



Cambridge International Examinations
Cambridge Ordinary Level

ISLAMIYAT

2058/11

Paper 1

May/June 2017

MARK SCHEME

Maximum Mark: 50

Published

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, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge will not enter into discussions about these mark schemes.

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This document consists of **12** printed pages.

Marking Instructions for O Level Islamiyat – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The syllabus
- (b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus AO1 is primarily concerned with <u>knowledge</u> .
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus AO2 is concerned with <u>understanding and evaluation of the material</u> .

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three Questions.

Question 1 carries a maximum of 8 marks, and the four other Questions carry 14 marks each.

In each Question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2-5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question.**

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and questions 2-5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Level Descriptor
4	4	8–10	Very Good/Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	3	5–7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	2	3–4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1	1–2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	Very Good/Excellent. Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	Good. Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	Satisfactory. Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	Basic. Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	Irrelevant. No response submitted, or clearly lacks any understanding of the subject matter.

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For Question 1 all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the Question. Similarly read both the part (b) answers and award a global mark.

Question	Answer	Marks
1(a)	<p>Choose any two of the following passages from the Qur'an, and</p> <p>(a) briefly describe the main theme(s) in each passage;</p> <p>(1) Sura 2.255</p> <p>The main themes are <i>Tawhid</i>, One God; that He is unlike creation; that His knowledge is infinite; that the Throne represents His power.</p> <p>Candidates will develop these themes in their own way, e.g., saying that He looks after all the Heavens and earth and no-one is needed to look after Him; He doesn't sleep nor get tired in what He does; humans only know what He allows them; that His throne is understood as His majesty, uniqueness, knowledge and having total power. It emphasises how He is the only one who can make decisions about His creation, yet is transcendent – completely independent from His creation.</p> <p>(2) Sura 96.1–5</p> <p>The main themes are: God as Creator; God as the Most Generous; the first revelation; importance of knowledge.</p> <p>Candidates will develop these themes in their own way, e.g., God as Creator is shown in this sura through the way humans were created from a clot; He gives creation what they need, in this case, knowledge of God; importance of the first revelation is that it was the beginning of Islam and prophethood, and there's an emphasis on seeking knowledge to learn about faith and God.</p> <p>(3) Sura 114</p> <p>The main themes are: God as refuge; God as Lord; God as Protector.</p> <p>Candidates will develop these themes in their own way, e.g., saying that only He can help in times of need, in this case from jinn and men. Seek help only from Him; He created everything so controls everything, even mischief makers. It's a warning of those who whisper evil/bad ideas to humans, and then disappear and leave them on their own; God is a protector from these things; it is one of the suras of protection.</p>	4

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Question	Answer	Marks
1(b)	<p>briefly explain the importance of these themes in a Muslim’s life today.</p> <p>(1) Sura 2.255</p> <p>The importance of these themes is that these verses allow Muslims to learn and understand something about God in a way relevant to them. The theme of God’s self-subsistence shows how certain attributes that affect humans do not affect Him, e.g. sleep. He has the knowledge and power over all things and this passage is used as a prayer for protection. It was said by the Prophet to be one of the best passages of the Qur’an, so Muslims might recite it daily for protection. Candidates could say how they use ayat al-kursi in their lives, it gives a sense of being under the protection of God.</p> <p>(2) Sura 96.1–5</p> <p>Importance of this sura is that it allows humans to understand how God created them, and how He bestows knowledge upon them. Seeking knowledge is encouraged and so humankind should try their best to learn throughout their lives, especially religious knowledge so they can get to know their Lord. Each subject, RE, science, etc. has a value to it and can help humans get closer to God. It also helps Muslims understand how prophethood and Islam started and they should reflect upon what God has sent down for them to help them live their lives. So they should be grateful to God.</p> <p>(3) Sura 114</p> <p>Through these verses Muslims get to know the kind of evils/mischief they have to be wary of. This means they should be aware of what’s happening to them so they can recognise the signs of mischief. Praying and doing good deeds strengthens reliance on God. Reciting this sura with the other ‘qul’s’ is a source of protection. God is the King so it is Him who people should seek refuge with.</p>	4

Question	Answer	Marks
2(a)	<p>Choose two from the following passages and write in detail about the various ways in which God describes in them how He is unique: 6.101–103, 42.4-5, 112, 41.37.</p> <p>Candidates must choose two of the passages mentioned in the question and should be able to say in some way what God's uniqueness is, showing how His uniqueness represents itself in that particular sura, avoiding general answers that could be relevant to any sura.</p> <p>Sura 6.101–103 talks about His uniqueness through His Oneness and His full knowledge of everything He has created; whilst humans cannot see Him or comprehend His being, He sees everything that happens and is aware of everything that is done, whether it is said or thought (omniscient).</p> <p>Sura 42.4–5 talks about God's uniqueness through the immense power He has over the heavens and the earth. The revelation He sends is so great that its power almost tears the heavens apart. He is also unique in His forgiveness as He is ready to forgive.</p> <p>Sura 112 describes God's uniqueness in the most concise way; He is perfect in His attributes and action, therefore he is One and Only. He does not give birth nor die nor leave any inheritance, so He does not have a beginning or end. He cannot have anyone equal to Him so He does not have any partners or any offspring, as He cannot share His uniqueness or authority with anyone.</p> <p>Sura 41.37 describes God's uniqueness through His ability power and control over everything He has created. He is unlike the things that He has created, so is unlike the sun and the moon because He does not change, rise or set. The things that He has created are there to show humans how to recognise and worship Him.</p> <p>Better candidates will be able to expand on the suras and be able to cross reference them; e.g. they may say that God's uniqueness is shown in sura 2.255 through His knowledge – it is similar to sura 6.101–103, which also mentions His complete knowledge of everything, the first giving detail about their past, present and future and that their knowledge is limited to what God gives them.</p>	10

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Question	Answer	Marks
2(b)	<p>In your opinion, why should Muslims try to understand God’s attributes? Give reason(s) for your answer.</p> <p>Candidates can give a range of answers but must give a reason for their answer. The more detail there is in the reasoning the higher the marks will be.</p> <p>They could say e.g. because Muslims are becoming detached from God and by learning about God’s attributes allows them to have an understanding of Him which increases their understanding of the world around them, or their faith, etc.</p> <p>Or they could say e.g. that because God is beyond humankind’s knowledge/perception, understanding Him through what He says about Himself in the Qur’an allows humans to know why God is important to them in their lives.</p> <p>Whatever they say they should be credited as long as they are able to give reasons for their answer.</p>	4

Question	Answer	Marks
3(a)	<p>The Battle of Uhud was fought in the year 625. Describe the main events of this battle.</p> <p>Good candidates should be able to provide a clear and detailed narrative of the events of the battle, including names of the key figures involved.</p> <p>The battle took place in 3AH (625) in revenge for the Makkan defeat at Badr; the Prophet consulted his companions whether to fight outside or inside the city; the Makkan army numbered 3 000 led by Abu Sufyan, whilst the Muslims were around 1 000; shortly before the battle started Abdullah ibn Ubayy deserted the army with 300 of his people; the Muslims decided to meet the Makkan army at Uhud; the Prophet posted 50 archers on a hill to protect them from being attacked from behind; in the battle Hamza was killed by Wahshi, who earned his freedom through this act; Khalid bin Walid tried to break the Muslims from behind three times but the archers held him off; the Muslims were successful in driving back the Makkans, and started to collect the spoils of war; on seeing this some of the archers left their post on the hill to join those collecting the spoils; Khalid bin Walid noticed this and used the opportunity to attack the Muslims from the rear; the Quraysh army on seeing this turned back and renewed the battle; many Muslims fled; the Prophet was surrounded by nine Madinans, and only Talha bin Ubaidullah and Sa'd bin Abi Waqqas survived; the Prophet was badly injured; remaining Muslims were disheartened on hearing a rumour that the Prophet had been killed; the Prophet and Muslims retreated to the Uhud mountain; the Makkans mutilated the dead bodies of the Muslims, including Hind who chewed on the liver of Hamza; the Muslims buried their martyrs and returned to Madina; around 70 Muslims were killed and 22/37 of the Makkans.</p> <p>Excellent candidates will provide the above information with considerable detail and accuracy, giving particulars about the role played by the key figures in the battle, as well as offering some quotations.</p>	10
3(b)	<p>Why is it important for Muslims to show obedience to God in difficult situations?</p> <p>They could say that in difficult times, such as times of war, they should not give up hope of victory or of ease in their situation, and that they should continue to pray and worship God and carry on doing good deeds, because God is there for those who ask for help. Or, in times of difficulty such as illness, God is testing how a person reacts, whether they lose hope and despair, or whether they continue being steadfast in their faith. God says call on Me and I'll answer you.</p> <p>These are just some examples; candidates can give others but should give reasoning for their choices.</p>	4

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Question	Answer	Marks
4(a)	<p>Write about events from the Prophet’s (pbuh) life that show his qualities of generosity, honesty and simplicity in action.</p> <p>Generosity is giving freely without expecting anything in return: Examples of the Prophet’s generosity are, Abdullah ibn Ubayy, one of the hypocrites, was an enemy of Islam, yet on his death the Prophet prayed for him and gave his own shirt to enshroud Abdullah’s body. He would never refuse the beggar, would feed the poor and hungry, going hungry himself. He would give away his possessions and money. He never turned down anyone who asked him for something, and once a person asked for the clothes he was wearing, the Prophet took off his garment and handed it to the man. Once, 70 000 dirhams were brought to him and he laid them on the floor and gave them out until they were all finished. He was most generous in Ramadan. When he returned a debt he gave more than what he owed. He was generous with his prayers, praying for those who hurt him rather than asking for their destruction, e.g. at Ta’if and Uhud.</p> <p>Honesty is being truthful in all circumstances even when it is not to your benefit: examples of the Prophet’s honesty are, that even before prophethood he was known for being honest and trustworthy. Khadija married him due to his honesty in trade. The Quryash would keep their belongings with him, even after they rejected his message. When Abu Sufyan met the Byzantine Emperor, he spoke highly of the Prophet saying he never lies or betrays other. Also, after the Treaty of Hudaibiyah, Abu Jandal was sent back to Makka.</p> <p>Simplicity is living with few things and not being extravagant even when you have the chance: the Prophet would do things with his own hands, rather than asking others to do it for him, such as milking his goats, patching his clothes, mending his shoes. He worked on the construction of the mosque and digging the trench at battle. He did not like the companions to stand up for him when he entered. He would eat as others ate, and sit on the floor as others sat. He would take his meals with slaves and people from any class of society. He would eat very little. He would sleep on a simple mattress on the floor without home comforts or decorations.</p>	10
4(b)	<p>Can Muslims adopt a life of simplicity like the Prophet (pbuh) in current times? Give reasons for your answer.</p> <p>Candidates could say yes, e.g. because people now have too many things and can live without a lot of them. They could simplify their lives and get rid of a lot of the things they have in their homes, as well as eating less food. They could also spend less and give away more to charity.</p> <p>They could say no, e.g. because times have changed and it is difficult to live without certain things, like electronics, cars, etc. and they have become so much part of society that people feel they have a very low quality of life without them. Or, because things are available they should be used.</p>	4

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Question	Answer	Marks
5(a)	<p>Write about the lives of Fatima and any one other of the Prophet’s (pbuh) daughters.</p> <p>Candidates should give some information about two daughters of the Prophet, and try to have a balance in both answers.</p> <p>Zaynab: was the eldest; born in 5th year of marriage when he was 30; married to Abu al-Aas bin Rabi; died in 8AH; had two children, Ali and Umaymah; she became Muslim but her husband did not initially; she stayed behind with him when the other Muslims migrated to Madina; he fought in Battle of Badr against the Muslims and was captured; Zaynab sent her mother’s necklace for his ransom; she returned to her father in Madina while her husband was freed and returned to Makka; upon returning money to the people of Makka he became Muslim and asked the Prophet to allow him to go back to Zaynab; she died a year later.</p> <p>Ruqayya: three years younger than Zaynab; married Utbah, Abu Lahab’s son; wasn’t yet living with him when surah Lahab was revealed; he was told to divorce her; she then was married to ‘Uthman; they migrated to Abyssinia twice; they migrated to Madina before the Prophet; she had a son who died at the age of 6 (after her own death); she was ill at the battle of Badr and ‘Uthman was told to stay with her.</p> <p>Umm Kulthum: third daughter and was married to Utaibah, Abu Lahab’s son; like Ruqayya she was divorced by her husband before she went to live with him; she was married to ‘Uthman after Ruqayya’s death; she suffered the boycott to Shib-i-Abi Talib; she stayed behind in Makka when her father migrated; she had no children.</p> <p>Fatima: youngest daughter and born a few years before prophethood; she was the only daughter to outlive the Prophet; she was upset over the treatment he faced by the Quraysh in Makka; the Prophet showed his affection for her and would visit her before he left on a journey and upon returning; when the Prophet was ill, she was upset that he was dying but happy when he told her she would be joining him soon; she was married to ‘Ali and had two sons and two daughters; she suffered hardships after her marriage and took to grinding flour to earn money; she was the only daughter to survive the Prophet.</p>	10
5(b)	<p>Explain the importance of the statement, ‘Daughters are a mercy (rahma)’.</p> <p>Candidates could say, e.g. that in a time where daughters were not valued, the Prophet had four, and was loving and kind to them. This shows the kind of relationship parents should have with their daughters. They should protect them and be supportive of them. Education and work should be made available to them, and all daughters should be provided for equally. Daughters in turn bring softness and care to a family, and are a means of salvation for parents who look after them; <i>“Whoever brings up two girls till they reach the age of puberty, he and I will come on the Day of Resurrection like this,”</i> (and he joined his blessed fingers.)</p>	4