

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
General Certificate of Education Ordinary Level

ISLAMIYAT

2058/02

Paper 2

October/November 2006

1 hour 30 minutes

Additional Materials: Answer Booklet/Paper

READ THESE INSTRUCTIONS FIRST

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.
Write your Centre number, candidate number and name on all the work you hand in.
Write in dark blue or black pen on both sides of the paper.
Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **Question 1, Question 2, Question 3** and **one** other question.

All answers must be in continuous prose.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [] at the end of each question or part question.

You must answer **Question 1, Question 2, Question 3** and **one** other question.

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

(a)

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) اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
(2) لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
(3) وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ
(4) وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ
(Sura 2.255)

(b)

He said: "No, I am only a messenger from your Lord,⁽⁵⁾ for the gift to you of a holy son."

(5) قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ
لَأَهَبَ لَكَ غُلَامًا زَكِيًّا

She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ
وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

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."

قَالَ كَذَلِكَ
(6) قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ
(7) وَلَنَجْعَلَ لَآيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا
وَكَانَ أَمْرًا مَقْضِيًّا
(Sura 19.19-21)

(c)

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.

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ
يَوْمَ يَكُونُ النَّاسُ
كَالْفَرَاشِ الْمَبْثُوثِ
وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنْفُوشِ
فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ
فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ
فَأُمُّهُ هَاوِيَةٌ
وَمَا أَدْرَاكَ مَا هَيْبَةُ
نَارِ حَامِيَةٍ

(Sura 101)

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

(a)

عَمَلٌ بِالنِّيَّاتِ

[Actions are judged by intentions.]

(b)

تَفَقَّهُوا فِي الدِّينِ

[Devote yourselves to understanding religion.]

(c)

الدُّنْيَا مَرْعَى الْأُخْرَى

[The world is a cultivating ground for the hereafter.]

(d)

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

[Each of you is a custodian, and each of you will be held responsible for those in your care.]

(e)

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

[Paradise is at the feet of mothers.]

(f)

لِكُلِّ دَاءٍ دَوَاءٌ وَدَوَاءُ الذُّنُوبِ الْإِسْتِغْفَارُ

[For every disease there is a remedy, and the remedy for sinning is to seek forgiveness.]

(g)

أَزْهَدْ فِي الدُّنْيَا: يُحِبُّكَ اللَّهُ، وَأَزْهَدُ فِيمَا عِنْدَ النَّاسِ: يُحِبُّكَ النَّاسُ

[Abstain from what is in the world, and God will love you; abstain from what people have and people will love you.]

(h)

تَعَرَّفَ إِلَى اللَّهِ فِي الرِّخَاءِ يَعْرِفَكَ فِي الشَّدَةِ

[If you acknowledge God in prosperity, he will acknowledge you in hardship.]

(i)

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

[Not one of you believes until he desires for his brother what he desires for himself.]

(j)

إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

[One believer with another believer are like a building, one part strengthens another.]

- 3 (a) Describe **four** incidents that show how, between 622 and 661, the Prophet and the Guided Caliphs conducted relations with other states.
- (b) Suggest ways in which any **two** of these examples can provide models for relations between states today.
- 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]
- 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 Hadiths they accepted were genuine? [8]
- (b) How are the Qur'an and Hadiths 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]

