

**MARK SCHEME for the October/November 2008 question paper**

<p><b>2058 ISLAMIYAT</b></p> <p><b>2058/01</b>                      Paper 1, maximum raw mark 40</p>
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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.

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.

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

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1 Comment on the main teachings contained in two of the following passages Qur'an.

**(a) Sura 2.255**

*God! There is no god but he, 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.  
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 except what he wills.  
His throne extends over the heavens and the earth,  
And he is never weary of preserving them.  
He is the sublime, the supreme.*

- This verse describes the uniqueness and supremacy of God [Allow up to 2 marks for summaries of God's characteristics]
- He is beyond human comprehension.
- He maintains everything that exists.
- His throne can be seen to represent his power and majesty.

**(b) Sura 28.29-31**

*Now when Moses had fulfilled the term,  
and was travelling with his family,  
he perceived a fire in the direction of Mount Tur.  
He said to his family: "Wait; I perceive a fire;  
I hope to bring you from there some information,  
or a burning firebrand, so that you may warm yourselves."*

*But when he came to it, he was called  
from the right bank of the valley,  
from a tree in hallowed ground:  
"Moses! I am indeed God, the Lord of the worlds."*

*"Now throw down your rod!"  
But when he saw it moving, as if it were a snake,  
he turned back in retreat, and did not retrace his steps.  
"Moses! Draw near, and do not fear: for you are of those  
who are secure."*

- These verses describe Moses' call to be a messenger of God.
- God calls Moses suddenly with no warning, but according to his own will.
- By causing the miracle of the staff, God demonstrates his power.
- God makes clear that Moses will be protected from harm because he is his messenger.

**(c) Sura 112**

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

- The oneness of God is a central teaching of the Qur'an/of Islam.
- God is unique and entirely self-subsistent.
- He can be relied upon for everything.
- He is not physically related to children or parents.
- He cannot be compared with other beings or any other thing.

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2 (a) Briefly describe *four* actions or qualities of the Prophet Muhammad that were clear to the people who lived with him that he was the Messenger of God. [In each of the four cases look for a clear and specific action or quality that distinguished the Prophet from ordinary people. So it is not enough to say e.g. that he was loving unless the quality of his love is shown to be far superior to love in other people. Examples might be: his quality of forgiveness, shown at the capture of Makka; his periodic receiving of revelations; his Night Journey. In each case give 1 mark for a basic identification; 1 extra mark for a fuller description which introduces some details; and the final 1 mark for a full and rounded description with all expected details, and maybe quotations from the Qur'an or Hadith]

(b) Explain what Muslims mean by the title 'Seal of the Prophets'. [4]

- This is a title of the Prophet found in the Qur'an.
- It means he completes the line of prophets that stretched up to him.
- Just as a wax seal closes a letter, so his prophethood closes the line.
- It also means he is a prophet for all times and places unlike the local prophets before him.

3 (a) Describe the Muslim belief in:

(i) angels [4]

- Angels are God's servants.
- They are genderless.
- They are made of light.
- Their sole purpose is to worship, obey and serve God.
- Every angel is allocated a specific task.
- Gabriel took messages to prophets, including Muhammad, and also to Mary; other angels record good and bad deeds, inquire of the dead in the grave, and will sound the trumpet on the last day. [1 mark only for names and functions of angels]

(ii) books. [4]

- These contain God's will and guidance for humankind.
- They were given from God to humans by a succession of prophetic messengers.
- They include the Suhuf, the Tawrat, the Zubur, the Injil and the Qur'an. [1 mark for two or more of these, 2 marks for four or more]
- Each was meant for a particular community
- except the Qur'an which was meant for the whole world.
- All previous books have been corrupted except the Qur'an which has been protected.

(b) Explain the importance to Muslims of:

[Remember this asks for explanations not descriptions. It concerns the communal aspects of faith]

(i) Mosques [4]

- They are centres especially dedicated for collective worship.
- They enable the community to meet together.
- They provide facilities for education and joint learning.
- Their presence symbolises the community's unity and strength.
- Muslims sometimes withdraw to mosques for the conclusion of Ramadan.

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(ii) 'Eid al-Adha.

- Muslims celebrate this by slaughtering an animal.
- They do this in order to remember Ibrahim's readiness to sacrifice his son.
- In doing this together the community is united.
- His example of selfless obedience to God can inspire Muslims to do the same.
- 'Eid al-Adha marks the culmination of the pilgrimage.

4 (a) Explain the importance of the *isnad* (chain of transmitters) and of the *matn* (body of text) in assisting scholars to check the authenticity of a Hadith. [2 x 6]

- The *isnad* guarantees that the Hadith originated with the Prophet.
- Each transmitter (*rawi*) must be honest and upright.
- He must be a strong Muslim.
- He must have a good memory.
- Each transmitter must have known the transmitter before him, and also the transmitter after.
- The first transmitter in the chain must be a Companion of the Prophet.
- There must be no gaps or weaknesses in the chain.
  
- The *matn* must agree with the teachings of the Qur'an.
- It must also agree with the main body of reliable Hadiths.
- It must also agree with common sense and what is reasonable.
- It should not praise any individual or place.
- It should not give precise details of events that occurred after the Prophet's time.
- It should not contain expressions uncharacteristic of the Prophet.

(b) Outline the major differences between the *musnad* and *musannaf* collections of Hadith. [4]

- The *musnad* collections gather Hadiths together according to the name of the first transmitter.
- They are useful for detecting Hadiths attributed to a particular Companion.
- The best known *musnad* collection is Ibn Hanbal's *Musnad*.
  
- The *musannaf* collections gather Hadiths according to their subject matter.
- They are useful for understanding the Prophet's teachings on a particular point of belief or practice.
- They are particularly useful in establishing matters of law.
- The six books of Sunni *sahih* Hadith are the best known *musannaf* collections.