration verbalised by the Prophet]. Hadith Nabawi are the sayings of the Prophet [pbuh] [1]

Candidates who mention the above, should be credited.

- the four main types of Hadith are: *Sahih, Hasan, Daif* and *Mauzu* [1]
- a Hadith was considered very sound [**sahih**] if all the narrators mentioned fulfilled **all** the strict criteria applied to check authenticity [1]

the chain of narrators [**isnad**] was considered first:

- did the chain of narrators go back to the Prophet? had the narrators actually met each other? [1]
- were they pious people? were they honest in their dealings? [1]
- were the narrators of an age that they understood what was being said? did they have good memories? had they written down correctly what they heard? [1]

once the chain of narrators was verified, the actual text [**matn**] was taken into account [1]

- the text should be in pure Arabic as spoken by the Prophet [pbuh] [1]
- should not **contradict** the Qur'an or any other *sahih* Hadith; should not be against **historical** facts [1]
- should not go against **reason** or common sense e.g. severe punishment for something small or the promise of a high reward for a small action [1]

- Hadith classified as approved or good [**hasan**] were those where some narrator in the chain had been found to have a defective memory in comparison to the narrators of the *sahih* Hadith [1]

- a Hadith labelled as *hasan* is quite credible [1]

- Hadith classified as weak [**daif**] may have been from someone who had made errors either from carelessness or fading memory due to age. These were still accepted by scholars who **may not** have been able to find more acceptable Hadith on this subject. These Hadith may still be used for moral encouragement [1]

- Hadith classified as suspect [**mauzu**] if the text went against the established norms of the Prophet's sayings. This may have been fabricated or even forged because of political reasons, on issues of creed, discrepancies found in dates, made up by storytellers, done for personal motives or even by those wanting to spread heretical beliefs [1]

- both *isnad* and *matn* of each Hadith had to be verified before any classification could take place [1]

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(b) As Muslims have the Qur'an to what extent do they need the Hadith?

- Muslims believe the Qur'an is the word of Allah; the **best explanation** of various surahs of the Qur'an is what the Prophet [pbuh] said i.e. collected in the Hadith [1]
- '...We have sent down the message to you so that you can **explain** to people what was sent for them so that they may reflect...' [16:44] [1]
- the Hadith is the second source of law in Islam [1]
- the Prophet [pbuh] is the sole 'human' guide of the Muslims; his companions [*sahaba*] observed him closely; his **actions** serve as an ideal and as a precedent [*sunnah*] [1]
- his words provide a system of personal and social virtue, a **common culture** which all Muslims try to follow [1]
- he strictly advised the companions to take care that nothing should be falsely attributed to him, i.e. the revelations he received were to be written totally **separate** to his words [1]
- he was conscious of his own mortality; asked his companions to make his words **widely known** [e.g. during the farewell sermon] therefore stressing their importance; his companions wrote them and memorised them [1]
- many companions collected them in written form known as **sahifas** which they would use for lectures given after his death, such as the sahifa of Abu Hurayrah and Amr ibn al Aas [1]
- although mentioned in the Qur'an as imperatives ['...establish prayer and practice regular charity...' [2:43]] **details** of how to pray, fast, pay zakat or make the pilgrimage are found in the Hadith; e.g. the Prophet [pbuh] said 'Pray as you have seen me pray' [1]
- the Prophet [pbuh] encouraged his followers to **acquire knowledge** of the Qur'an and the *sunnah*. In the farewell sermon he said '...I leave behind me two things, the Qur'an and my example, the Sunnah, and if you follow these you will never go astray...' [1]
- Aisha was asked to describe the character of the Prophet [pbuh] and said 'His character was the Qur'an' which shows why what he said is important [1]
- **both** the Qur'an and the Hadith have been the impetus for many intellectual and academic enterprises of the Arabs such as the collection of classifying the Hadith [1]