

MARK SCHEME for the October/November 2006 question paper

2058 ISLAMIYAT

2058/02

Paper 2, maximum raw mark 60

This mark scheme is published as an aid to teachers and students, 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.

All Examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

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

The grade thresholds for various grades are published in the report on the examination for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses.

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

CIE is publishing the mark schemes for the October/November 2006 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

Page 2	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2058

1 Comment on the meaning and importance of any seven of the words or phrases underlined in the following passages.

(a) Sura 2.255

*God! There is no god but he,⁽¹⁾ the living,
the self-subsisting
Neither slumber nor sleep can seize him.
To him belongs whatever is in the heavens
and whatever is in the earth.⁽²⁾
Who will intercede with him except by his leave?
He knows what is in front of them and what is behind them,
while they encompass nothing of his knowledge⁽³⁾
except what he wills.
His throne extends over the heavens and the earth
and he is never weary of preserving them.⁽⁴⁾
He is the sublime, the supreme.*

1. **There is no god but he**

- This expresses the fundamental Qur'anic theme that there is only one God.
- It is part of the Declaration of Faith.

2. **To him belongs whatever is in the heavens and whatever is in the earth**

- God is master of all creation.
- Everything that exists is under his lordship and control.

3. **they encompass nothing of his knowledge**

- Created things cannot know what God knows.
- This is because of the great difference between the Creator and creatures.

4. **he is never weary of preserving them**

- God is always in control of the creation.
- His power never weakens or wavers.

(b) Sura 19.19-21

*He said: "No, I am only a messenger from your Lord,"⁽⁵⁾
for the gift to you of a holy son."
She said: "How shall I have a son,
seeing that no man has touched me,
and I am not unchaste?"
He said: "So it will be.
Your Lord says: 'That is easy for me⁽⁶⁾
and we appoint him as a sign to men and a mercy from us;⁽⁷⁾
it is a matter decreed."*

5. **a messenger from your Lord**

- The angel Jibril is speaking.
- He is visiting Mary to inform her she will give birth to Jesus.
- He is God's messenger to prophets.

6. **That is easy for me**

- God will cause Mary to bear a son without intercourse.
- He can perform this miracle because he is omnipotent.

7. **a sign to men and a mercy from us**

- This refers to Jesus.
- In his life and actions he pointed people to God.
- His proclamation of the Injil gave people guidance from God.

Page 3	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2058

www.PapaCambridge.com

(c) **Sura 101**

*The calamity,
 What is the calamity?⁽⁸⁾
 And what will explain to you what is the calamity?
 It is the day when people will be like scattered moths,
 And the mountains will be like carded wool.⁽⁹⁾
 Then he whose balance will be heavy
 Will be in a life of pleasure.
 But he whose balance will be light⁽¹⁰⁾
 Will have his home in a bottomless pit.
 And what will explain to you what this is?
 A fire, blazing fiercely.*

8. **What is the calamity?**

- This is a name for the end of the world.
- It has this name because it will be a time of chaos.

9. **the mountains will be like carded wool**

- Mountains will be displaced like wool that is dragged through the carding comb.
- This illustrates God's power and the disruption at the end of time.

10. **he whose balance will be light**

- Everyone's deeds will be judged.
- The good deeds of some will not be enough to tilt the balance of judgement down.
- They will be condemned to hell.

2. **Comment on the teachings in seven of the following Hadiths about what Muslims should believe and how they should act.**

[7 x 2]

(a) **Actions are judged by intentions.**

- A person's action depends on what is meant behind it.
- He will be judged by what he meant rather than what he did.

(b) **Devote yourselves to understanding religion.**

- Religious teachings must be fully understood in order to be practised.
- It is a duty and virtue for Muslims to apply themselves to studying religious teachings.

(c) **The world is a cultivating ground for the hereafter.**

- Muslims must remember that there is an afterlife.
- They should perform all their actions in the knowledge they will be judged for them.

(d) **Each of you is a custodian, and each of you will be held responsible for those in your care.**

- All believers are part of the whole Muslim community.
- Believers should take care of those for whose welfare they are accountable.

(e) **Paradise is at the feet of mothers.**

- Instructions from mothers can influence children to lead lives worthy of reward.
- They should be respected because of their role.

(f) **For every disease there is a remedy, and the remedy for sinning is to seek forgiveness.**

- Sin is like an illness; it must be cured.
- Asking God for forgiveness is the best cure.

(g) **Abstain from what is in the world, and God will love you; abstain from what people have, and people will love you.**

- God loves those who are not too attached to their possessions and achievements.
- Muslims should put God before everything else.
- They should be content with what they have and not envy others.

Page 4	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2058

www.PapaCambridge.com

- (h) **If you acknowledge God in prosperity, he will acknowledge you in hardship.**
- Muslims should remember God at all times.
 - They should remember God when they do not need him as well as when they do.
- (i) **Not one of you believes until he desires for his brother what he desires for himself.**
- Concern for the welfare of others is an important part of faith.
 - Care for others is a sign of sincere belief.
 - Belief is only sincere when put into action.
- (j) **One believer with another believer are like a building, one part strengthens another.**
- Muslims should be ready to depend on one another.
 - They should be ready to support other Muslims and to receive support from them.
- 3 (a) **Describe four incidents that show how, between 622 and 661, the Prophet and the Rightly Guided Caliphs conducted relations with other states.** [4 x 3]
- (b) **Suggest ways in which any two of these examples can provide models for relations between states today.** [4]
- (a) [Look for **four** clearly identified examples in which the Prophet or Caliphs were engaged in relations between the Muslim community and others.
In each:
Give **1 mark** for a simple identification of the example.
Give a further **1 mark** for a brief description of the example.
Give a further **1 mark** for a full account including names of the persons involved and details of what took place.]
- (b) [For each example give **1 mark** for an attempt to identify the principle contained in the example.
Give a further **1 mark** for a full explanation of how this principle can help current situations.]
- 4 (a) **Write an account of the main activities of Hazrat `Umar**
- (i) **during the lifetime of the Prophet,**
- and (ii) **during his caliphate.** [2 x 6]
- (b) **What does the manner of Hazrat `Umar's death tell us about his character?** [4]
- (a) (i)
- He converted to Islam when he heard a passage of the Qur'an being recited [here allow **1 mark** for the basic point, and allow a further **1 mark** for details, e.g. that he was on his way to kill the Prophet; that he surprised his sister and her husband hearing the Qur'an recited; that he was going to destroy this passage, but relented when he read it].
 - In Makka he had a reputation as a fierce and strong fighter.
 - His conversion gave courage to the Muslims in Makka.
 - In Makka he proved a great help because he was able to protect the Prophet from attacks.
 - He made the Hijra to Madina with the other Muslims.
 - There he was always close to the Prophet in battles [allow a further **1 mark** for details, such as his defending the Prophet at Uhud, and his digging the trench before Khandaq].
 - His ties with the Prophet were strengthened when the Prophet married his daughter Hafsa.
 - He objected to the terms of the Treaty of al-Hudaybiya because they disadvantaged the Prophet.
 - He took part in the expeditions to the north that were organised towards the end of the Prophet's life.
- (ii)
- He oversaw the expansion of the empire into Syria, Persia, Iraq and Egypt [allow **1 mark** for the basic point, a further **1 mark** for details, and an additional **1 mark** for names of battles and dates].
 - He personally accepted the surrender of Jerusalem [**1 mark** for the basic point, and a further **1 mark** for details].
 - The agreements he made with conquered non-Muslims formed the basis of later legislation about *Dhimmis*.
 - He oversaw many important administrative measures [**1 mark** for the basic point, a further **1 mark** for details such as the *diwan* which listed those entitled to pensions from the state, the institution of the position of judge, and a further **1 mark** for full details of more than one of his

Page 5	Mark Scheme	Syllabus Paper
	GCE O LEVEL - OCT/NOV 2006	2058

www.PapaCambridge.com

- (b)
 - `Umar was killed by his slave (Abu Lu'lu'a).
 - The reason was that he refused to excuse him from paying a tax.
 - This is characteristic of `Umar's total impartiality and refusal to allow concessions even to those close to him.
 - He was stern about the correct observance of all regulations [allow 1 mark for any examples that illustrate this characteristic].
 - He was buried near the Prophet, which shows he was held in high honour.

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

- (a) What methods were used by the major collectors to ensure the Hadith they accepted were genuine? [8]
 - (b) How are the Qur'an and Hadith employed in working out the Islamic law? [4]
- Either
- (c) In what circumstances do Sunni Muslims allow the use of qiyas (analogy)? [4]
- Or
- (d) Why do Shi'i Muslims attach importance to the use of `aql (reason) in establishing the Islamic law? [4]

- (a)
 - 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 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)
 - 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].
- (c)
 - 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.
- (d)
 - 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.