



RS.IB11 Minor and Major Signs of the Last Day

AQA 8062 · Calculators not allowed · about 50 minutes

Total Marks

Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

- 1** This question checks basic vocabulary about the signs of the Last Day, in the context of Islamic eschatology and Yawm ad-Din beliefs.

- ☐ A: The return of Isa is described as a minor sign
- ☐ B: Widespread moral decline is described as a minor sign
- ☐ C: The coming of the sun from the west is described as a minor sign
- ☐ D: The release of Ya'juj and Ma'juj is described as a minor sign

(Total for Question 1 is 1 mark)

- 2** Give two examples of minor signs of the Last Day (Yawm ad-Din) in Islamic teaching, naming each sign and one short word describing it, in the context of Islamic eschatology.

(Total for Question 2 is 2 marks)

- 3** Explain two reasons why some Muslims accept the hadith reports about many minor signs of the Last Day, in the context of belief and practice.

(Total for Question 3 is 4 marks)

- 4 Explain two contrasting beliefs about the Dajjal (the false messiah) and what he represents, and refer to an Islamic source in your answer.

(Total for Question 4 is 5 marks)

- 5 Give three major signs of the Last Day (Yawm ad-Din) named in Islamic teachings, in the context of eschatological events and their sequence.

(Total for Question 5 is 3 marks)

- 6 Explain two reasons why the return of Isa (Jesus) is important in Islamic beliefs about the Last Day, in the context of Muslim hope and eschatological expectation.

(Total for Question 6 is 4 marks)

- 7 Explain two reasons why belief in the major and minor signs of the Last Day might affect how a Muslim chooses to live today, in the context of everyday practice and moral decision making.

(Total for Question 7 is 4 marks)

- 8** State two ways Muslim scholars disagree about interpreting minor signs of the Last Day, and for each give a brief explanation of the disagreement, in the context of Islamic theology and hermeneutics.

(Total for Question 8 is 4 marks)

- 9** Give three practical actions a Muslim community might take if they believe the signs of the Last Day are appearing, in the context of community response to moral decline.

(Total for Question 9 is 3 marks)

- 10** Explain the importance of belief in the signs of the Last Day for Muslim personal hope and community behaviour today.

(Total for Question 10 is 6 marks)

- 11** Explain two beliefs about Ya'juj and Ma'juj (Gog and Magog) and refer to an Islamic source in your answer, in the context of major eschatological events.

(Total for Question 11 is 5 marks)

- 12** Evaluate the view that belief in the signs of the Last Day makes the biggest difference to how Muslims live today. In your answer you should give reasoned arguments to support this statement, give reasoned arguments to support a different point of view, refer to religious arguments, reach a justified conclusion.

(Total for Question 12 is 15 marks)

- 13** Give two ways scholars warn about using weak hadith when teaching minor signs of the Last Day, in the context of responsible religious teaching.

(Total for Question 13 is 2 marks)

Mark scheme · RS.IB11 Minor and Major Signs of the Last Day

Question 1

- **B1** correct option B identified, widespread moral decline is a minor sign
- **Answer: B**

Question 2

- **B1** one valid minor sign named, e.g. 'widespread moral decline', oe
- **B1** a second valid minor sign named, e.g. 'spread of ignorance' or 'increase in dishonesty', oe
- **Answer: Any two distinct minor signs, for example: widespread moral decline; spread of ignorance/loss of knowledge.**

Question 3

- **B1** point 1: hadith are seen as records of the Prophet Muhammad's words and actions and so are a source of guidance, oe
- **B1** development: Muslims who accept sahih hadith trust them as evidence about future signs linked to prophetic authority, oe
- **B1** point 2: belief in hadith about minor signs helps believers recognise moral decline and take corrective action, oe
- **B1** development: this can lead to increased personal piety and community reform in response to perceived signs, oe
- **Answer: E.g. hadith are authoritative reports of the Prophet so trusted as guidance; believing in signs motivates moral reform and greater piety as a response.**

Question 4

- **B1** belief 1: some Muslims accept a literal view that Dajjal will be an individual deceiver who appears before the Last Day, oe
- **B1** development: this view is supported by hadith descriptions in collections such as Sahih Muslim that describe Dajjal performing false miracles and causing fitnah, oe
- **B1** belief 2: other Muslims read Dajjal symbolically as representing widespread deceit, false ideologies or corrupt political systems, oe
- **B1** development: symbolic readings draw on general Quranic warnings about falsehood and tests of faith rather than a literal single figure, oe
- **B1** reference to a source of wisdom and authority made accurately, e.g. hadith in Sahih Muslim or Quranic warnings about falsehood, oe
- **Answer: Contrast literal belief in Dajjal as an individual deceiver described in hadith, with a symbolic interpretation seeing Dajjal as systems of deception; include a reference such as hadith material in Sahih Muslim or relevant Quranic warnings.**

Question 5

- **B1** one major sign named, e.g. 'the appearance of the Dajjal', oe
- **B1** a second major sign named, e.g. 'the return of Isa (Jesus)', oe
- **B1** a third major sign named, e.g. 'the release of Ya'juj and Ma'juj', oe
- **Answer: Any three major signs, for example: the appearance of Dajjal; the return of Isa; the release of Ya'juj and Ma'juj.**

Question 6

- **B1** point 1: Isa's return is expected to defeat the Dajjal and restore justice, oe
- **B1** development: hadith describe Isa returning to break the cross and kill the Dajjal, signalling the victory of truth over falsehood, oe
- **B1** point 2: Isa's return confirms continuity between Islam and earlier revelation and brings hope of a final settlement, oe
- **B1** development: his role reassures believers that God will bring about justice and end corruption before the Last Day, oe
- **Answer: E.g. Isa returns to defeat Dajjal and restore justice; his return links Islamic belief to earlier revelation and offers hope of a final settlement by God.**

Question 7

- **B1** point 1: belief in impending signs can motivate Muslims to increase worship and good deeds to prepare for judgment, oe
- **B1** development: this may lead to more regular prayer, charity and avoidance of sin as practical preparation, oe
- **B1** point 2: belief in signs can encourage moral vigilance and community reform in response to perceived decline, oe
- **B1** development: communities may emphasise education in religion and ethical behaviour to resist corruption and falsehood, oe
- **Answer: E.g. increased worship and good deeds to prepare for judgment; moral vigilance and community action to counter decline.**

Question 8

- **B1** point 1: disagreement over literal versus symbolic interpretation of some signs, oe
- **B1** explanation 1: some scholars read descriptions literally while others see them as metaphorical indicators of moral or social states, oe
- **B1** point 2: disagreement over the reliability or authenticity of certain hadith about minor signs, oe
- **B1** explanation 2: scholars assess chains of transmission and may accept some reports and reject others as weak, affecting which signs they teach, oe
- **Answer: Two disagreements: literal versus symbolic interpretation; disputes about hadith authenticity affecting which minor signs are accepted.**

Question 9

- **B1** one practical action named, e.g. 'increased communal prayer or dhikr', oe
- **B1** a second practical action named, e.g. 'more organised charity and support for the poor', oe
- **B1** a third practical action named, e.g. 'religious teaching and education to counter ignorance', oe
- **Answer: Any three practical actions, for example: increased communal prayer; organised charity; religious education to counter ignorance.**

Question 10

- **Level 3** (5-6): A detailed, well-organised answer that explains several reasons why belief in the signs matters for hope and behaviour, supported by accurate reference to Islamic teaching or hadith, with clear links between belief and practice.
- **Level 2** (3-4): An answer that explains some reasons why belief in the signs matters, with relevant supporting detail, though links between belief and practice may be limited.
- **Level 1** (1-2): One or two isolated relevant points about the importance of the signs, with little supporting detail or explanation.
- **Level 0** (0): No relevant content.
- **Indicative content:**
 - Belief in the signs can strengthen hope in divine justice because it reassures believers that God will intervene before the Last Day.
 - Belief can motivate ethical behaviour and increased worship as preparation for judgment, including prayer, charity and repentance.
 - Community responses such as education and social support may be encouraged to resist moral decline and ignorance.
 - Different interpretations, literal or symbolic, affect how urgently individuals and communities respond, leading to practical variations.
 - Some Muslims may find comfort and resilience in the narrative of eventual restoration under Isa, while others may focus on present moral duties.
 - Belief in signs links to the wider Islamic teaching about accountability and the need to live righteously in expectation of Gods judgement.

Question 11

- **B1** belief 1: many Muslims believe Ya'juj and Ma'juj will be released as peoples or forces that cause great corruption and destruction before the Last Day, oe
- **B1** development: this belief is based on Quranic references such as Surah Al-Kahf 18 and hadith that describe their release and havoc, oe
- **B1** belief 2: some interpret Ya'juj and Ma'juj symbolically as representing chaotic forces or invaders rather than specific tribes, oe
- **B1** development: symbolic interpretations rely on broader readings of scripture and eschatological language, oe
- **B1** reference to a source of wisdom and authority made accurately, e.g. Quran 18:83-101 or hadith descriptions, oe
- **Answer: Contrast literal belief that Ya'juj and Ma'juj will be released to cause destruction with symbolic readings seeing them as chaotic forces; include reference to Quran 18:83-101 or relevant hadith.**

Question 12

- **Level 1** (1-3): Simple, unbalanced evaluation with limited reasoning and little use of religious ideas.
- **Level 2** (4-6): Some balanced evaluation with relevant reasons on both sides, but arguments lack development or reference to religion is limited.
- **Level 3** (7-9): A balanced and developed evaluation, using religious ideas and examples, with a clear line of reasoning and a supported conclusion.
- **Level 4** (10-12): A thorough, balanced and well-developed evaluation, integrating religious arguments and evidence, addressing counter-arguments and reaching a justified and well-explained conclusion.
- **Indicative content:**
 - Arguments supporting the statement: belief in the signs can strongly motivate personal piety, regular worship, charity and moral vigilance as preparation for the Last Day.
 - Belief in signs can shape community priorities, such as focusing on religious education and resisting moral decline, because signs are seen as immediate warnings.
 - Religious arguments: hadith and Quranic material give authority to the signs, making them an important part of lived faith and ethical urgency for some Muslims.
 - Arguments against the statement: other beliefs, such as belief in God, the Five Pillars, or the reality of accountability on the Day of Judgment itself, may have a larger practical impact than signs.
 - Many Muslims focus on everyday obligations like prayer, zakah and family duties for reasons independent of eschatological signs, so signs are not always primary.
 - Practical counter-argument: differences in interpretation mean some Muslims treat signs symbolically and so their effect on behaviour is limited compared with core teachings.
 - Consideration of diversity: different cultures and scholars emphasise different teachings, so the impact of belief in signs varies widely across the Muslim world.
 - A reasoned conclusion might weigh the strong motivational power of signs for some believers against the central, constant influence of core obligations and teachings for others.

Question 13

- **B1** one way named, e.g. 'scholars advise checking chains of transmission', oe
- **B1** a second way named, e.g. 'scholars recommend teaching only reports accepted as sahih or reliable', oe
- **Answer: Any two such cautions, for example: check chains of transmission; teach only hadith accepted as sahih or reliable.**