

CAMBRIDGE INTERNATIONAL EXAMINATIONS

GCE Ordinary Level

MARK SCHEME for the May/June 2014 series

2058 ISLAMIYAT

2058/12

Paper 1, maximum raw mark 50

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, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the May/June 2014 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

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Candidates must attempt **Question 1, Question 2** and **two** other Questions.

1 Choose any two of the following passages from the Qur'an, and

(a) briefly describe the main theme(s) in each passage; [4]

(b) briefly explain the importance of these themes in a Muslim's life today. [4]

In order to give a mark for AO1 you will have to read both part (a) answers, and similarly in order to give a mark for AO2 you will have to read both part (b) answers.

You should give only two marks, one for both part (a) answers, and one for both part (b) answers.

When marking this question, you may have to read the answers a number of times.

(1) Sura 112

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

(2) Sura 6:75-79

75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

(3) Sura 93

1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

(a) What are the main teachings?

(1) Sura 112

This passage talks about *tawhid* and God's unique characteristics central to Islam. Candidates could elaborate on the importance of *tawhid* (no partners so no-one else to worship). What is the meaning of eternal and absolute? He is unique, no-one else can match His attributes. There is no-one like Him, which is related to the fact that He has no children or family.

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(2) Sura 6.75-79

This passage is about God's power over all things and His relationship with his prophets. These are signs of God in creation. These verses tell Muslims to worship God alone. They strengthen belief in His Oneness.

(3) Sura 93

This is a consolation to the Prophet. God shows how He helps His prophets. He is there for those in need. It tells humankind to be grateful to God for what they have been given.

The above answers are not the only answers that could be presented. Candidates should be allowed to develop/show other relevant themes of the passage. They could also give comparisons with themes of other passages. The highest level should be kept for well written answers offering a variety of themes.

(b) The importance of these themes.**(1) Sura 112**

This passage gives a clear, yet brief, description of God. Muslims learn from this to only rely on God as He has no family that share his power and control. Recited to re-affirm faith, it is one of the four 'qul's' recited for protection, and reciting it gives the benefit of reciting a third of the Qur'an. Better candidates will be able to say that these verses help Muslims understand who they are worshipping.

(2) Sura 6.75-79

These verses strengthen belief by showing that created things are not permanent. The prophets have asked God for guidance and so Muslims should take this guidance too. They should realise they need to look to one God for their answers.

(3) Sura 93

God gave blessings to the Prophet Muhammad, despite people saying that he had been forgotten by God. Muslims should then also look at their lives to see their blessings and not think they have been given nothing. They should be grateful to God through prayers and worship and they should make people aware of the ways in which God helps them.

These are not the only points candidates can mention, and personalising the passages to their own or Muslims' lives, or giving thoughtful answers with examples, could take them higher up the levels.

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- 2 (a) The Sunna is often used with the Qur'an as a primary source of Islamic law. Describe the ways in which they are used together. [10]
- (b) "The Qur'an is not as relevant to Muslims now as it was 1400 years ago." Give two reasons to agree or disagree with this statement. [4]

Part (a) tests AO1, and part (b) tests AO2.

- (a) Candidates should write in detail about the primary sources and how they are used together. Examples should be given.
The Qur'an is an authority in Islamic law; it is the word of God; it is not questioned or contradicted by the other sources; the Sunna is the Prophet's example and is recorded in the Hadith; they don't contradict each other; these emphasise and expand on verses in the Qur'an; e.g. *zakat*; they are used when the Qur'an is silent on a matter; e.g. inheritance given to grandmother, or eating animals with canine teeth; Hadith are important because the Prophet was the final and perfect messenger to follow; Hadith of Mu'adh ibn Jabal; they are interlinked so are the two main (primary) sources.
- (b) Candidates can agree or disagree with this statement but the main body of their answer should give reasons for their stance.
Candidates may say, e.g., that the Qur'an is the book of God and is preserved for all time, but this is not evaluative enough, they have to provide a more detailed explanation. If they disagree with the statement they can say, e.g., that not having the Prophet around makes them need the Qur'an more, or that the stories in it allow Muslims now to connect to God and the Prophet. The best answers will be those giving the most detail and explanation whether they agree or disagree with the statement.

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3 (a) Give an account of the *hijra* of the Prophet from Makka to Madina. [10]

(b) What is the significance of the Prophet establishing mosques as a first task after the *hijra*? [4]

(a) For this answer an account should be given about the events of the actual journey; only brief mention should be made about events before the Prophet left Makka and his arrival in Madina.

Year is 622; in Makka there was a plot to assassinate the Prophet; Quraysh met at Dar al-Nadwa; a man from each tribe was sent to kill the Prophet; Jibril came giving the Prophet God's permission to migrate; Muslims had started to migrate; Abu Bakr, 'Ali and the Prophet were left; the Quraysh came to the Prophet's house to kill him at night, v8.30; the Prophet told 'Ali to sleep in his bed; the Prophet came out of his house and threw dust at the assassins, v36.9; Abu Bakr went with him; they took refuge in Cave Thawr; Abu Bakr went in to make sure it was clean and safe; Abu Bakr's foot was stung by an insect; they stayed in the cave three nights; Abu Bakr's son and daughter visited them; the Quraysh set a price of 100 camels for their capture; some reached the mouth of the cave; the Prophet reassured Abu Bakr; Suraqa almost caught up with them but his horse kept stumbling; they stopped in Quba; stayed there for four days; they established a mosque; 'Ali caught up with them here; they arrived in Madina and the people welcomed the Prophet; he stayed with Ayyub al-Ansari; his camel showed them the place to build his mosque.

The best answers will be able to expand and give depth to these events, and whilst not all of the above needs to be mentioned, highest level answers will describe and elaborate on most of these details.

(b) Mosques are the centre of a community; they allow people to meet and to worship God; the Prophet established a mosque in Quba to emphasise this; it was also because they were now free to worship together and in the open, unlike in Makka; establishing a mosque in Madina provided a focal point for the Muslims.

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4 (a) Write about the main events of the battles of Khaybar and Mu'ta. [10]

(b) Choose one of these battles and explain why it was important for the Muslims of Madina to fight in it? [4]

(a) **Khaybar:** fought in 628 (7AH) against the Jews who had broken their agreements with the Muslims; Muslim army caught the city by surprise; 'Ali was given the banner to carry; Muslims attacked the first fort of Naim; this was taken and the Muslims carried on until they reached the most powerful fort, An-Nizar; 'Ali is said to have moved a door by himself which would have taken many men to move; Jewish leader was killed; Jews requested they stay in the oasis and in return give half their produce to the Muslims; battle strengthened the Muslims and the Prophet's leadership.

Mu'ta: this was the fiercest battle during the Prophet's lifetime; fought in 629 (8AH); The Prophet had sent Al-Harith bin 'Umar al-Azdi carrying a letter to the ruler of Basra; he was intercepted and killed by the governor of al-Balqa'; the Prophet mobilised an army of 3000 men; people near the scene of al-Harith's murder would be invited to Islam and if they accepted no battle would ensue; Zaid bin Haritha was to lead the army, Ja'far bin Abi Talib would replace him, and 'Abdullah bin Rawaha would replace Ja'far if he fell; Heraclius sent 100000 troops with another 100000 from tribes allied to the Byzantines; Zaid led the battle until he was fatally stabbed; Ja'far succeeded him and both his hands were cut off; then Abdullah took the banner and he too was killed; Khalid bin Walid stepped up to take leadership and showed his skills as a strategist; the Muslims gradually retreated and the Byzantines, thinking they were entrapped, stopped their pursuit allowing the Muslims to incur minimal casualties; the Muslims did not avenge al-Harith's murder but they proved they were a force to be reckoned with.

Not all of the above needs to be mentioned, but most of points should be made as well as development of the points to give depth to the answer.

(b) Candidates should only choose **one** battle to write about and should attempt to give reasons why the Muslims needed to engage in that battle.

Khaybar: As peaceful settlements were not accepted, the Prophet had to carry out a military campaign to prevent further disruptions upon the Muslims from these parts, as they did not want to be continually fighting in minor skirmishes. It was therefore a matter of survival for the Muslim community. Had they not fought, it could have led to insecurity as they would not have known when the next attack would come from there. It was also important as God had promised them abundant spoils from this campaign (sura 48.20).

Mu'ta: At that time, killing envoys and messengers was considered a terrible crime, and amounted to a declaration of war. The Prophet therefore had to respond otherwise the Muslims would have looked weak had they ignored such a clear threat. Ignoring the killing of envoys would have led to their reputation being challenged, and the battle also showed that they were a serious presence that was emerging out of Arabia.

Candidates should draw principles from the details they have written such as fighting for security of Islam, believing God's promises, showing strength, defending honour, etc.

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5 (a) Write about the life of the Prophet Muhammad's first wife Khadija. [10]

(b) Taking two aspects of their relationship, explain how the marriage of the Prophet and Khadija sets a good example for Muslim marriages today? [4]

(a) Candidates should write a detailed narrative elaborating on the points mentioned below.

Khadija was a successful businesswoman in her own right; she was twice widowed and had children from her previous marriages; she employed the Prophet (before prophethood) as a merchant for her; she sent her servant, Maysara, with him; after hearing of trading skills and honesty as a merchant, she proposed marriage to him; he accepted; she was 40 and he was 25; they had six children together, her two sons dying in infancy; when the Prophet received revelation he came to Khadija trembling; she reassured him that God would not humiliate him; she took him to see her cousin who told the Prophet about the angel and that he is a messenger of God; she was the first to publicly accept Islam; she supported the Prophet financially; she died after the boycott to Shib-i-Abi Talib; the Prophet's love for her caused jealousy among his other wives (A'isha); Jibr'il is said to have sent greetings of peace to her, through the Prophet, from God and himself; Khadija was Muhammad's first wife and he chose not to marry any other woman during her lifetime.

Candidates may write about Khadija's life before meeting the Prophet, e.g. her previous husbands, and relevant points should all be credited.

(b) Candidates can take what they want from Khadija's relationship with the Prophet, but they should be able to say why that aspect of their relationship sets an example for others. They could for example say that they had a love and respect for each other that people could learn from today; she had her own business which the Prophet never stopped her from, and she supported the Prophet through all his difficulties.

She reassured her husband when he told her about the revelation and never stopped believing he was telling the truth because she knew his character. In times of difficulty people should be patient with each other and try to reassure and support their partners.

Candidates should choose two aspects and develop those points; whilst developing answers candidates need to show application of it today.