

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS

General Certificate of Education Ordinary Level

MARK SCHEME for the June 2005 question papers**2058 ISLAMIYAT****2058/01****Paper 1, maximum raw mark 40**

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June 2005

GCE ORDINARY LEVEL

MARKING SCHEME

MAXIMUM MARK: 40

SYLLABUS/COMPONENT: 2058/01

ISLAMİYAT
Paper 1

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

- 1 **Comment on the main teachings contained in two of the following passages from the Qur'an.** [2 x 4]

(a) Sura 2. 125-6

Remember we made the house a place
of assembly for men
and a place of safety;
and take the station of Abraham as a place of 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,
or bow, or prostrate themselves.

And remember Abraham said: 'My Lord,
Make this a city of peace, and feed its people with fruits –
Such of them as believe in God and the last day.'
He said: 'And such as reject faith,
For a while will I grant them their pleasure,
But will soon drive them to the torment of fire –
An evil destination.'

Main teachings include:

- Abraham (and Isma'il) repaired (or built) the ka'ba.
- It became a centre of prayer and religious reflection.
- Mecca itself became a place where all could be secure.
- But the Meccans had to rely on faith and not their origins for salvation with God.
- This passage refers to the origins of the annual pilgrimage.
- Those who reject God's call will be condemned to hell.

(b) Sura 17. 1

Glory to him who took his servant for a journey by night
from the sacred mosque to the farthest mosque,
whose precincts we blessed -
in order that we might show him some of our signs:
for he is the one who hears and sees.

Main teachings include:

- The Prophet was taken from Mecca to Jerusalem and back by night.
- Precisely from the Haram mosque at Mecca to the Masjid al-Aqsa' at Jerusalem (both mosques must be named).
- The verses are usually seen as also referring to the Prophet's ascension to heaven.
- There he was given instructions about prayer by God.
- The verses explain why Mecca and Jerusalem are central in Muslim spirituality.

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(c) Sura 112

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

- The oneness of God is central to the Qur'an.
- It is also fundamental to Islam.
- God is unique and entirely self-subsistent;
- He is not physically related to children or parents.
- He cannot be compared with other beings.

2 (a) Write brief accounts of the following two incidents in the life of the Prophet:

(i) his attempt to preach to the people of al-Ta'if;

[5]

- Muhammad went to al-Ta'if when the persecution at Mecca was intense.
- He was looking for a new place where his teachings would be accepted.
- The townspeople rejected his message.
- Boys pelted him with stones as he left.
- He was badly injured.
- Angels offered to destroy the town for him, but he forgave the people.

(1 mark for quotation of his words: I was sent as a blessing to the worlds...)

(ii) his conquest of Mecca.

[5]

- By 630 Muhammad had grown powerful in Arabia.
- He decided to attack Mecca because the people had broken their treaty.
- He promised that those Meccans who did not resist would be safe.
- He approached Mecca with a great army.
- There was no resistance when he entered.
- He spared all who sought his pardon.
- He executed a few stubborn people who resisted him.
- He cleansed the ka'ba of its idols.

(b) What lessons can Muslims today learn from the Prophet's conduct in each of these incidents?

[2 x 3]

[Candidates should make at least 3 comments about each incident, e.g.:]

- (i)**
- Muhammad attempted to find a realistic solution to his difficulties in Mecca.
 - He did not try to resist the people of al-Ta'if when they rejected him.
 - He responded to cruelty with forgiveness.
 - He attempted to understand the people's ignorance of who he was and what he said.

[Reserve the third mark for clear applications of these lessons to contemporary conditions.]

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- (ii) • Muhammad was unflinching in his intention to make Mecca a Muslim centre.
 • He made extensive arrangements to avoid violence in the city.
 • He gave his enemies every chance to abandon their resistance to him.
 • He did what was necessary to ensure no enemies were left.
 • He established and upheld monotheistic faith.
 • He was sternly opposed to idolaters and enemies of Islam.

[Reserve the third mark for clear applications of these lessons to contemporary conditions.]

3 (a) Write a descriptive account of the Muslim belief in:

(i) angels;

[4]

[Remember this is a descriptive question.]

- Angels are entirely obedient to God.
- They are created
- And are made of light.
- They have particular tasks.

[Give 1 mark for one example of an angel performing a task, e.g. Jibril bringing revelation to Muhammad.

Give 1 extra mark for another example of a different angel performing a task.]

(ii) God's predestination and decree.

[4]

- God is powerful over everything.
- He knows everything that happens.
- He has planned all that happens to people.
- Nevertheless, people have responsibility for what they do.

(b) Explain the importance to the community of Muslims of:

(i) congregational prayers on Fridays;

[4]

- They give an opportunity for the Muslim men in a vicinity to come together.
- The worshippers can see the strength of their numbers.
- They have a chance to learn about their faith from the sermon.
- They can exchange thoughts and news.
- They are reminded that all Muslims should be united under God.

(ii) almsgiving.

[4]

- This helps to reduce inequalities in wealth.
- It reminds givers and receivers of their ties to each other.
- It makes those ties stronger.
- It reminds all Muslims that they are responsible for others besides themselves.

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4 Answer parts (a) and (b), and **either** part (c) or part (d).

(a) **What methods were used by the collectors of the six major books of Hadith to ensure that the sayings of the Prophet they accepted were genuine?** [8]

- 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 sound mind, good memory, and 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) **How are the Qur'an and Hadith employed in working out the Islamic law?** [4]

- 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]

Either

(c) **In what circumstances do Sunni Muslims allow the use of *qiyas* (analogy)?** [4]

- 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.

[Give 1 mark for a clear example.]

Or

(d) **What is the importance to Shi'i Muslims of *`aql* (reason) in establishing the Islamic law?** [4]

- 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.