

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS

General Certificate of Education Ordinary Level

MARK SCHEME for the June 2005 question papers

2058 ISLAMIYAT

2058/01

Paper 1, maximum raw mark 40

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June 2005

GCE ORDINARY LEVEL

MARKING SCHEME

MAXIMUM MARK: 40

SYLLABUS/COMPONENT: 2058/01

ISLAMIYAT
Paper 1



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Candidates must answer **Question 1**, **Question 2** and one other question.

1 Comment on the main teachings contained in two of the following passages from the Qur'an. [2 x 4]

(a) Sura 2. 125-6

Remember we made the house a place
of assembly for men
and a place of safety;
and take the station of Abraham as a place of prayer;
and we covenanted with Abraham and Isma`il,
that they should sanctify my house,
for those who compass it round, or use it as a retreat,
or bow, or prostrate themselves.

And remember Abraham said: 'My Lord,
Make this a city of peace, and feed its people with fruits –
Such of them as believe in God and the last day.'
He said: 'And such as reject faith,
For a while will I grant them their pleasure,
But will soon drive them to the torment of fire –
An evil destination.'

Main teachings include:

- Abraham (and Isma`il) repaired (or built) the ka`ba.
- It became a centre of prayer and religious reflection.
- Mecca itself became a place where all could be secure.
- But the Meccans had to rely on faith and not their origins for salvation with God.
- This passage refers to the origins of the annual pilgrimage.
- Those who reject God's call will be condemned to hell.

(b) Sura 17. 1

Glory to him who took his servant for a journey by night
from the sacred mosque to the farthest mosque,
whose precincts we blessed -
in order that we might show him some of our signs:
for he is the one who hears and sees.

Main teachings include:

- The Prophet was taken from Mecca to Jerusalem and back by night.
- Precisely from the Haram mosque at Mecca to the Masjid al-Aqsa' at Jerusalem (both mosques must be named).
- The verses are usually seen as also referring to the Prophet's ascension to heaven.
- There he was given instructions about prayer by God.
- The verses explain why Mecca and Jerusalem are central in Muslim spirituality.

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(c) Sura 112

Say: He is God, the one and only;
 God, the Absolute.
 He does not beget nor is he begotten,
 And there is none like him.

- The oneness of God is central to the Qur'an.
- It is also fundamental to Islam.
- God is unique and entirely self-subsistent;
- He is not physically related to children or parents.
- He cannot be compared with other beings.

2 (a) Write brief accounts of the following two incidents in the life of the Prophet:

(i) his attempt to preach to the people of al-Ta'if; [5]

- Muhammad went to al-Ta'if when the persecution at Mecca was intense.
- He was looking for a new place where his teachings would be accepted.
- The townspeople rejected his message.
- Boys pelted him with stones as he left.
- He was badly injured.
- Angels offered to destroy the town for him, but he forgave the people.

(1 mark for quotation of his words: I was sent as a blessing to the worlds...)

(ii) his conquest of Mecca. [5]

- By 630 Muhammad had grown powerful in Arabia.
- He decided to attack Mecca because the people had broken their treaty.
- He promised that those Meccans who did not resist would be safe.
- He approached Mecca with a great army.
- There was no resistance when he entered.
- He spared all who sought his pardon.
- He executed a few stubborn people who resisted him.
- He cleansed the ka'ba of its idols.

(b) What lessons can Muslims today learn from the Prophet's conduct in each of these incidents? [2 x 3]

[Candidates should make at least 3 comments about each incident, e.g.:]

- (i)**
- Muhammad attempted to find a realistic solution to his difficulties in Mecca.
 - He did not try to resist the people of al-Ta'if when they rejected him.
 - He responded to cruelty with forgiveness.
 - He attempted to understand the people's ignorance of who he was and what he said.

[Reserve the third mark for clear applications of these lessons to contemporary conditions.]

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- (ii) • Muhammad was unflinching in his intention to make Mecca a Muslim centre.
• He made extensive arrangements to avoid violence in the city.
• He gave his enemies every chance to abandon their resistance to him.
• He did what was necessary to ensure no enemies were left.
• He established and upheld monotheistic faith.
• He was sternly opposed to idolaters and enemies of Islam.

[Reserve the third mark for clear applications of these lessons to contemporary conditions.]

3 (a) Write a descriptive account of the Muslim belief in:

- (i) **angels;** **[4]**

[Remember this is a descriptive question.]

- Angels are entirely obedient to God.
- They are created
- And are made of light.
- They have particular tasks.

[Give 1 mark for one example of an angel performing a task, e.g. Jibril bringing revelation to Muhammad.

Give 1 extra mark for another example of a different angel performing a task.]

- (ii) **God's predestination and decree.** **[4]**

- God is powerful over everything.
- He knows everything that happens.
- He has planned all that happens to people.
- Nevertheless, people have responsibility for what they do.

(b) Explain the importance to the community of Muslims of:

- (i) **congregational prayers on Fridays;** **[4]**

- They give an opportunity for the Muslim men in a vicinity to come together.
- The worshippers can see the strength of their numbers.
- They have a chance to learn about their faith from the sermon.
- They can exchange thoughts and news.
- They are reminded that all Muslims should be united under God.

- (ii) **almsgiving.** **[4]**

- This helps to reduce inequalities in wealth.
- It reminds givers and receivers of their ties to each other.
- It makes those ties stronger.
- It reminds all Muslims that they are responsible for others besides themselves.

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4 Answer parts (a) and (b), and either part (c) or part (d).

(a) What methods were used by the collectors of the six major books of Hadith to ensure that the sayings of the Prophet they accepted were genuine? [8]

- They compared the body (*matn*) with reason, the Qur'an and other Hadith.
- This was to ensure it agreed with the main Islamic teachings.

[1 extra mark for examples and illustrations of accepting and rejecting the *matn*.]

- They ensured the chain of transmitters (*isnad*) was unbroken.
- They checked that the transmitters were known to those before and to those after them in the chain.
- They ensured that each transmitter was a person of sound mind, good memory, and good and upright character.
- They rejected Hadiths whose chains of transmitters were questionable.

[Allow 1 mark for examples of collectors going about their work.]

(b) How are the Qur'an and Hadith employed in working out the Islamic law? [4]

- The Qur'an is the first source of law.
- Its clear teachings are followed without question.
- Where its teachings are undetailed the Hadith are employed.
- The Hadith fill out the Qur'an and add teachings where it is silent.

[1 mark for examples of how the Hadith fill out the Qur'an]

Either

(c) In what circumstances do Sunni Muslims allow the use of *qiyas* (analogy)? [4]

- The Qur'an and Hadith are the primary sources.
- When they are silent the consensus of believers is allowed.
- When this is silent individual analogy is allowed.
- This employs the method of comparing unknown situations with known.

[Give 1 mark for a clear example.]

Or

(d) What is the importance to Shi'i Muslims of *`aql* (reason) in establishing the Islamic law? [4]

- The Qur'an itself encourages Muslims to use their minds.
- The Imams set the example
- by applying reason to the teachings in the Qur'an.
- Reason helps Muslims to apply a teaching in new circumstances.