

**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.

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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.]