

**MARK SCHEME for the May/June 2011 question paper
for the guidance of teachers**

2058 ISLAMIYAT

2058/01

Paper 1, maximum raw mark 50

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 must be read in conjunction with the question papers and the report on the examination.

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

Cambridge is publishing the mark schemes for the May/June 2011 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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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.

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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 Question 2	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.

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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.

Candidates must attempt **Question 1, Question 2** and **two** other Questions.

1 Choose any two of the following passages from the Qur'an, and

(a) briefly describe the main theme(s) in each passage; [4]

(b) briefly explain how each passage presents its theme(s) in a distinctive way. [4]

In order to give a mark for AO1 you will have to read both part (a) answers, and similarly in order to give a mark for AO2 you will have to read both part (b) answers.

You should give only two marks, one for both part (a) answers, and one for both part (b) answers. When marking this question, you may have to read the answers a number of times.

(1) Sura 2.21-22

21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.

(2) Sura 99

1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: What is the matter with her?' 4. On that day she will declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good see it! 8. And anyone who has done an atom's weight of evil shall see it!

(3) Sura 114

1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

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(a) What are the main teachings?

(1) Sura 2.21-22

This passage talks about tawhid and emphasises that God is the Creator of everything. Candidates could talk about what Allah has created for the benefit of mankind (guidance, fertile earth, shade and water from sky). It also suggests that mankind should not commit the greatest sin of associating partners/rivals with God, for He is the only Creator and Sustainer.

(2) Sura 99

This passage is about God's power over all things and the Last Day. Answers to this sura could include God's control of all things He's created. They could also elaborate by saying that human beings will be at a state of loss and confusion. Mankind will be sorted out into groups and all their actions, however big or small, will be shown to them. The earth is treated like a person who will speak out.

(3) Sura 114

Good answers to this passage will talk about God's power and His ability to protect humans from the various evils of the world, from jinn and men. God is all-powerful so He can help humans resist temptations which come from different sources. Because nothing is greater than God, he can protect from the whisperings which prompt humans to do and think bad.

(b) How are these teachings represented in this passage?

(1) Sura 2.21-22

These teachings show the relationship between God and His creation. The passage reflects upon the natural world and the benefits it holds for them. Metaphors are used to show the comfort God has given mankind, therefore, humans should acknowledge who their sustenance has come from as He is the only creator of everything. Candidates could also link to other relevant suras, e.g. sura 112 relating to tawhid, or others showing God's bounties to men.

(2) Sura 99

These teachings tell man that everyone will be judged on the Last Day. Good answers will be able to talk about how the world will come to an end. They should also be able to talk about how mankind will be shown all their deeds so should be careful about how they live their lives. Better answers will be able to reflect on these teachings and/or show how other passages can be related to this one.

(3) Sura 114

These teachings tell Muslims about God's power which means He can protect against everything. "Lord", "King" and "God" of mankind are used to highlight this. Candidates could talk about the various evils mentioned here that can inflict humans in their everyday lives, but that God is a refuge against them because of His infinite power. They could also expand on this point by mentioning that humans with this belief in God as a refuge need have no fear of evils. Other passages could be referenced showing similarities.

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Part (a) tests AO1, and part (b) tests AO2.

- 2 (a) From the Qur'anic passages you have studied, outline the relationship between God and two of His messengers who were sent before the Prophet Muhammad. [10]

Candidates can choose any two messengers before the Prophet Muhammad that they have studied through the prescribed passages in the syllabus [though not exclusively]. They should mention who the prophets are and talk about God's relationship with that prophet, how it is mentioned in the Qur'an, teachings that God gave them, and any miracles they were given. Better candidates could give references to other suras in the Qur'an where they are mentioned. Candidates should give a description of the prophet's experience, where usually they go through adversity and God helps them. It could be mentioned that God defends them against their enemies.

- (b) Explain why God sends his revelations through messengers. [4]

Candidates should be able to talk about the revelations given to all messengers not just the Prophet Muhammad. They should talk about mankind's need for guidance and inspiration, and why messengers/humans were the best way to send that guidance, e.g. it was sent to different nations in different languages so it would be universal and the messengers convinced through strength of character and moral example.

- 3 (a) Give an account of the events of the Prophet's night journey and ascension [*'Isra wa-mi'raj*]. [10]

Candidates should talk about the events of the night journey as they happened, and be able to provide an in-depth narrative of the journey. They could talk about the Prophet being woken from his sleep and taken on al-Buraq from Makka to Jerusalem by the angel Jibril. They could mention all the things that he saw on his way, the prophets that he met, the questions that he asked Jibril, and the fact that he led the prophets in prayer. They should also go on to mention that he was taken through the heavens and was finally in the presence of his Lord. Answers should also mention that this all took place in one night, and what the people of Makka said when he told them about his journey.

- (b) Explain the importance of this event to the Prophet himself. [4]

Good answers here will be able to mention the conditions for the Prophet in Makka at this time, that he had lost his closest supporters and was being mocked for being left by God. They should talk about the importance of physical and spiritual support needed by the Prophet. The events reassured him of his closeness with God and his status among other messengers, and gave him spiritual support. His physical support came from his companions who believed that if the Prophet said it happened, then it did.

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- 4 (a) Write an account of the following figures during the lifetime of the Prophet: Hamza, 'Abu Bakr and 'Ali. [10]

Candidates should be able to give narratives of the biographies of these figures during the life of the Prophet. They should mention their relationship to the Prophet and describe the way in which this relationship developed with the development of Islam. They should also mention key events from each person's life. Good answers will be able to provide a narrative of the lives of these figures and mention important facts from their lives, mentioning incidents that occurred from their relationship, when they happened and what happened.

- (b) Explain why one of these figures was important in the development of the Islamic community. [4]

Good answers here will choose **one** of these figures and say why his relationship was important to the Prophet and the early development of Islam. Candidates should be able to talk about how their chosen figure gave the Prophet encouragement and defended him, and why this was important to the Prophet, and therefore the Islamic community, at the time it happened.

- 5 (a) Describe the difficulties faced by the followers of the Prophet in Makka. [10]

Candidates should give a detailed narrative of the persecutions faced by the early converts in the days after the Prophet started preaching Islam. Good answers will be able to name key figures involved in the persecution, and the names of the Muslims who were being persecuted, stating that it included slaves and those without tribal protection. They could talk about the type of difficulties they faced and give an account of the persecutions. Good answers will be able to present their narratives in a clear and comprehensive manner without confusing details.

- (b) What can these stories teach Muslims in their everyday lives today? [4]

Answers should reflect on the accounts the candidates have given in part (a) and be able to put their answers in a modern context. They may be able to say e.g. that Muslims should remain steadfast under all circumstances, or that they should not retaliate, but the better answers will be able to give clear examples from the lives of the candidates or the world they live in. Better answers will refer to (a) but not repeat the description, rather will explain the accounts/stories in a modern context or related to their everyday lives.