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Cambridge Ordinary Level

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**ISLAMIC RELIGION AND CULTURE**

**2056/13**

Paper 1

**October/November 2016**

MARK SCHEME

Maximum Mark: 100

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**Published**

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**Part 1**

**1 (a) Outline the importance of trade in Pre-Islamic Arabia. [10]**

- Bedouin Arabs lived as nomads moving from oasis to oasis with their animals [1]
- Resources were scarce [1]
- Bartering for goods and cattle was the most common method of trade [1]
- Life for Arabs in settled communities e.g. Mecca and Taif, had the advantage of commerce [1]
- Mecca was situated at the crossroad of caravan trade routes [1]
- From Yemen to Syria, Abyssinia to Iraq [1]
- These caravan routes brought trade to the city/community and provided wealth and income [1]
- The Meccans were themselves traders, travelling far and wide [1]
- Trade fairs were held and pacts were made not to attack caravans during the season of the fairs [1]
- Both Bedouins and settled Arabs needed one another for economic reasons [1]
- Tribal allegiances were strong in both groups and so fairness in dealings was important [1]
- The leading Meccans were rich, shrewd financiers [1]
- The growth of prosperity also promoted the growth of greed, usury and debt [1]
- The success of trade and the desire to acquire wealth led to vices such as gambling and prostitution [1]

**(b) Explain why the status of women changed after the advent of Islam. [10]**

- Before the advent of Islam women occupied a lowly/vulnerable place in society [1]
- Changed because the status of women was raised, baby girls were not despised [1]
- Female infanticide died out because it was murder and punishable [1]
- Women were given respect in society and given rights [1]
- To own property and to inherit from their father and husband [1]
- Marriage meant a woman was allowed to choose her husband [1]
- Have a signed contract and a dowry [1]
- Women were given the right of divorce [1]
- Men were limited to four wives, all of which had to be treated equally [1]
- Vulnerable women such as widows were given the protection of respectable re-marriage and this was encouraged (the Prophet (pbuh) married widows) [1]
- The Prophet (pbuh) set an example in the way he valued and treated his wives ‘the best of you is the one who is best to his wife ...’ [1]
- He gave importance to women also by saying ‘Paradise lies at the feet of your mother’ [1]
- The prohibition of intoxicants meant behaviour improved and vices such as abuse and prostitution were less prevalent [1]
- Stress was laid upon education for both men and women [1]
- In his Farewell Sermon, the Prophet (pbuh) asked for women to be treated as the equals of men [1]

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- 2 (a) What happened when the Prophet (pbuh) met with (i) Bahira and (ii) Waraqah bin Nawfal? [5x2] [10]
- (i)
- Abu Talib took Muhammad (pbuh) aged 12 on a trading journey to Syria [1]
  - A Christian monk called Bahira invited everyone to a feast [1]
  - Muhammad (pbuh) had been left behind to guard the camels [1]
  - He was then sent for, Bahira saw the seal of Prophet-hood on his back [1]
  - Some accounts say that Bahira had found the announcement of the coming of a prophet in the original gospels, which he possessed [1]
  - He also said there was a cloud or the unusual behaviour of a branch that kept shadowing Muhammad (pbuh) as the caravan came closer, so he knew [1]
  - Bahira warned Abu Talib not to take his nephew further in case of harm [1]
  - Muhammad (pbuh) was sent him back to Mecca [1]
- (ii)
- After receiving the first revelation Muhammad (pbuh) was very frightened and told Khadijah what had happened [1]
  - Khadijah consulted her cousin Waraqah bin Nawfal [1]
  - He was a Christian, well-versed in the scriptures of the Christians and the Jews [1]
  - Waraqah said this was the same Holy Spirit (Angel/Gabriel) whom Allah had sent to Musa [1]
  - He told Muhammad (pbuh) that he had been chosen as the Prophet of his people [1]
  - Waraqah said 'They will call you a liar, they will persecute you, they will banish you, they will fight against you, just like prophets in the past' [1]
  - He also said if he lived to see the day, he Waraqah, would support him. Waraqah never witnessed the persecutions as he died soon afterwards [1]
- (b) Before Muhammad (pbuh) became a prophet he was involved in repairing the Ka'aba. What did this incident show about his character? [10]
- A dispute had arisen among the four clans of the Quraish about who should replace the black stone after the Ka'aba had been repaired, following floods [1]
  - On the day the stone was to be replaced Muhammad (pbuh) was the first to enter the Ka'aba through the as-Safa door [1]
  - He was given a warm welcome, he was known as Al Amin (the Trustworthy) [1]
  - His reputation was such that everyone was prepared to accept his judgement [1]
  - He listened carefully to what the problem was and asked for a cloth (some say he used his own cloak) [1]
  - The black stone was placed upon it [1]
  - He then invited the chiefs of all four clans to take a corner of the cloth and move it to the designated place [1]
  - So, diplomatically, all were included equally in the honour of carrying the stone [1]
  - He placed the stone in position, himself [1]
  - Showing the quality of leadership [1]
  - In doing this, he demonstrated his wisdom in judging a situation [1]
  - Also, successfully found a peaceful solution and a violent dispute was avoided [1]

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3 (a) After the deaths of Khadijah and Abu Talib, describe what happened to the Prophet (pbuh), when he went outside Mecca to spread the message of Islam. [10]

- This is the Prophet's visit to Ta'if [1]
- After the death of Abu Talib and Khadijah during the boycott of Banu Hashim [1]
- Persecution by the Quraish increased because the Prophet (pbuh) had lost the protection of his Uncle [1]
- He went to Taif with Zayd ibn Haitha as his companion, hoping the people there would hear his message and agree to protect the Muslims [1]
- However, the chiefs of Ta'if laughed at him and mocked his claim to be a prophet [1]
- People chased them out of Ta'if, throwing stones at them [1]
- Injuring them (his shoes were filled with blood) [1]
- They took refuge in a garden and prayed for Allah's protection [1]
- Muhammad (pbuh) also prayed for forgiveness towards the people of Ta'if [1]
- And that one day their progeny would become Muslims [1]
- The owner of the orchard sent a Christian slave boy, Addas, with grapes – he was from Nineveh [1]
- The boy was surprised that Prophet (pbuh) knew about Jonah (Yunus) [1]

(b) Explain how the Pledges of Aqaba encouraged the Prophet (pbuh) to make the Hijra. [10]

- The **First Pledge** of Aqaba happened in the eleventh year of Prophet-hood [1]
- Twelve pilgrims from Yathrib (like the six who had come the year before) [1]
- Became Muslims and declared their faith in One God [1]
- They returned to Yathrib to propagate Islam with great zeal [1]
- It was encouragement to the Prophet (pbuh) that his message was reaching beyond Mecca [1]
- This was vital if the message of Islam was to survive [1]
- Persecution in Mecca, which had increased with the death of Abu Talib, increased even more when the Meccans came to know about the support of the people of Yathrib [1]
- The next year, when the **Second Pledge** was made, a deputation of 75 people came in secrecy and took an oath of loyalty [1]
- They also invited the Prophet (pbuh) to come to live in Yathrib, promising to protect him [1]
- There was now hope for the future and that the Muslims would find refuge and be able to practice Islam freely in Yathrib [1]
- To migrate (to Yathrib) was now also an option for the Prophet (pbuh) [1]
- The people of Yathrib not only offered him support but also offered him the leadership of the community [1]
- They had faith that he had the qualities to be able to unite the warring tribes of Aws and Khazraj [1]
- Finally, permission came from Allah to migrate, and this made the Hijrah possible [1]

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4 (a) Give an account of what occurred between the Jews and the Muslims after the Jewish tribes were expelled from Medina. [10]

- The Jews were expelled from Medina because they had persistently broken their agreements with the Muslims and made alliances with the Quraysh and others [1]
- They settled in Khyber which was a group of fortresses North-East of Medina [1]
- The most fortified of these was called Al-Kamus [1]
- When the Jews heard about the Treaty of Hudabaiya, they saw it as a sign of weakness and planned to attack Medina [1]
- They again made an alliance with other tribes; the Ghatafan tribes of Arabs were persuaded to join them [1]
- When the Prophet (pbuh) learned of this he prepared an army of 1600 men and marched towards Khyber [1]
- The Jews took refuge in their forts and the Muslims laid siege, which lasted twenty days [1]
- They hurled stones and arrows on the Muslims when they approached the forts [1]
- The Muslims conquered all the forts except for Al-Kamus [1]
- Ali was chosen to lead the attack, he was reputed to have moved a door by himself that it would have taken many men to move [1]
- He killed a famous Jewish leader/warrior and the last fort, Kamus was conquered [1]
- The Jews requested to stay in Khyber in return for paying half the produce of their lands each year, this request was granted [1]
- n.b.**
- Information about the punishment of **Banu Quraiza** (after the Battle of Trench) [1]
- They were punished according to their own laws [1]

(b) Explain why the Jewish tribes opposed the Prophet's rule of Medina. [10]

- The Prophet (pbuh) came as a peacemaker to Medina, eager to win their confidence; visited the homes of their rabbis, prayed towards Jerusalem and fasted on Yom Kippur (Ashura) [1]
- However, despite knowing him they were not prepared to accept Muhammad (pbuh) as a prophet [1]
- He was now the ruler so the Jews felt (at first/ for the time being) it was wise not to oppose his authority [1]
- Therefore agreed to the Charter (sahifah) which was based on friendship, cooperation, equality and justice [1]
- Jews were the influential and rich people in Medina; they had the monopoly of commerce and finance in Medina, this was threatened [1]
- Some of them lent money to Aws and Khazraj with high rates of interest; and were unhappy because prohibition of Riba (usury) affected their financial position [1]
- Slowly the position of the Jews deteriorated in Medina [1]
- Banu Qurayzah, Banu Nadir and Banu Qaynuqa allied themselves with pagan Arabs under the leadership of Abd-Allah ibn Ubayy [1]
- Some accepted Islam; others were hypocrites [1]
- They recognised that the Prophet (pbuh) was descended from Ismail, son of Ibrahim and Hajirah [1]
- However, 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 (pbuh) [1]

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5 (a) Outline the role played by (i) Salman al Farsi, in the Battle of Trench and (ii) Uthman, in the Treaty of Hudaibiya. [5 × 2] [10]

- (i)
- After the battle of Uhud, the enemies of the Muslims made an alliance and an army of 10 000 led by Abu Sufyan was assembled to attack Medina [1]
  - Salman al Farsi was a Persian and Muslim convert who lived in Medina [1]
  - His experience had shown him that a good way to stop an enemy was to dig trenches to prevent them reaching the city [1]
  - This proposal was agreed to by the Prophet (pbuh) [1]
  - Consequently the Muslims, including the Prophet (pbuh), dug trenches at vulnerable spots for eight days and nights [1]
  - When the Meccans approached Medina in 5 AH they could not get into the city, they laid siege but eventually withdrew [1]
- (ii)
- The Muslims had marched to Mecca to fulfil the Prophet's dream to perform Hajj [1]
  - They the camped at Hudaibiya, outside of Mecca [1]
  - The Prophet (pbuh) sent Uthman to speak to the Meccans, knowing that Uthman had a powerful clan to protect him [1]
  - However, Uthman was detained for a long time and there was a rumour that he had been killed [1]
  - The Prophet (pbuh) called the Muslims to make a pledge to fight and avenge the blood of Uthman, if he did not return [1]
  - The pledge was made under a tree and became known as Ba'it al Ridwan [1]
  - Fortunately, Uthman returned and negotiations with the Meccans began [1]

(b) Assess the ways in which the fortunes of the Muslims changed as a result of the battles of Badr, Uhud and Trench. [10]

- The Battle of Badr on 17 Ramadan 2 AH was a resounding victory for the Muslims [1]
- It was the first trial of strength between the forces of the Muslims and the Meccans [1]
- The Muslims were fighting for their survival and the victory inspired them and strengthened their faith [1]
- The Bedouin tribe began to make alliances and treaties with the Muslims [1]
- The Battle of Uhud, however, was a defeat because although the Muslims fought bravely [1]
- Mistakes were made and the Muslims broke ranks and were disheartened [1]
- Seventy Muslims were martyred and the defeat lowered the prestige of the Muslims [1]
- However, psychologically Uhud was a great moral lesson for the Muslims; it taught them to remain united and disciplined [1]
- They became more resolute in loyalty to the Prophet (pbuh) and their faith [1]
- The Battle of Trench showed that the Muslims had become strong in the strategy of war and in morale [1]
- There was consultation and co-operation among the Muslims (in digging the trench) and the Prophet (pbuh) displayed his qualities as a military leader [1]
- Neighbouring tribes recognised the power of the Muslims and Islam began to rapidly spread [1]

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**6 (a) Explain why a problem arose in electing a Caliph when the Prophet (pbuh) died. [10]**

- The Prophet (pbuh) died and did not nominate a successor [1]
- The leaders of the tribes of Medina (ansar) met to discuss whom they would support as a new leader [1]
- There was a danger that a premature decision would be made without consulting other eminent Muslims [1]
- Abu Bakr was informed of the meeting and he, Umar and Abu Ubaidah bin Jarrah and other eminent muhajireen rushed to the meeting [1]
- The ansar wanted the leader to be chosen from among their number, in view of their sacrifices for Islam [1]
- However, Abu Bakr argued that the 'Amir' should come from the Quraish [1]
- There was then a suggestion that there should be two 'Amirs', one from amongst the Quraish and one from amongst the ansar. Umar objected to this, as it would create confusion [1]
- Ubaidah bin Jarrah said 'O ansar, you were the first to uphold Islam! Do not be the first to sow dissension in it.' The ansar withdrew their claim [1]
- Abu Bakr proposed Umar and Abu Ubaidah bin Jarrah [1]
- But Umar held up the hand of Abu Bakr and pledged an oath to him, reminding everyone that Abu Bakr was referred to in the Qur'an [1]
- Then and the next day, there was a general pledge of loyalty to Abu Bakr [1]
- Abu Bakr made a speech, in which he said 'If I am right obey me, if I am misguided set me right ... If I disobey Allah and his messenger, you are free to disobey me.' [1]

**(b) Identify examples from the leadership of the Four Pious Caliphs that may have lessons for Muslim rulers today. [10]**

- The caliphs lived simple lives of great integrity [1]
- They were pious men who were determined to uphold the principles of Islam [1]
- They were not interested in displaying wealth and power – nothing ostentatious [1]
- The Qur'an and Sunnah were their guide – these provided the standard of their moral conduct and inspired their actions [1]
- Treasury (Bait-ul-Maal) was not considered the property of the Caliph; he received a salary; the amount was fixed by the shura [1]
- They did not rule like despots [1]
- The council of advisors (Majlis-e-Shura) were consulted when decisions of policy had to be made [1]
- The Caliph accepted advice from the shura on all kinds of administrative matters, e.g. on salaries, appointment of judges, assessment of taxes [1]
- Basic human rights of all citizens were guaranteed; it was an era of freedom and equality [1]
- The Caliphs endeavoured to implement a welfare state which would promote brotherhood, prosperity, equality, without differentiation or discrimination [1]
- Having lived in Mecca, where early Islam was not tolerated, they were always conscious of other faiths and tolerant of non-Muslims; their places of worship were protected [1]

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## Part 2

- 7 (a) Describe the role of Zayd bin Thabit in the collection and compilation of the Qur'an. [10]
- He was a Hafiz and the well-known scribe of the Prophet (pbuh) in Medina [1]
  - It is said he was a witness to the Prophet's recitation in the presence of Gabriel (Jibril) during the Prophet's last Ramadan [1]
  - Asked by Abu Bakr to compile the revealed verses of the Qu'ran he was hesitant [1]
  - Said 'By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place), it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an' [1]
  - Eventually reconciled to the wisdom of the undertaking; agreed to head the committee (Umar and other companions were part of this committee) [1]
  - Zayd and Umar sat at the entrance of the Prophet's mosque in Medina collecting written verses which were tested by two witnesses [1]
  - The verses were written on parchments, scapula, leafstalks of date palms (one mark for **any** of these) [1]
  - These were compared with oral recitation (memories of men) from well-known Qur'an reciters (qurra) for correctness and consistency [1]
  - All Suras and verses were duly arranged in the conventions of script and spellings current in Medina [1]
  - These suhuf were given to Abu Bakr for safe keeping, then to Umar and later in the custody of Hafsa [1]
  - In Uthman's caliphate, it was necessary to make to correct copies of the Qur'an [1]
  - Zayd bin Thabit was called upon once again to head a committee [1]
  - To prepare copies of the Qur'an from the suhuf kept by Hafsa [1]
- (b) Discuss the relevance of the Qur'an today compared to the time in which it was revealed. [10]
- The Qur'an is the word of Allah. He has promised to preserve it for eternity [1]
  - The Qur'an allows Muslims to connect directly to God [1]
  - It is the final revelation – given to Muhammad (pbuh), the last Prophet [1]
  - It is universal – revealed for all people of every age [1]
  - In the area in which it was first revealed, the people were in need of divine guidance (corrupt, polytheistic etc.). The need for such salvation is still present today [1]
  - The Qur'an provided (and continues to provide) a perfect code of conduct and a source of divine wisdom/knowledge [1]
  - The Qur'an follows previously, revealed Scriptures that had been adulterated or corrupted [1]
  - The Qur'an had relevance then and has relevance now because it completes this cycle of revelation [1]
  - 1400 years ago the Qur'an provided the Prophet (pbuh) and the early Muslims with the foundation on which to build Islam [1]
  - The people of the time, particularly those who were oppressed, were receptive to the message of Islam – and this is still the same today [1]
  - Perhaps even more relevant today because 1400 years ago they had the Prophet (pbuh) to guide them, without this guidance, the Qur'an is needed even more [1]
  - Arabic was the language of the revelation and of the people of the time – but now Islam is worldwide, Arabic might be an obstacle [1]
  - However, translations aid the learning and understanding of the original language of the Qur'an and so maintain its relevance today [1]



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- The Qur'an is sometimes silent and does not give direct guidance on modern issues – an example might be given [1]

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8 (a) Give an account of (i) the background and (ii) the main teachings of Sura Ikhlas [112].  
[5 × 2] [10]

- (i)
- One of the earliest Meccan Suras [1]
  - Proclaiming the fundamental Muslims belief [1]
  - As-Samad this word used is unique to this passage (describing Allah as the eternal, absolute, primary cause) [1]
  - The Prophet (pbuh) described this Sura as one third of the Qur'an [1]
  - This Sura was the revealed (Allah's) reply to the question by the Quraish about the ancestry of Allah [1]
  - Rejecting the prevailing polytheism of the Quraish [1]
  - Rejected the belief that Allah had a son [1]
  - Shirk is a grave sin in Islam [1]
- (ii)
- This Sura explains the essence of Allah [1]
  - He is without beginning and without end [1]
  - He has no parent [1]
  - Or, offspring [1]
  - Allah is unique; there is nothing that can be compared to him in any way [1]
  - 'Say He is Allah, the One and Only' [1]
  - 'Allah the Eternal Absolute' [1]
  - 'He begets not, nor is he begotten' [1]
  - 'There is none like unto him.' [1]

(b) Why is it important that there should be consistency among all Muslims in reciting the Qur'an? [10]

- There is a strong tradition of recitation of the Qur'an which goes back to when it was first revealed [1]
- Early Arabs were not literate so preserved their histories by memory alone, hence the memorising of verses of the Qur'an was undertaken by many [1]
- Written Arabic during the early years of Islam was very basic; great importance was given to reciters (qurra) who were often Qur'an memorisers [1]
- In the early days, if there was any question about pronunciation of a word in the written Suras, the reciters were consulted [1]
- Tajweed is an Arabic word meaning 'correct pronunciation during recitation' [1]
- It is a set of strict rules which dictate how every letter/word in the Qur'an should be read [1]
- Observing these rules protects the reciter from making mistakes in recitation [1]
- Consistency and accuracy in reciting is important, it ensures that the meaning of the Qur'an is not changed (slight change in pronunciation can change all meaning) [1]
- Memorisation/recitation was also considered secure as it could never be lost [1]
- In the Qur'an there is the instruction: 'recite the Qur'an in slow measured rhythmic tones with thy mind attuned to its meaning' [1]
- Muslims are meant to read and listen as if they are hearing the words of Allah [1]
- Verses recited in daily congregational prayers (salat) in remembrance (Zikr) and in Ramadan (during tarawih) [1]
- Despite mass production of Qur'an and translations, recitation and reciters still hold a unique place of honour in the Muslim world [1]
- There is a tradition of passed down accreditation from teacher to student to ensure accuracy and consistency [1]

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9 (a) Describe the events in the early life of Musa, until he was forced to run away from Egypt. [10]

- Pharaoh feared all the new-born boys from the children of Israel so he had them killed when he found them [1]
- After Musa was born Allah advised his mother to 'feed him for a time' [1]
- But when she had fears for his life put him in a chest, basket, box and cast him into the river [1]
- '... for we shall restore him to thee, and We shall make him one of Our messengers.' [1]
- Then the people of Pharaoh picked him up [1]
- Wife of the Pharaoh said '(Here is) joy of the eye, for me and for thee: slay him not. It may be that he will be use to us, or we may adopt him as a son.' [1]
- A void grew in the heart of Musa's mother ... Allah gave her strength [1]
- Told her daughter to follow him, watch from a distance, suggest someone could nurse him and bring him up [1]
- 'Thus did We restore him to his mother, that her eye might be comforted ... and that she might know that the promise of Allah is true: but most of them do not understand.' [1]
- Later, there was a dispute with a man who was ill-treating a Hebrew slave [1]
- Moses slew the man [1]
- Frightened by what he had done, he fled to Midian [1]
- This too, was Allah's will. 'We delivered you from distress and then proved you by other trials.' [1]

(b) What does the story of Musa, as told in the Qur'an, teach about Allah's relationship with his prophets? [10]

- When Musa was born, Allah reassured his mother that she should put him in the river. He promised that Musa would be returned to her [1]
- He also said that Musa would be a messenger (28:7–9). Musa had been chosen as a prophet [1]
- This was pre-ordained by Allah [1]
- Muslims learn that Allah protects his chosen – he protected Musa from being killed by the Pharaoh on more than one occasion [1]
- He allowed him to escape to Midian and protected him and made the escape from Egypt possible [1]
- When Musa killed the slave master who was ill-treating a slave, he asked for forgiveness. Allah forgave him because he was truly repentant [1]
- Compassion and Mercy are an unchanging attribute of Allah [1]
- Allah spoke to Musa directly, for this he is known as Kalim Allah, showing the closeness of the relationship [1]
- When Musa went before the Pharaoh, he was frightened, Allah said 'Fear not I am with you ...' Allah gives strength when asked [1]
- Musa asked for Haroon to accompany him, Allah agreed, this shows that Allah listens to his prophets and considers their wishes [1]
- Musa was given miracles because Allah provides his prophets with the means to deliver his message [1]
- Pharaoh was defeated by Musa's total submission to Allah and the knowledge that Allah would protect him despite great odds [1]

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**10 (a) Describe the main features of observing the daily fast during Ramadan. [10]**

- Muslims have to fast from before dawn (fajr) till sunset during Ramadan [1]
- They eat (suhoor) before beginning the fast [1]
- Qur'an says eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night) [1]
- Make intention (niyyah) that the action is taken in obedience to Allah's command 'O Allah, I intend to fast today in obedience to your command and only to seek your pleasure ...' [1]
- Fajr prayers are said [1]
- Muslims abstain from eating, drinking, smoking and sex during fasting time [1]
- Also abstain from evil thoughts, careless chatter, undesirable actions [1]
- They are expected to exert utmost patience and humility [1]
- Zuhr prayers are said [1]
- Muslims break their fast (iftar) at sunset (Maghrib) eating dates and drinking water [1]
- 'O Allah I have observed the fast for your sake, and I believe in you, and I put my trust in you, and have broken my fast with the provisions you have bestowed on me ...' [1]
- Maghrib prayers are said [1]
- Followed by a meal [1]
- Isha prayers are said followed by tarawih prayer [1]
- Reading the Qur'an individually during this month is also beneficial [1]
- Some Muslim men spend the last 10 days in seclusion (itikaf) praying in the mosque and giving up all worldly occupations [1]
- It is expected that Muslims who fast continue with all their normal activities of the day such as their jobs or other household chores [1]

**(b) What reasons might there be for not fasting during Ramadan and in what ways might compensation be made for this? [10]**

- Fasting is obligatory on every adult, sane, healthy Muslim The reasons for not fasting should be genuine or else avoidance is sinful [1]
- Children who are not yet adults are exempt from fasting [1]
- Not fasting is allowed for those who are genuinely ill (not necessarily chronically) [1]
- Travellers should not be required to fast [1]
- But in both cases the days that are missed must be replaced exactly [1]
- The old and the permanently sick are exempt but they have to give fidia, feeding the poor twice a day or grain or cash equivalent [1]
- It is obligatory for menstruating women and those who have just given child birth to be exempt and to make up the days [1]
- If someone breaks the fast intentionally, he/she has to offer Qada in addition to expiation [1]
- Expiation is to fast sixty days continuously [1]
- Or, if this cannot be done, to feed sixty indigent persons twice a day [1]
- Some actions might be unintentional and will not render the fast void e.g. eating or drinking, out of forgetfulness, involuntary vomiting, inoculation and vaccination (one mark for **any** example) [1]

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**11 (a) Describe the religious rites that are carried out when a Muslim dies. [10]**

- At the moment of death, (even before) Kalimah is recited repeatedly: 'there is no god but Allah, Mohammed is Allah's messenger' (la ilaha il'Allah, Muhammad ar rasul Allah') [1]
- Family and relatives read the Qur'an (often Sura Yasin) and pray that Allah grants forgiveness to the dead person [1]
- The body is washed like one for Ghusl (which is a set procedure) [1]
- Women wash a woman, men wash a man; often family members do it [1]
- Everything done with respect, private parts are washed without being seen [1]
- Body put in white unstitched cloth (kafan) which represents inequality and unity [1]
- Face visible if mourners want to see finally, then covered [1]
- Carried by men; friends and family jostle to get the blessings to have carried the body even a short distance [1]
- Kalimah constantly recited [1]
- Carried to Mosque or to open space near graveyard for funeral prayers (Janazah) [1]
- Funeral prayers are said standing: no sajdah because the body is in front [1]
- As body is lowered it is said 'In the name of Allah (we bury) according to the way of the Prophet (pbuh)' [1]
- 'From the earth did We create you, and into it we shall We return you, and from it shall We bring you out once again.' (20:55) and 'Allah! grant forgiveness to our living and to our dead and to those who are present and to those who are absent, and to our young and old folk, and to our males and females ...' [1]
- Body is placed on the right side, facing the direction of Mecca [1]
- Sura Fateha (1:1–7) is said each time someone comes to offer condolences [1]
- The Qur'an is read at home; generally on the third day of prayers are held [1]
- Around fortieth day friends and relatives come to read the Qur'an to convey blessings on the soul of the departed [1]

**(b) How might belief about Akirah (life after death) influence a Muslim's attitude to death? [10]**

- Muslims approach their death with confidence in the belief that there is a life after death [1]
- Belief in the hereafter is an Article of Faith [1]
- The death rituals try to ensure that a person dies declaring or hearing a profession of faith in Allah [1]
- It is believed that following death, the soul will rest in Burzakh – an intermediary stage awaiting the day when all are resurrected [1]
- All life on earth will come to an end one day (Qayamah) [1]
- Humans will be resurrected and will be presented before Allah to give an account of their deeds [1]
- Any individual who sincerely believes in the life after death, will strive in this world to gain reward [1]
- To achieve a better life in the next world (Paradise) [1]
- Muslims who have endeavoured to live according to the teachings of Islam [1]
- To obey Allah's commands and fulfil the duties both towards the Creator and fellow human beings will not be afraid of death [1]
- They may approach the Day of Judgement, in the hope that the record of their deeds will be a good one [1]
- Example of a good deed [1]
- Belief in accountability will have motivated a Muslim to repent for sins and seek Allah's forgiveness [1]

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12 (a) Describe how the Qur'an and the Hadith are used together as primary sources of information about Islam. [10]

- The Qur'an is the supreme authority as a primary source of Islam [1]
- As the word of God, it is not questioned or contradicted [1]
- The Hadith is a record of what the Prophet (pbuh) did and said – his example [1]
- The importance of the Hadith as a primary source is reinforced in the Qur'an – 'Obey Allah and obey his messenger' [1]
- The Qur'an and Hadith complement each other, they are interlinked and are used together, so are both primary sources [1]
- The teaching in the Hadith never contradicts or overrules the principles in the Qur'an [1]
- The Hadith emphasise and expand (elaborate) on the teachings in the Qur'an [1]
- Or, they are used when the Qur'an is silent on a matter [1]
- For example, Prayer is commanded in the Qur'an; the Prophet (pbuh) provides the details [1]
- Other relevant example [1]
- Mention of use together to arrive at decisions of Ijma and Quyas [1]

(b) Hadith 13 is about the concept of brotherly love. How can Muslims put its teachings into practice in their own lives? [10]

Examiners to use their discretion in giving marks in this part of the question e.g. If candidates give two examples and express them well, give up to 5 marks for each.

Candidates need to express their own opinion, not just explain what the Hadith means.

Answers may vary; candidates could include:

- Intention of this Hadith is to encourage Muslims to be magnanimous
- e.g. in thoughts (such as praying for all)
- and actions (be aware of the needs of others and give what we have)
- Answers should look at wider picture of Muslims in general, not just immediate 'brother'
- Can be taken to apply to all human beings
- Personal experience/opinion

Candidates should be expected to develop both the points they make and the examples given.