

**MARK SCHEME for the October/November 2010 question paper  
for the guidance of teachers**

**2056 ISLAMIC RELIGION AND CULTURE**

**2056/01**

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

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

CIE is publishing the mark schemes for the October/November 2010 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

Page 2	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

1 (a) Describe the importance of Mecca to the Arabs before Islam. [10]

- The Ka'ba existed pre-Islam and attracted pilgrims from all over Arabia (1)
- sanctuary of Al Lah was biggest in region, 360 idols (1)
- controlled by different tribes, but now by Quraish, the Prophet's tribe (1)
- settlement based around the water source called Zamzam (1)
- agriculture impossible, hence everyone involved in commerce (1)
- situated on crossroads of trade routes, from Yemen to Syria, Abyssinia to Iraq (1)
- traders carrying incense [frankincense], spices, ivory etc. (1)
- Meccans also became traders themselves, travelling far and wide (1)
- leading Meccans were shrewd financiers thus Mecca became leading financial centre (1)
- Quraish were not interested in constant tribal warfare, remained neutral (1)
- developed '*haram*' with 20 mile radius of Ka'ba, violence forbidden (1)
- also made pacts with tribes not to attack caravans during season of trade fairs (1)
- sanctity of Ka'ba and pilgrimage to Mecca was essential to survival of Quraish (1)
- Quraish made their living from taxes levied on pilgrims and trade (1)
- isolation of Mecca gave the Arabs control of their own activities, no outside powers were interested in them (1)

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

- Prophet laid stress on fair dealing in all aspects of life (1)
- establishment of brotherhood amongst Muslims made them generous (1)
- women given status and respect: marriage contract and dowry (1)
- limit of 4 wives (1)
- women allowed to choose husband, also right to divorce [*khula*] (1)
- women given rights of inheritance from father and husband (1)
- usury [*riba*] forbidden to prevent monetary exploitation of poor (1)
- 'purifying dues' [*zakat*] made pillar of Islam; thus wealth could be shared (1)
- was introduced as a social tax to make Muslims aware of the needs of others (1)
- Muslims made to think of other Muslims [*ummah*] in every way (1)
- rather than focussing on narrow tribal loyalties (1)
- stress laid on education for both men and women; many schools established in Medina (1)
- prohibition of intoxicants (1)

Page 3	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

2 (a) Write an account of

(i) the boycott of the Banu Hashim

- Quraish upset about growing number of Muslims; felt radical measures needed (1)
- covenant signed by 40 Quraish hung inside Ka'ba banishing Banu Hashim (1)
- Abu Talib supported his nephew so his clan [Muttalib] also included (1)
- purpose of boycott was to say if Prophet was removing himself from religious life of the Meccans he could not benefit from economy either (1)
- would last as long as two clans [Hashim & Muttalib] allowed Prophet to continue preaching (1)
- no contact to be made; no marriage, trade etc. (1)
- both clans moved to area owned by Abu Talib [Shib abi Talib] in Mecca valley; relatives covertly brought food to them, still great suffering (1)
- lasted more than three years (1)
- unpopular with some Quraish who had ties of kinship (1)

and (ii) the Prophet's visit to Taif.

- with death of Khadijah and Abu Talib persecution by Quraish increased (1)
- went to Taif [Thaqif tribe] with Zayd, hoping they would hear his message and agree to protect the Muslims (1)
- chiefs mocked him and his claim to be a prophet; were angry he had rejected their goddess Al-Lat [sanctuary at Taif] (1)
- made people chase them out throwing stones and injuring them (1)
- took refuge in a garden and prayed for Allah's protection (1)
- also prayed for forgiveness towards people of Taif and a prayer that their progeny would become Muslim (1)
- owners of orchard sent Christian slave boy Addas [from Nineveh, city of Jonah] with grapes; boy surprised that Prophet knew about Jonah [Yunus] (1) **[5 × 2 = 10]**

(b) How significant was the *hijra* for the Prophet and his followers? **[10]**

- Prophet had *hijra* in mind for a long time, settled his debts, gave back deposits, did not owe anything to anyone (1)
- final command came from Allah; *hijra* was an irrevocable step (1)
- Prophet and Abu Bakr hiding in the cave of Thaur were vulnerable; lives preserved by nothing but a spider's web; trust in Allah took on its full meaning [*at-tawakkul ala Allah*] (1)
- not easy decision for Muslims to make a clean break from all that was familiar; abandoning their kinsfolk and leaving everything behind in Mecca (1)
- challenge to remain faithful to teachings of Islam in spite of the change of place, meant a new way of thinking about everything (1)
- on arrival in Medina Prophet reminded Muslims of basic responsibilities 'Spread peace [*salaam*], feed the hungry, honour kinship ties, pray while people sleep, you shall enter Paradise in peace' (1)
- Prophet became undisputed leader from the first day; laid foundations of a new society; Muslim state (1)
- Muslims could practice their religion freely (1)
- was a turning point for fledgling Muslim community, new relationships of brotherhood developed cooperative spirit (1)
- sometime later the change of *qibla* meant Muslims now had their own identity/orientation to pray: were turning towards Mecca, the house of Allah (1)

Page 4	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

**3 (a) What guidelines did the Prophet establish for the communal life of Medina? [10]**

- on entering Medina Prophet said 'Spread peace [salaam], feed the hungry, honour kinship ties, pray while people sleep, you shall enter Paradise in peace' (1)
- he established brotherhood between *muhajireen* from Mecca and *ansar* [Muslims of Medina] because *muhajireen* were homeless and penniless (1)
- this nurtured a collective spirit based on sharing and mutual assistance rather than individual competitiveness (1)
- made mutual assistance agreement between Jews of Medina and Muslims [whether Aus, Khazraj or *muhajireen*] known as the Charter of Medina [*sahifah*] (1)
- signifying justice and dignity for all on a solid legal base (1)
- same rights and same duties for all; a multi-cultural, multi-racial state (1)
- Jews and Muslims would help each other in times of attack (1)
- all relationships would be based on contracts; Prophet advised Muslims to stand by their contracts (1) [NB: Jews felt threatened economically by business-minded *muhajireen*]
- stressed all relations within society to be egalitarian (1)
- there would be no forcible conversions (1)
- worked with everyone in construction of mosque (1)
- call to prayer [adhan] was initiated and still resonates today (1)
- five daily prayers set the pace of daily life for Muslims (1)
- fasting [sawm] became obligatory in the month of Ramadan (1)
- purifying social tax [zakat] made obligatory as well (1)

**(b) How did the Jewish tribes of Medina react to his authority? [10]**

- the Prophet was now the ruler of Medina so the Jews felt it was not wise just yet to oppose his authority (1)
- therefore they agreed to the Charter [*sahifah*] which was based on friendship, cooperation, mutual respect, equality and justice (1)
- Prophet came as a peacemaker to Medina; he was eager to win the confidence of the Jews who were mentioned in the Qur'an as people with a book [ahl-e-kitab] (1)
- he visited the homes of their rabbis, prayed towards Jerusalem and fasted on Yom Kippur [*ashura*] (1)
- Jews were rich and thus influential people in Medina, had monopoly of commerce and finance (1)
- some became unhappy because the prohibition of usury [*riba*] affected their financial standing (1)
- slowly position of Jews deteriorated in Medina; Banu Qurayzah, Banu Nadir and Banu Qaynuqa allied themselves with pagan Arabs under leadership of Abdullah ibn Ubayy (1)
- some Jews accepted Islam; others paid lip service only and were hypocrites (1)
- despite knowing of him and his message they were not prepared to accept a non-Jewish prophet (1)
- as time passed it became increasingly difficult for the Jews to reconcile their feeling of ethnic and religious superiority with their subordinate position in front of the Prophet [who was descended from Ismail son of Hajirah] (1)

Page 5	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

4 (a) Give an account of the events leading up to the battle of the Trench [*Khandaq*] and what happened during the battle. [10]

- Quraish were planning full scale attack to crush Muslims, led by Abu Sufyan (1)
- many tribes [including those exiled from Medina] joined them; Confederates (1)
- 5 AH, 627 CE, large contingent of 10,000 marched upon Medina (1)
- Prophet's uncle Abbas [in Mecca] secretly sent him a warning message (1)
- Muslims had ten days to work out strategy; Salman al Farsi suggested trench to be dug around Medina in exposed area of the north, wide and deep to avoid horses jumping over (1)
- everyone worked digging, reciting poems, singing, laughing, sharing work, including Prophet (1)
- earth from ditch used to build escarpment shielding Medina, used as vantage point (1)
- crops in the oasis were cut to store food (1)
- Confederates arrived, surprised to see trench [strategy unknown to Arabs], therefore laid siege to Medina (1)
- test of endurance for Confederates [running out of food also grazing for horses] and for Muslims [small attacks from many fronts so had to be vigilant] (1)
- also brought out insincerity and infidelity of tribes and individuals; double dealing and hypocrisy e.g. Banu Qurayzah (1)
- Prophet suggested Nuaym ibn Masud stir up further discord amongst Confederates (1)
- Arabs not used to protracted war, siege had lasted 25 days approximately (1)
- strong bitter winds and cold made Confederates break camp, return to Mecca (1)
- Confederates returned without having fought; was real as well as symbolic defeat (1)

(b) Explain the significance of this victory for the Muslims. [10]

- Muslim community united to face Meccan force; the Prophet himself, women, children all helped prepare for siege (1)
- victory in unity, though Muslims had not been able to involve any of their traditional allies because of the shortage of time (1)
- Meccan forces and their allies vastly superior in number and equipment, had been preparing a long time, returned without victory (1)
- whole defence scheme within Medina done in ten days with enthusiasm and smaller work force; focussed on following the Prophet's commands (1)
- Muslims were open minded to all new ideas put across to them such as the trench (1)
- tactic of defensive trench around Medina rendered Meccan cavalry useless (1)
- this new strategy in a battle situation meant Meccans unable to cope, were demoralised, didn't know how to proceed (1)
- siege was test of endurance for Muslims; aware they faced extermination, panic and fear [33:10] with prospect of death looming; also supplies were getting low (1)
- siege was also the climax of trial and suffering in the life of the Prophet [unlike Badr and Uhud which were brief] (1)
- Allah help was paramount [3:22-24]; sent a 'wind' [33:9-11] situation changed overnight (1)
- recognition of hypocrites within Medina, the Banu Qurayzah; this episode ended friendly relations between Jews and Muslims [3:119] (1)

Page 6	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

5 (a) Describe what occurred between the Muslims and the Meccans at Hudaibiyah. [10]

- 6th year of Hijra, 628 CE, Prophet saw a dream about visiting the Ka'ba (1)
- told companions to prepare for the *Umra* [lesser pilgrimage] (1)
- 1400 Muslims marched to Mecca, wearing pilgrim dress [*ihraam*] (1)
- Quraish heard of approach, very concerned about large numbers; in dilemma because of legitimate right of all Arabs to visit the Ka'ba (1)
- were prepared to resist entry by force, gathered army (1)
- Prophet had no intention of fighting, camped at Hudaibiyah (1)
- Quraish confused; attempts at negotiation to make Prophet turn back, failed (1)
- Prophet eventually sent Uthman to negotiate with Meccans (1)
- three days passed with no news; rumour of his death (1)
- meanwhile *bay 'at al Ridwan* taken by Muslims to avenge Uthman's 'death' (1)
- finally Uthman returned (1)
- Quraish came to negotiate with the Muslims [Suhayl ibn Amr] and signed treaty (1)
- treaty concluded by Prophet, apparently pro-Quraish (1)
- Muslims couldn't perform lesser pilgrimage [*Umra*]. that year, would be allowed 3 days in Mecca next year (1)
- ten year truce was to be observed by both sides, members free to travel safely (1)
- terms would apply to clan or tribe that entered into covenant with either side (1)
- any Muslim [convert] leaving Mecca for Medina would be returned though anyone fleeing Medina for Mecca would be given protection (1)

(b) What do these events show about the relationship between the Prophet and his followers on this occasion? [10]

- When Uthman went to negotiate with the Meccans, the Meccans said he should go and pray at the Ka'ba. Uthman didn't want to pray there for himself only; if the Prophet wasn't allowed to come to pray, nor would he (1)
- Umar protested about the terms of the Treaty showing that companions were free to say how they felt (1)
- the Prophet always listened (1)
- Ali, as scribe, not prepared to change words of Treaty even though he was told to. So Prophet wiped off words himself then asked Ali to write 'Muhammad, son of Abdallah' [as the Quraish wanted] (1)
- Muslims faith in Prophet's leadership was tested when son of Suhayl [emissary of Meccans] came to join Muslims and had to be returned to Mecca despite appealing to Muslims for help. Prophet advised him to be patient (1)
- Suhayl took his son back while Muslims looked on helplessly; Prophet advised them to be patient as well (1)
- Muslims were in shock over the terms of Treaty; feeling of disappointment, did not comply to his order [repeated thrice] to sacrifice (1)
- Umm Salamah advised Prophet to sacrifice his camel first; he lead by example (1)
- Prophet was always open to advice [even from a woman] (1)
- when they watched the Prophet sacrifice and shave his hair, they followed him (1)

Page 7	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

**6 (a) Describe the relationship between the Prophet and Ali in the years after the first revelation. [10]**

- both were very close; Ali was brought up in the Prophet's household (1)
- when Prophet was instructed to 'warn thy nearest kin' [26:214] Ali said 'I will be your helper' (1)
- listened and learned from the Prophet (1)
- was the first child to accept Islam (1)
- Ali and Abu Bakr stayed behind in Mecca with the Prophet before the *Infra* (1)
- risked his own life by sleeping in the Prophet's bed on the night of *hijra* (1)
- Ali had mission to perform, to return things kept with the Prophet for safekeeping (1)
- time of brotherhood in Medina Prophet declared Ali to be his brother [not wanting to show favouritism to any *ansar*] (1)
- was married to Fatima, the Prophet's daughter (1)
- Ali and his family lived a frugal life, just like the Prophet's family (1)
- worked as a labourer with Prophet, building the mosque in Medina (1)
- was father of Hasan and Husain, Prophet's beloved grandchildren (1)
- was a scribe of the Prophet [main scribe at Hudaibiyah] (1)
- was made standard bearer for the Muslims (1)
- and great warrior in all the battles during the Prophet's lifetime (1)
- Ghadir Khumm episode ['For whomever I am the authority and guide Ali is also his guide and authority. Oh God! Be friendly with the friends of Ali and the enemy of his enemies. Whoever helps him, help him, and whoever leaves him, leave him.'](1)
- Ali [along with others] washed the Prophet's body and buried him (1)

**(b) To what extent was Ali successful during his Caliphate? [10]**

- Muslims held Ali in high esteem [being the son in law of the Prophet] (1)
- he knew the message and practice of the Prophet better than most; was revered for his knowledge of the Qur'an and the Shari'ah [successful] (1)
- was appointed Caliph [CE 656] at assassination of Uthman; a time of chaos in Medina (1)
- he faced challenges to his rule right from the start of his short Caliphate [till CE 661] opponents wanted him to find Uthman's murderer immediately [unsuccessful] (1)
- Ali's priority was consolidation and reorganisation of Caliphate first (1)
- dismissed provincial governors and appointed new ones; unpopular move (1)
- opposition from Muawiya, governor of Syria [related to Uthman] who accused Ali of siding with rebels at time of Uthman's death] (1)
- Aisha, Talha and Zubayr went north to get support for finding assassins of Uthman; resulted in battle of the Camel [Jamal] in 656CE against Ali (1)
- first civil war in Islam; Ali successful (1)
- Ali shifted capital to Kufa [more support there] closer to Syria which was Muawiya's base to be able to fight him (1)
- armies reluctant to fight Muawiya at Siffin [CE 657]; arbitration agreed upon [658] (1)
- some soldiers from Ali's army [Kharijites] opted out of arbitration; Muawiya became Caliph in Damascus, Ali to step down; not agreed, so Ali remained Caliph (1)
- Ali fought Kharijites at Nahrawan [CE 658] and won; this was third war between Muslims (1)
- Ali then wanted army to fight Muawiya in Syria; army didn't agree [unsuccessful] (1)
- Kharijites planned assassination of Ali, Muawiya and Amr; Ali martyred while praying (1)
- Ali was a radical and an idealist; not prepared to play the dirty game of politics; unsuccessful in uniting the Muslims politically; resulted in Sunni/Shi'a split (1)

Page 8	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

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

- revelations received by Prophet over 23 years (1)
- dictated by him to his scribes; what they recorded was checked, authenticated by Prophet himself (1)
- Prophet instructed scribes where revealed verses were to be placed (1)
- by the time the Prophet died, Muslims had many complete records of the Qur'an (1)
- then compiled into a standard and complete copy during Abu Bakr' s Caliphate (1)
- same order as authorised by Prophet; checked by companions and other *huffaz* (1)
- divided into 30 parts [*juz, sipara*] (1)
- each part further subdivided into four parts [*ruku*] (1)
- arranged in 114 *suras* [chapters] of unequal length (1)
- *sura* Baqara is the longest, *sura* Kauthar the shortest (1)
- each *sura* [except one, *sura* Tauba] begins 'in the Name of Allah, the Compassionate, the Merciful' (1)
- Qur'an begins with *al Fatiha* [the Opening] also known as the *basmala* (1)
- generally followed by the longest *suras* till the shortest (1)
- each *sura* divided into verses [*aya* or sign] (1)
- *suras* given names relating to dominant content e.g. *sura Maryam* (1)
- arrangement of *suras* not in chronological order in which they were revealed (1)
- *suras* designated as revealed in Mecca or Medina (1)

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

- forms the foundation of Muslim belief (1)
- forms the foundation of a just society (1)
- gives infallible guidance for all aspects of life, a code of life (1)
- Allah says 'For We have certainly sent them a Book based on knowledge which We explained in detail, a guide and a mercy to all who believe.' [7:52] (1)
- it is Allah's own words, *kalam Allah*; refers all matters to Him (1)
- thus a source of Divine knowledge (1)
- Muslims believe it completes the cycle of revelation; is the last revealed book (1)
- message confirms earlier scriptures and prophets of Judaism and Christianity (1)
- considered as a miracle for Muslims (1)
- is the primary source of law for the Shari'ah (1)
- brings blessings to those who read/recite (1)
- verses used in daily worship and meditation (1)
- Allah Himself has promised to preserve it 'We have, without doubt, revealed the reminder and We are its guardian' [15:9] (1)
- it is for people to think and reflect on what they read (1)



Page 9	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

8 (a) What do Muslims believe about Allah?

[10]

[only some of many acceptable answers]

- the *shahadah* forms basis of Muslim belief (1)
- in One Allah, *al Ahad* (1)
- He is Eternal, Absolute Being, totally independent, self-sufficient (1)
- no human can envisage Him, He is Unique (1)
- Allah has no associates [*shirk* is the greatest sin] (1)
- He is the Creator; to Him belongs all that is in the Heaven and all that is on earth (1)
- when He wills a thing to be He says 'Be! And it is' (1)
- Allah says 'We are nearer to him than his jugular vein' [50:16] (1)
- He is the Lawgiver (1)
- 'the most beautiful names' [99] help us to understand Him [though His names are as infinite as His qualities] (1)
- He is the Compassionate [*ar Rahman*] and the Merciful [*ar Rahim*]. We constantly ask for His forgiveness for He is the 'Best of those who forgive' (1)
- for Allah has 'willed upon Himself the law of grace and mercy' [6:12; 6:54] (1)
- He is the Light [*al Nur*] of the intellect and the physical world (1)
- in sura *Fatiha* Muslims pray to Allah to 'guide us on the straight path' which He has given through the Qur'an (1)
- and via His Messenger (1)
- Allah expects Muslims to remember Him [in *zikr*], to obey Him and ask for His forgiveness (1)
- Allah reminds Muslims 'Remember Me, and I shall remember you' [2:152] (1)
- 'not a leaf doth fall but with His knowledge...' [6:59]

(b) Why is Sura Alaq: 1-5 important to Muslims?

[10]

- these five verses were the first divine revelation received by the Prophet (1)
- on Jabal Nur [cave of Hira] during Ramadan (1)
- began in the name of Allah the Creator (1)
- the command to 'read' [or 'recite'] was given to the 'unlettered' Prophet (1)
- he was called to receive Allah's message; thus his soul was filled with spiritual knowledge (1)
- verses make human beings aware that Allah has created man from a simple cell (1)
- but He has endowed man with spiritual and intellectual potential for which Muslims must be ever grateful (1)
- symbol of the pen is used for the art of writing. Allah has given man the unique ability to record and transmit knowledge (1)
- Allah sends His knowledge through His prophets (1)
- 'Taught man that which he knew not'; Allah teaches new knowledge to human beings at every given moment and to humanity at large (1)
- man is utterly dependent on Allah for all knowledge (1)
- revelations received were eventually compiled as the Qur'an (1)

Page 10	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

9 (a) Describe the main events in the life of Prophet Ibrahim as related in the Qur'an. [10]

- Ibrahim [was a *hanif*] believed in one God, not the sun, moon because they set (1)
- tried to dissuade his father Azar and others from worshipping idols, to no avail (1)
- smashed idols, was asked who did it, 'ask the big one if he can speak' [21:65] (1)
- survived ordeal of fire (1)
- Allah said 'O fire! be cool and safe for Ibrahim' [21:69] (1)
- prayed for a son, Allah gave him a 'boy child gentle like himself' (1)
- '...seen a dream...sacrifice thee' [37:102] (1)
- son said 'do as thou are bidden....I will be patient in adversity' [37:102] (1)
- Allah stopped him and said 'thou has fulfilled that dream vision, indeed a trial' [37:104] (1)
- angels visited him, didn't eat, said they were 'sent against the people of Lut' [11:70] (1)
- wife Sarah laughed, angels gave her glad tidings of 'Ishaq and after him of Yaqub' [11:71] (1)
- rebuilt Ka'ba, footsteps to be seen at *maqam Ibrahim* [3:97] (1)
- prayed to Allah to make 'this city one of peace and security...' [2:126] referring to Mecca (1)
- prayed for a prophet to come from their descendents [2:129] (1)

(b) Examine the particular links between Prophet Ibrahim and Prophet Muhammad. [10]

- Ibrahim was '*hanif*' like the Prophet was before the first revelation (1)
- Prophet was a descendent of Ibrahim (1)
- Prophet told in the Qur'an 'we have inspired thee to follow the creed of Ibrahim who turned away from all that was false' [16:123] (1)
- Ibrahim was a 'messenger' [*rusool*] like the Prophet, given a book '*suhuf*' (1)
- both suffered persecution (1)
- Ibrahim brought Hajirah and Ismail to the barren valley of Mecca; the water of Zamzam appeared; now sacred water for Muslims (1)
- Ibrahim rebuilt the Ka'ba with Ismail; Prophet helped replace *hajar al aswad*
- [the Black Stone] during renovations of the Ka'ba during his life time (1)
- Muslims pray [five times a day] for Ibrahim and his descendents, as they do for the Prophet (1)

Muslims are reminded of Ibrahim during the rituals of Hajj and *umra*

- *sai* [the hastening] done during *umra* and Hajj remind Muslims of Ibrahim's wife Hajirah's quest for water (1)
- mentioned in Qur'an 'behold! Safa and Marwa are among the symbols of Allah...' [2:158] (1)
- *maqam Ibrahim*, where Ibrahim stood while the Ka'ba was rebuilt is where Muslims say two *rakat* in his memory (1)
- spending the night in the open and collecting pebbles in Muzdalifah remind Muslims of the temptation of Ibrahim by Satan [*shaitan*] (1)
- *rami* [symbolic throwing of stones at Satan] in memory of Ibrahim's rejection of the temptation by Satan [*shaitan*] (1)
- sacrificing on Id ul Adha [done the world over] in memory of Ibrahim's sacrifice in place of his son Ismail (1)

Page 11	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

**10 (a) Describe the rites performed during the Hajj. [10]**

- purification [*wudu/ghusl*] done at boundary [*migaf*] put on pilgrim dress [*ihraam*] 2 pieces of unstitched cloth for men (1)
- 2 rakat prayers making the *niyyat* [intention] of Hajj (1)
- repeating the *talbiyah* loudly ['Here I am O Lord'] proceed to Mecca (1)
- doing *tawaf* 7 times when entering the Ka'ba, *tawaf-e-qudoom*, begin *tawaf* from the corner of *hajr aswad* [the Black Stone] (1)
- followed by the Hastening [*sai*] 7 times between the hills of 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 Arafah after *fajr*. This is the location of Mount of Mercy [*Jabal al Rahmah*]; main day of Hajj (1)
- combine *duhr* and *asr* prayers in the manner of travellers; listen to the sermon, pray and supplicate, known as the Standing [*wuquf*] (1)
- at sunset the same day proceed to Muzdalifah; pray *maghrib* and *isha* together. Spend night here praying; gather pebbles for *rami* (1)
- 10 Dhu'l Hijjah leave Muzdalifa after *fajr* returning to Mina for three nights (1)
- this is the day of celebrating Id ul Adha all over the Muslim world (1)
- symbolic stoning of Satan, *rami*, at three locations in Mina on three separate days (1)
- pilgrims offer sacrifice, individually or collectively, in memory of Ibrahim (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 Mecca for *tawaf-e-ziyara* and return to Mina for *rami* (1)
- finally returning from Mina to Mecca pilgrims must perform *tawaf-e-wida* before leaving for home (1)
- pray at *maqam Ibrahim*, kiss *hajr al aswad*, drink water from Zamzam (1)

**(b) Explain how the Hajj unites the Muslim community. [10]**

- 2 pieces of white unstitched cloth worn by all men as their pilgrim dress [*ihraam*] to show equality before Allah (1)
- symbolises the burial shroud in which all Muslims are wrapped [all equal before Allah on the Day of Judgement] (1)
- believers forget their outward appearance concentrating on the rites required by Allah (1)
- *talbiyah* ['Here I am O Lord'] constantly said by all the pilgrims (1)
- resonates everywhere, repeated again and again (1)
- *tawaf* [circling the Ka'ba] is a symbol of unity for Muslims (1)
- Muslims come to perform Hajj from all over the world; for most it is a once in a lifetime experience (1)
- the standing [*wuquf*] at Arafah is the climax of Hajj; all are equal before Allah (1)
- Muslims pray together and supplicate remembering they will stand, like everyone, before Allah on the Day of Judgement (1)
- no hierarchy in Islam or during Hajj; beliefs and actions unites community in feelings of brotherhood (1)
- sacrifice of an animal in remembrance of Ibrahim's willingness to sacrifice his son, shared with relatives and given to the needy (1)
- 'pilgrimage thereto is a duty men owe to Allah those who can afford the journey' [3:97] (1)

Page 12	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

**11 (a) How is a marriage ceremony conducted ? [10]**

- both the bride-to-be and the groom must consent to marry (1)
- consent sometimes asked separately [to avoid coercion] (1)
- each one asked thrice whether they wish to marry (1)
- Imam [or learned person] can conduct brief *nikah* ceremony (1)
- give sermon [*khutba*] (1)
- remind couple of their duties towards Allah and each other (1)
- contract made on which both have to sign (1)
- legal guardian [*wakil*] representing the bride, is present (1)
- two witnesses sign 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; can be symbolic as well (1)
- amount may be stipulated in contract (1)
- other requirements may be written in e.g. husband may not marry a second wife, or wife allowed to work (1)
- prayers said by the Imam for the happiness of the bride and groom (1)
- feast [*walima*] held after marriage consummated to announce the marriage; this is a recommended action [*wajib*] (1)

**(b) What do you think is meant by the Hadith 'Marriage is half of faith'? [10]**

- the Prophet gave great importance to marriage [knowing how badly women were treated in the time of *jahiliya*] (1)
- he equated it to a religious duty; value of marriage takes on special meaning when connected with faith (1)
- Qur'an and the Prophet speak of rights and responsibilities of both husbands and wives towards each other: role of husband to treat wife with kindness, honour, patience, or free her from marital bond honourably without harm [2:229-32; 4:19] (1)
- role of wife having rights and duties but men have a degree above [2:228] as they are trustees, guardians, protectors and 'men are maintainers of women' [4:34] (1)
- both partners in a marriage are equal as Muslims in the eyes of Allah (1)
- the only superiority recognised in Islam and reiterated by the Prophet is that of piety and good deeds [49:13] (1)
- both husband and wife have to strive to fulfil the other half of faith [make a good marriage] and be 'a comfort to each other' (1)
- Prophet said 'the best of you is the one who is best towards his wife' encouraging men to change their attitude towards women (1)
- also in the Last Sermon... 'taken them [wives] as a trust of Allah' (1)
- both the Qur'an and the Prophet commanded kindness to women (1)
- a good marriage strengthens the bonds of brotherhood between two families (1)
- parents who are good Muslims and have a caring, stable relationship are able to bring up happy, well-adjusted children able to carry the torch of Islam further (1)

Page 13	Mark Scheme: Teachers' version	Syllabus	Paper
	GCE O LEVEL – October/November 2010	2056	01

12 (a) How did Muslims classify Hadith into *sahih*, *hasan*, *daif* and *mauzu*? [10]

- two parts of each Hadith: **isnad**: the chain of narrators; and **matn**: the text (1)
- both had to be verifiable to be accepted as authentic (1)
- the chain of narrators goes back to the Prophet, unbroken (1)
- *isnad* : evaluation of character of narrators:  
were they pious?  
were they honest?  
did they have good memories?  
were they of an age when they could understand importance of what they heard?  
were other Hadith from this person reliable?  
was a specific link in the chain of narrators possible; did their lives overlap?  
was there evidence that they were in the same place at the same time?  
were there multiple chains of transmission?  
**sahih** [authentic] Hadith fulfilled all above conditions

[4 marks for any four points made about character from above]

- *main* [text] should be in pure Arabic [like the Prophet spoke]  
must not be in conflict with Qur'an or other Hadith  
must not be against historical facts  
must not be against reason or common sense  
or against the Prophet's family must not favour any group or tribe  
must not suggest a big reward for a small action or vice versa

[4 marks for any two points made from above]

- Hadith classed as *hasan* [approved] may have had some narrators whose memories may have been found to be defective (1)
- Hadith classed as *daif* [weak] may have had some narrator who did not speak the truth, may have known to have a bad memory, or there may have been a break in the chain of narrators (1)
- Hadith classed as *mauzu* [fabricated] attributed words and action to the Prophet that he could not have said or done (1)

(b) How would you apply the teaching of the Hadith on generosity in your life? [10]

'Let him who believes in Allah and the Last day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest.' – related by al Bukhari and Muslim.

Candidates understanding of this Hadith may mention the following acceptable answers tailored to show what they do in their own lives. A simple explanation of the Hadith is not enough.

- generosity can be in speech or action
- to believe in Allah and the Day of Judgement [thus consider oneself a good Muslim] also means not to be judgemental towards others
- be generous in speech, say good things to others rather than be hurtful
- generosity towards neighbours suggests concern for others [not just other Muslims] materially and otherwise; Muslims need to be pro-active
- generosity towards guests suggests a welcoming attitude. This is the Muslim tradition of hospitality. In the Prophet's household even meagre food was shared with whoever came