

MARK SCHEME for the October/November 2006 question paper

2058 ISLAMIYAT

2058/02

Paper 2, maximum raw mark 60

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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.

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1 Comment on the meaning and importance of any seven of the words or phrases underlined in the following passages. [7 x 2]

(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.

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(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.

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- (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 measures].

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- (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.