

## **MARK SCHEME for the October/November 2007 question paper**

<p><b>2058 ISLAMİYAT</b></p> <p><b>2058/01</b>      Paper 1, maximum raw mark 40</p>
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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.

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.

- CIE will not enter into discussions or correspondence in connection with these mark schemes.

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Page 2	Mark Scheme	Syllabus	Paper
	GCE O LEVEL – October/November 2007	2058	01

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

(a) *In the name of God, most gracious, most merciful.*

*Praise be to God, the Lord of the worlds,  
Most gracious, most merciful,  
Master of the day of judgement.  
You do we worship, and your aid we seek.  
Show us the straight way,  
The way of those on whom you have bestowed your grace,  
Those whose portion is not wrath,  
Nor those who go astray. (Sura 1)*

- God is creator and supreme ruler; He alone is in control
- He will be judge at the end.
- So believers should turn to him alone for help and support.
- He alone can guide along the way of life he has set.
- He alone can save believers from going astray.
- Previous believers left the path of God's guidance.

(b) *By the glorious morning light,  
And by the night when it is still –  
Your Lord has not forsaken you, nor is he displeased.  
And indeed, the hereafter  
Will be better for you than the present.  
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?  
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;  
But proclaim the bounty of your Lord. (Sura 93)*

God gave reassurance to the Prophet.

- He was always with him even when he seemed not to be.
- He brought the Prophet out of difficulty into success.
- His assurance of this was proved by his past actions/He had been with the Prophet in all he had undergone.
- So the Prophet should continue to live as God taught him.
- Muslims can also be reassured by these promises.
- All Muslims can be assured that as morning follows night God's mercy will lighten every suffering.

(c) *Indeed, we have revealed it on the Night of Power.  
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,  
by the permission of their Lord, on every errand.  
Peace it is until the rise of dawn. (Sura 97)*

- On this night the angel Gabriel gave the first revelation to the Prophet.
- On this night prayers/worship are especially effective.
- This is because heaven is linked closely to earth.
- Evil is silenced and peace prevails.
- On this night destinies are written for the next year.
- On this night, the Qur'an came from the highest to the lowest heaven.

Page 3	Mark Scheme	Syllabus	Paper
	GCE O LEVEL – October/November 2007	2058	01

2 (a) Give a brief description of the Prophet's experiences in caves. [12]

The Prophet had two experiences in caves. His experience in the valley of Abu Talib during the Makkah boycott does not count.

(i) The cave on Mount Hira – allow up to 6 marks

- This incident took place in 610; Muhammad was 40.
- Muhammad had withdrawn to the cave to meditate and pray.
- A figure appeared and ordered him "Recite!"
- Muhammad protested that he could not recite.
- The figure squeezed him tightly.
- This squeezing and the command happened three times in all.
- Then the figure recited to him Sura 96.1-5.
- He returned home to Khadija, confused and afraid.
- (No details of the rest of the story.)

(ii) The cave of Thawr – allow up to 6 marks

- This incident took place in 622; Muhammad was 52.
- After his followers had left Makka, Muhammad departed with Abu Bakr.
- When the two knew they were being pursued they hid in the cave of Thawr.
- The pursuers saw two nesting birds at the mouth of the cave and saw no need to look inside.
- Abu Bakr was bitten by a scorpion or snake but did not cry out.
- Muhammad reassured Abu Bakr by telling him God was with them.
- Abu Bakr's daughter brought them food.

(b) Explain why one of these experiences was important in the history of Islam. [4]

(i) Mount Hira

- This was the occasion on which the Qur'an was first sent down.
- It marks the beginning of God's final guidance for humans, telling them how to live their lives.
- It marked the change from polytheism to monotheism.
- Muhammad was changed and was chosen for prophethood.

(ii) Thawr

- If Muhammad had been captured Islam might not have developed.
- The success of his mission depended on his leaving his home.
- He had to trust to God and to his followers for survival.
- It shows that meeting force with force is not always the way to success.
- The importance of the incident is such that the Qur'an refers to it.

<b>Page 4</b>	<b>Mark Scheme</b>	<b>Syllabus</b>	<b>Paper</b>
	<b>GCE O LEVEL – October/November 2007</b>	<b>2058</b>	<b>01</b>

**3 (a) Write a descriptive account of the Muslim belief in books. [8]**

- Books contain the revelations given by God to his messengers.
- They are the chief way in which humans know God's will for them.
- They were meant for different communities,
- But they all contained the same teachings.
- None except the Qur'an has survived in its original form.
- The Qur'an names the following books: suhuf (Abraham and Moses), Tawrat (Moses), Zabur (David), Injil (Jesus), Qur'an (Muhammad) (*allow 1 mark for two names, 2 marks for three or more names*)
- Only the Qur'an is universal in scope.
- All books were revealed by Jibra'il.

**(b) How do the following Pillars of Islam help keep the community united:**

**(i) prayers (*salat*); [4]**

- Muslims perform the prayers at the same time.
- In mosques they congregate together and can meet.
- Even when praying alone they know others are praying with them.
- All have a sense of performing the same task.
- All are reminded of their membership of one community.
- Communal prayers give opportunity to help each other and solve problems.  
(*No marks for descriptions of prayers*)

**(ii) almsgiving (*zakat*)? [4]**

- Rich people who observe *zakat* will not forget the poor.
- By giving they bring themselves and the poor closer.
- Wealth is distributed throughout the community.
- The Qur'an teaches that giving of one's wealth to others is a privilege.
- Rich and poor see themselves as part of the same ummah.  
(*No marks for descriptions of almsgiving*)

Page 5	Mark Scheme	Syllabus	Paper
	GCE O LEVEL – October/November 2007	2058	01

4 (a) What is consensus (*ijma`*)? [4]

- This is the agreement of the community on a legal matter.
- It is recognised as the third source of Islamic law.
- Some regard it as the agreement of the Companions, others of the community of Madina, others of legal experts (1 mark for one or two of these, 2 marks for all three)

(b) How and in what circumstances is it used in Islamic legal thinking? [6]

- The Qur'an is the primary source of law.
- Its teachings are extended by the Prophet's Sunna.
- In some circumstances the Qur'an and Sunna do not offer guidance.
- Here consensus is allowed.
- Agreement on a matter by all relevant authorities (see point 3 in (a) above) is looked for.
- They will be guided by their knowledge of the other sources of law.  
(Allow 1 mark for supporting quotations from the Qur'an or Hadith.)

(c) Give two examples of the use of consensus. [6]

*Look for two clear examples, allowing up to 3 marks for each.*

*In each case allow 1 mark for a basic mention of the matter agreed on.*

*Allow up to 2 further marks if the example is fully explained.*

E.g. (this example is taken from the textbook *Islamiyat*, p. 159):

If a father dies before his son, and the son dies before his grandfather, it is agreed that the grandfather shares in the son's estate. (1 mark)

This agreement is based on Sura 2.180, 'When death approaches any of you, if he leaves any goods he should make a bequest to parents and next of kin'. (1 mark)

This verse shows that the immediate relatives should be considered before any other claimants to a legacy. (1 mark)