

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS

GCE Ordinary Level

MARK SCHEME for the November 2005 question paper

2058 ISLAMIYAT		
2058/01	Paper 1	maximum raw mark 40

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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.

Mark schemes must be read in conjunction with the question papers and the *Report on the Examination*.

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Each suggestion carries 1 mark unless otherwise stated.

You 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 8. 44-5

*And remember when you met,
he showed them to you as few in your eyes,
and made you appear as contemptible in their eyes;
so that God might accomplish a matter already enacted.
For to God all matters go back.*

*O you who believe! When you meet a force,
Be firm, and remember God much, so that you may prosper.*

- This is a recollection of the battle between Muslims and Quraysh at Badr.
- It emphasises that God was in total control of the events.
- He made the Quraysh appear as few to the Muslims to encourage them.
- He made the Muslims appear few to the Quraysh so that they would think it easy to fight them.
- This encourages all Muslims to persevere in God's work no matter how immense the obstacles.

(b) Sura 19. 19-21

*He said: "No, I am a messenger of your Lord,
for the gift to you of a holy son."*

*She said: "How can 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:
and we appoint him as a sign to men and a mercy from us':
it is a matter decreed."*

- This recounts the visit by Jibril to Mary.
- He informed her that she would give birth to Jesus.
- Jesus' birth without a father is a miracle from God.
- This is to show the total power of God.
- Mary denied she was guilty of the sins of fornication or adultery.

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(c) Sura 108

*Indeed! We have given you abundance;
Therefore pray to your Lord and sacrifice.
For the one who hates you, he will be cut off.*

- This refers to the aftermath of the death of Muhammad's son.
- His enemies mocked him because he had no-one to continue his name.
- God reminds him to remain loyal to his faith.
- Eventually, he will have abundant followers (or descendants) but his enemies will be forgotten.

2 (a) Describe the events that immediately led up to the Prophet's migration, the hijra. [10]

(b) Suggest **three** reasons why he decided to move from Mecca to Medina. [6]

(a) [The problem here concerns exactly what events led up to the hijra.

Candidates have to decide when to start the story.]

- Muhammad had incurred the enmity of Quraysh by his preaching. [This is background and for any general information of this kind allow 1 mark.]
- His wife Khadija and uncle Abu Talib died in 619 leaving him defenceless.
- He sought acceptance by preaching at fairs in Mecca and elsewhere.
- A small group from Yathrib (later renamed Medina) listened and accepted his preaching.
- The next year they swore allegiance to him (the first pact of al-`Aqaba, the oath of women, not involving fighting for him).
- The following year 73 men from Yathrib swore to defend him (the second Pact of al-`Aqaba). [1 mark, but 2 marks for details of numbers etc.]
- Muhammad gradually sent Meccan Muslims north to Yathrib.
- He himself went on the same night when the Quraysh planned to murder him.
- He departed with Abu Bakr.
- He left `Ali in his bed as a decoy, and in order to return items people had left with him.
- The Prophet received a divine instruction to migrate.

(b)

- He was defenceless at Mecca, because Abu Lahab the head of his clan after Abu Talib's death was his enemy. [1 mark, but 2 marks for full details.]
- His attempts at persuading the people of Mecca to accept his teachings had met with little success,
- except for a small group of followers.
- These followers were under threat, and some had experienced long persecution.
- The people of Medina appeared to welcome him.
- They recognized his mission and accepted him as a religious leader.
- They also offered him and his followers protection.

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

(i) prophets;

[4]

(ii) resurrection and the last day.

[4]

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

(i) mosques;

[4]

(ii) the annual pilgrimage.

[4]

(a) [Remember this is a descriptive question.]

(i)

- They were sent from God to all peoples.
- They brought messages from him.
- These messages contained instructions and teachings from God.
- There may have been 124,000 of them.
- [1 mark for more than one name.]
- They were all human but sinless.
- Muhammad was sent as the last prophet [Seal of the Prophets].
- All prophets should be respected equally.

(ii)

- An angel will blow the last trump.
- Everyone will be resurrected from the dead at the end of time.
- All will have to face judgement before God.
- Actions performed during one's lifetime will be examined.
- The consequence will be either paradise or hell.
- [1 mark for supporting quotations.]

(b) [Remember this asks for explanations not descriptions. It concerns the communal aspects of faith.]

(i)

- They are centres especially dedicated for collective worship.
- They enable the community to meet together.
- They provide facilities for education and joint learning.
- By their appearance they remind the community that it is united.

(ii)

- This is a way of showing dedication to Islam, by performing one of the Pillars.
- It enables Muslims to meet one another from across the world.
- So it provides a means for sharing news and learning.
- It inspires Muslims by reminding them of the strength of their faith.
- It reminds them of many teachings of Islam (e.g. equality).

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4 (a) Briefly describe the four main sources of legal thinking in Islam. [12]

(b) Give one example each to show how the third and fourth of these legal sources are used. [4]

(a) [Give up to 3 marks for each description.]

- The Qur'an is the major source of instruction and thinking.
- Its clear teachings are never questioned.
- It is always referred to since no legal teaching ever contradicts it.

- The Sunna of the Prophet is an authority next to the Qur'an.
- It gives fuller teachings of what the Qur'an states in brief.
- It and the Qur'an always agree.
- It is taken as an authority where the Qur'an is silent.

- The consensus of the community, *ijma'*, is referred to when the previous sources do not offer clear guidance.
- It is understood as the agreement of believers on a point of faith or action.
- Some take it as the consensus of the first generation of Muslims, others as the consensus of legal experts.
- It never disagrees with the previous sources.
- The Prophet said, 'My community will never agree on error.'

- Analogy, *qiyas*, is employed when the previous sources do not offer clear guidance.
- It involves an individual expert making a new decision on the basis of known teachings.
- He compares the unknown with the known and identifies the common points between them.
- Some Muslims distrust it because it involves a lot of individual opinion.
- It should never disagree with the previous sources.
- [Allow marks for any discussion by a Shi'a candidate of the use of reason, *'aql*.]

(b)

- [In each case allow 1 mark for an attempt at an example, and 2 marks for a well worked explanation of Consensus and Analogy. In order to gain the full 2 marks, candidates should be able to show how the source is used and what the result will be.]