

MARK SCHEME for the May/June 2008 question paper

<p>2058/01</p>	<p>2058 ISLAMİYAT 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.

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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 101

*The calamity,
What is the calamity?
And what will explain to you what is the calamity?
It is the day when people will be like scattered moths,
And the mountains will be like carded wool.
Then he whose balance will be heavy
Will be in a life of pleasure.
But he whose balance will be light
Will have his home in a bottomless pit.
And what will explain to you what this is?
A fire, blazing fiercely.*

- This Sura describes the end of the world
- It describes the physical terrors that will take place
- It also describes what will happen at the Last Judgement
- Those who have done good will be rewarded and those who have done bad will be punished [both elements required for 1 mark]

(b) Sura 108

*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 time when the Prophet's enemies mocked him because his son was dead and he had no-one to continue his name [all information required for 1 mark]
- God reminds him to remain loyal to his faith
- Eventually, he will have abundant followers (or descendants) but his enemies will be forgotten
- Muslims can learn to remain true to God even in the greatest difficulties
- The Prophet has been given a lake or river to nourish his followers at the Last Judgement

(c) Sura 113

*Say, I seek refuge with the Lord of the dawn,
From the evil of created things,
From the evil of the darkness when it overspreads,
From the evil of those who blow on knots,
And from the evil of the envious one when he practises envy.*

- God is a safe refuge from the wickedness encountered in life
- He is a protection against sources of fear
- His power is greater than the spells of those who practise magic
- He is also a refuge from all who threaten to attack out of jealousy

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- 2 (a) Describe the main events of the Prophet's migration from Makka to Madina. [10]
 (b) Explain why he thought it important to make this journey. [6]

(a) [Candidates have to decide what the main events are.]

- **Either** Muhammad had incurred the enmity of Quraysh by his preaching [This is background and for any general information of this kind allow 1 mark]
Or A small group from Yathrib (later renamed Madina) listened to his preaching and invited him to their town [This is also background but more specific, so 1 mark for such details]
- He departed from Makka on the same night that the Quraysh planned to murder him
- He departed with Abu Bakr
- He left `Ali in his bed as a decoy/in order to return items people had left with him
- The Makkans sent riders to pursue the two migrants
- They took refuge in the Cave of Thawr
- The Prophet reassured Abu Bakr who was frightened
- Abu Bakr allowed himself to be bitten rather than shout and wake the sleeping Prophet
- A spider wove a web/two birds built a nest over the entrance, which showed there was no-one inside
- The two made their way to Madina when they knew they were safe
- They stayed at Quba on the way to Medina and established the first mosque/`Ali joined them there
- The people of Medina welcomed the Prophet publicly
- The Prophet was given a revelation to leave Makka

(b)

- He was in danger of his life in Makka
- He had no clan protection
- His preaching met with little success
- He was assured of acceptance at Madina
- Here he might put the teachings he was receiving into effect
- His migration was in order to save Islam

[Credit the last point in (a) if not already credited]

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- 3 (a) Write an account of the annual pilgrimage to Makka, the *hajj*, describing the main observances made by the pilgrims. [10]
- (b) In what ways are the prophet Ibrahim and his family important to the annual pilgrimage? [6]

(a)

- Pilgrims change into the *ihram* before entering Makka (on 7 Dhu al-hijja)
- They make the first circumambulation of the ka`ba (*tawaf*)
- They run between Marwa and Safa (*sa'y*)
- They spend the night at Mina (on 8)
- The travel to the plain of `Arafat outside Makka (on 9)
- They stand there through the afternoon
- At sunset they make for Muzdalifa
- Here they spend the night and gather pebbles
- The next day they throw the pebbles at three pillars at Mina (*rami*) (on 10, 11 or 12)
- They sacrifice an animal at Mina (on 10)
- They cut their hair and change back into normal clothes
- They perform a further circumambulation of the ka`ba and run between the hills
- [Give 1 mark for two or more indications of dates]

(b)

- The Qur'an says Ibrahim built or rebuilt the ka`ba
- His family lived in Makka
- Hajar ran between Marwa and Safa searching for water (*sa'y*)
- Isma'il uncovered the well of Zamzam by scraping his heel on the earth
- Ibrahim rejected the devil three times when taking his son for sacrifice (*rami*)
- An animal was provided for Ibrahim to sacrifice in place of his son (sacrifice)

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- 4 (a) Briefly describe the four main sources of legal thinking in Islam. [4x3]
 (b) Give one example each to show how the third and fourth of these legal sources are used. [2x2]

(a)

- 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.]