

# UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS

GCE O Level

## MARK SCHEME for the May/June 2006 question paper

<b>2058 ISLAMIYAT</b>		
<b>2058/02</b>	<b>Paper 2</b>	<b>Maximum raw mark 60</b>

This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which Examiners were initially instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began. Any substantial changes to the mark scheme that arose from these discussions will be recorded in the published *Report on the Examination*.

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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Page 1	Mark Scheme	Syllabus	Paper
	GCE O Level – May/June 2006	2058	02

- 1 Comment on the meaning and importance of any seven of the words or phrases underlined in the following passages. [7 x 2]

(a) Sura 8.44-5

*And remember when you met,  
he showed them to you as few in your eyes,<sup>(1)</sup>  
and made you appear as contemptible in their eyes;  
so that God might accomplish a matter already enacted.<sup>(2)</sup>  
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.<sup>(3)</sup>*

1. he showed them to you as few in your eyes

- This refers to the Battle of Badr.
- The Meccan force was made to appear as smaller than it really was.
- God performed this miracle in order to hearten the Muslims.

2. a matter already enacted

- The Battle of Badr was fought fiercely between both sides.
- But God already had decided the outcome.
- This was part of his eternal decree.

3. remember God much, so that you may prosper

- In the Battle of Badr the Muslims won by depending on God.
- All Muslims should follow this example and they will prosper against any odds.

(b) Sura 93

*By the glorious morning light,  
And by the night when it is still -  
Your Lord has not forsaken you,<sup>(4)</sup> nor is he displeased.  
And indeed, the hereafter  
will be better for you than the present.<sup>(5)</sup>*

*And soon your Lord will give to you,  
and you will be well pleased.*

*Did he not find you an orphan and give you shelter?<sup>(6)</sup>*

*And he found you wandering, and he gave you guidance.*

*And he found you in need, and made you independent.*

*Therefore do not treat the orphan with harshness,*

*Nor repulse the petitioner.<sup>(7)</sup>*

*But proclaim the bounty of your Lord.*

4. your Lord has not forsaken you

- God has not deserted the Prophet.
- He should continue to trust in God.
- All Muslims should trust God, whatever difficulties they may face.

5. the hereafter will be better for you than the present

- The Prophet's difficulties in Mecca will be replaced by success in Medina.
- God promises rewards to all true believers after death.

6. Did he not find you an orphan and give you shelter?

- When Muhammad was orphaned he was cared for by his grandfather/uncle.
- God has a special concern for deprived people.

7. Nor repulse the petitioner

- Since God assisted Muhammad, he should assist those who seek help from him.
- Muslims should assist those who seek help from them.

<b>Page 2</b>	<b>Mark Scheme</b>	<b>Syllabus</b>	<b>Paper</b>
	<b>GCE O Level – May/June 2006</b>	<b>2058</b>	<b>02</b>

(c) **Sura 97**

*Indeed! We have revealed it<sup>(8)</sup> on the Night of Power.<sup>(9)</sup>  
 And what will explain to you what is the Night of Power?  
 The Night of Power is better than a thousand months.  
 The angels and the Spirit come down in it,<sup>(10)</sup>  
 By the permission of their Lord, on every errand.  
 Peace it is until the rise of dawn.*

**8. Indeed! We have revealed it**

- This refers to the Qur'an.
- It is God who sent it down to the world.
- It contains teachings that human minds cannot grasp alone.

**9. the Night of Power**

- This is the night on which the Prophet experienced his first revelation.
- It is the night on which the Qur'an began to be revealed.
- Muslims remember it on one of the odd nights at the end of Ramadan.

**10. The angels and the Spirit come down in it**

- Angels come to earth with messages from God.
- The Spirit is Jibril who brought the Qur'an to the Prophet.
- On this night prayer is particularly heard.

Page 3	Mark Scheme	Syllabus	Paper
	GCE O Level – May/June 2006	2058	02

- 2 **Comment on the teachings in seven of the following Hadiths about what Muslims should believe and how they should act.** [7 x 2]
- (a) **The person who offers a bribe and one who accepts a bribe will both go to the fire/hell.**
- Bribery involves seeking unfair advantage over others.
  - Muslims should act fairly towards one another.
- (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 above all others books.
- (c) **Servants of God, be brothers.**
- All who acknowledge God are equal under him.
  - So they should act like brothers towards one another.
- (d) **The best of people are those who are of help to people.**
- God looks favourably on people who help others.
  - They put what they believe into practice.
- (e) **Worship is a pillar of religion.**
- Worship is one of the Five Pillars of Islam.
  - It is crucial to the maintenance of religion.
  - It keeps the Muslim mindful of God.
- (f) **The best among you is the one who has learnt the Qur'an and teaches it.**
- It is important to realize that the teachings of the Qur'an are central to life.
  - Learning these teachings is important.
  - Sharing with others is even more important.
- (g) **He who does not keep his promise has no religion.**
- Being trustworthy is crucial to belief.
  - Unless a person acts trustworthily, belief alone means nothing.
- (h) **Say: 'I believe in God', then act uprightly.**
- All belief and action rests upon the principle of God's oneness.
  - If a Muslim is clear about this then all acts will be in harmony with it.
- (i) **One believer with another believer are like a building, one part strengthens another.**
- Muslims should be ready to depend on one another.
  - They should be ready to support other Muslims and to receive support from them.
- (j) **One who goes out in pursuit of knowledge is on the path of God until he returns.**
- Gaining knowledge is one of the major duties for Muslims.
  - This is a duty which God blesses.

Page 4	Mark Scheme	Syllabus	Paper
	GCE O Level – May/June 2006	2058	02

- 3 (a) Give three examples from the life of the Prophet that illustrate his attitude towards non-Muslims. [3 x 2]
- (b) How do these examples help Muslims in their relations with non-Muslims today? [3 x 2]
- (c) What are the main teachings of the Qur'an about taking interest (*riba*) in financial dealings with others? [4]

(a) [In each of the three examples:

Allow **1 mark** for the simple identification of a relevant incident.

Allow a further **1 mark** for a full account of the incident.

Remember, the incident may show either a positive or a negative attitude.]

(b) [In discussions of each of the three examples:

Allow **1 mark** for a basic principle deduced from the incident in the Prophet's life.

Allow a further **1 mark** for a full explanation of how the principle informs Muslim attitudes and actions.]

- (c)
- The Qur'an forbids taking interest on a loan.
  - It allows trade, but only the kind that does not involve interest.
  - This is because exacting interest is seen as taking advantage of other people.

[Allow **1 mark** for quotations of verses that mention interest.]

<b>Page 5</b>	<b>Mark Scheme</b>	<b>Syllabus</b>	<b>Paper</b>
	<b>GCE O Level – May/June 2006</b>	<b>2058</b>	<b>02</b>

- 4 (a) Write an account of the main activities of Hazrat `Uthman
- (i) during the lifetime of the Prophet, [6]  
and (ii) during his caliphate. [6]
- (b) Explain why Hazrat `Uthman encountered difficulties in the latter years of his caliphate and was assassinated. [4]
- (a) (i)
- He was one of the first converts.
  - He experienced persecution for his faith.
  - He married the Prophet's daughter Ruqayya.
  - With her he migrated to Abyssinia.
  - He migrated to Madina.
  - He did not take part in the Battle of Badr because of his sick wife.
  - When Ruqayya died, he was given her sister Umm Kulthum as wife.
  - He acted as the Prophet's ambassador to Quraysh when the Muslims neared Makka.
  - He contributed his wealth to pay for expeditions, particularly Tabuk.
- (ii)
- He continued the policy of expanding Muslim territory.
  - The empire expanded into Persia, Armenia and North Africa.
  - He placed relatives in important positions of control.
  - He requested an authentic version of the Qur'an.
  - He ordered Zayd Ibn Thabit to lead the compilation of this.
  - He destroyed all other copies.
  - His rule caused disquiet and led to several uprisings.
- (b)
- His appointment of family members was seen as favouritism.
  - His destruction of the Qur'an was seen by some as destroying God's Word.
  - Some Muslims questioned his ability to rule.
  - He pacified a force from Egypt by making concessions, but sent word to have them killed on their return home.
  - They returned to Madina and killed him.

Page 6	Mark Scheme	Syllabus	Paper
	GCE O Level – May/June 2006	2058	02

- 5 (a) Briefly explain the importance of the Scribes of the Prophet. [4]
- (b) Outline the work they carried out in writing down the revelations. [4]
- (c) Describe the part played by Zayd Ibn Thabit in preserving the revelations after the Prophet's death. [8]
- (a)
- They were among the closest Companions of the Prophet.
  - They included the four Rightly Guided Caliphs and other leading Companions [allow up to 2 marks for two or more names].
  - They were always near the Prophet to ensure the revelations were written down at an early point.
  - They came to know the Qur'an well, and were able to check the truthfulness of copies.
  - Their work assisted the memorization of the Qur'an.
- (b)
- They took down the revelations as the Prophet dictated them.
  - They assisted him because he was illiterate.
  - They used various forms of writing material.
  - These included shoulder bones and palm leaves.
- (c)
- Abu Bakr requested him to make a first collection.
  - Later 'Uthman asked him to make a correct collection.
  - He led a small group of senior Muslims in doing this.
  - They consulted leading Muslims about the correctness of what they collected.
  - They sought out all the fragments and pieces they could find.
  - They made use of the *mushaf* which had been entrusted to Hafsa.
  - They applied careful methods in their collection, such as preferring passages in the Meccan dialect of the Prophet.
  - They preserved the original order of the chapters.