

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
GCE Ordinary Level

MARK SCHEME for the May/June 2007 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.

(a) Sura 2. 125

*Remember we made the House a place of assembly for men¹
and a place of safety;²
and take the Station of Abraham³ as a place for 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,⁴
or bow, or prostrate themselves.*

1. a place of assembly for men
 - This refers to the Ka`ba where Muslims gather.
 - God intended people to meet there long before the time of Islam.
 - Muslims gather there for the annual pilgrimage.
2. a place of safety
 - This refers to Makka and its surroundings.
 - God intends his peace to prevail here so that all are safe from harm.
3. the Station of Abraham
 - This is a recognised spot near the Ka`ba where Ibrahim stood during the restoration of the building.
 - Prayer here is a part of the pilgrimage.
4. use it as a retreat
 - This refers to the practice of reserving time for study and contemplation in the precincts of the Sacred Mosque in Makka.
 - People who spend time in thought and quiet here are safe from all harm.

(b) Sura 17. 1

*Glory to him who took his servant for a journey by night⁵
From the sacred mosque to the farthest mosque,⁶
Whose precincts we blessed –
In order that we might show him some of our signs,⁷
For he is the one who hears and sees.*

5. a journey by night
 - This refers to Muhammad's journey from Makka to Jerusalem in one night.
 - This journey is understood as a sign of Muhammad's pre-eminence.
 - This is a sign of God's power.
6. to the farthest mosque
 - This is taken as a reference to the Masjid al-Aqsa' in Jerusalem.
 - This mosque has become the third holiest place of Islam.
 - The Prophet's visit indicates that Islam is not a new religion but continues previous messages from God.
 - This was the first direction of prayer (*qibla*) in Islam.
7. some of our signs
 - The journey included Muhammad's ascension into God's presence.
 - He saw heavenly wonders, and received instruction about prayer.

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(c) Sura 113

Say, I seek refuge with the Lord of the dawn,⁸

From the evil of created things,

From the evil of the darkness when it overspreads,

From the evil of those who blow on knots,⁹

And from the evil of the envious one¹⁰ when he practises envy.

8. the Lord of the dawn

- God always brings the returning day.
- He is the God who saves from the fear of the dark.

9. those who blow on knots

- This refers to a kind of witchcraft practised in Muhammad's time.
- God is much more powerful than spells of this kind.

10. the envious one

- This may be the Devil or other people.
- God's power is enough to overcome all the fear that others can inflict.

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

- (a) A Muslim is one from whose tongue and hand Muslims are safe.
- Muslims should always be able to trust and rely on other Muslims.
 - Muslims should show loyalty to others in both words and deeds.
- (b) The superiority of the Word of God over other words is like the superiority of God over his creation.
- The Qur'an is the most important and finest of books.
 - Muslims should respect it and study it above all other books.
- (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) Worship is a pillar of religion.
- Muslims are instructed to worship God regularly.
 - Regular daily prayer keeps the Muslim mindful of God.
- (e) Paradise is at the feet of mothers.
- Mothers can influence their children to lead lives worthy of reward.
 - They should be respected because of this important task they perform.
 - Children should show unswerving respect for their mothers.
- (f) To obtain knowledge is obligatory for Muslim men and women.
- Muslims must always be ready to learn.
 - Knowledge of all things teaches them about God's way.
 - Education is open to women as much as to men.
- (g) For whoever asks blessings on me once God will open a door of safety.
- Muslims should always remember the importance of the Prophet in their belief.
 - They should constantly pray for him to God.
- (h) Sincerity leads to godliness, and godliness leads to paradise.
- Being sincere with people is rewarded by God.
 - Acting sincerely with people increases a Muslim's faith.
- (i) Purity is half of faith.
- Purity of attitude is a large part of Muslim beliefs. **(1st mark)**
 - Purity in actions towards others is a sign of being a Muslim. **(2nd mark)**
 - Physical cleanliness is important at all times in Islam. **(2nd mark)**
- (j) 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.

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- 3 (a) Describe three events from the time of the Prophet and the Rightly Guided Caliphs that show how they conducted relations between the early Muslim community and other communities. [3]
- (b) Suggest ways in which any one of these examples can provide a model for relations between states today. [4]
- (a) Look for **three** clearly identified examples in which the Prophet or caliphs were engaged in relations between the Muslim community and others.
 Give **1 mark** for a simple identification of the example.
 Give **1 extra mark** for a brief description.
 Give **1 extra mark (up to 3 marks)** for full accounts of the persons and groups involved and for what took place.
 Give **1 extra mark (up to 4 marks)** for attempts to identify political or religious principles involved in relations.
- (b) Give **1 mark** for an attempt to identify the principle in the example that is relevant for now.
 Give **1 extra mark** for one or more concrete instances from the present day.
 Give **1 extra mark (up to 3 marks)** for a clear attempt to link the example chosen from part (a) with present instances.
 Give **1 extra mark** for a full explanation of this link.

[A possible answer to (b)]

The Prophet decided that peaceful relations in Medina were important even though not all the people there were Muslim.

Peaceful relations between Pakistan and India are very important for the well-being of both countries.

A treaty of cooperation between the two countries, like the Covenant of Medina, would be for the good of all.

In this treaty the privileges and responsibilities of both sides could be clearly expressed.]

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4 (a) Describe the work carried out by the Scribes of the Prophet in writing revelations.

(b) Why was the task they performed significant?

(c) What was the part played by Zayd Ibn Thabit in compiling the revelations?

[6]

(a)

- They included his closest Companions.
- He dictated the revelations to them.
- They re-ordered the revelations and inserted new ones as the Prophet directed them to.
- There was always a scribe on hand to take down a revelation from the Prophet.
- They wrote down portions on various materials.
- These included animal skins, bones and palm leaves.

(b)

- They ensured there was a written record of the revelations.
- The Prophet could not read or write.
- This assisted the memories of those who memorized the Qur'an.
- Without their written records the Qur'an may have been lost after the Prophet's time.
- The written passages they produced formed the basis of the standard collection of the Qur'an made under Abu Bakr and 'Uthman.

(c)

- He was one of the chief Scribes.
- He was asked by Abu Bakr to make a first collection.
- This was after many memorisers, *huffaz*, had been killed in Yamama.
- 'Uthman asked him to make a final collection.
- He was assisted by a group of senior Muslims.
- He took trouble to collect all the fragments he could.
- These included the *mushaf* which were kept by Hafsa.
- He consulted other Muslims about the correctness of his collection.

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5 (a) Identify *twelve* of the wives of the Prophet.

(b) Explain the importance of

(i) Khadija during the lifetime of the Prophet.

[5]

(ii) `A'isha in the years following the Prophet's death.

[5]

(a) Khadija bint Khuwaylid

Sawda bt Zama'a

`A'isha bt Abi Bakr

Hafsa bt `Umar

Zaynab bt Khuzayma

Umm Salama

Zaynab bt Jahsh

Juwayriyya bt al-Harith

Umm Habiba

Safiyya bt Huyayy

Maymuna bt al-Harith

also Rayhana bt Zayd and Mariya al-Qibt.

(The main name will be enough.)

(b) (i)

- Khadija gave the Prophet moral support that encouraged him and strengthened his resolve.
- She gave him financial support that allowed him time for thought.
- She always supported him against opposition.
- She showed her support by being the first to accept Islam.
- She never deserted him even though it caused her suffering.
- She gave him children and a family.
- She gave him employment, thus freeing him from poverty.

(ii) (No marks for comments about `A'isha during the Prophet's lifetime)

- `A'isha heard and remembered more than 2,000 Hadith from the Prophet.
- She was recognised as an important source of teachings from him.
- His burial in her apartment increased the respect in which she was held.
- She played a significant part in important decisions made in the early years after his death.
- She was influential in debates about the government of the community.
- Her disagreement with `Ali over the punishment of `Uthman's killers led to discord.