



Cambridge International Examinations
Cambridge Ordinary Level

ISLAMIYAT

2058/12

Paper 1

October/November 2016

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.

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Marking Instructions for Cambridge O Level Islamiyat – 2058

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 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.

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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.

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Mark Scheme

You must answer 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 the importance of these themes in a Muslim's life today. [4]

(1) Sura 112

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

(2) 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.

(3) 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!

(a) What are the main teachings?

(1) Sura 112

The main themes are: God as one: *tawhid*; God being eternal; God being unique; the attributes of God.

Candidates will develop these themes in their own way, e.g., by saying this is the main sura relating to *tawhid*, although there are others. This one was specifically revealed to describe *tawhid*; it describes how God is the only One god and that He does not have a beginning nor end; God is unlike anyone or anything in creation. He has no partners or family; it reinforces the first pillar/shahada.

(2) Sura 114

The main themes are: God as refuge; God as Lord; God as Protector.

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.

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(3) Sura 99

The main themes are: God's Power; the Last Day; responsibility for actions; justice for all.

Candidates will develop these themes in their own way, e.g., saying the earth is shaken, destroying what He created; He has the power to give life/death; everything will be destroyed. God gives the earth a voice to say what has been done on her, from environmental abuse to neglect of resources; people will be responsible for their actions on earth and given their accounts; God will give people their accounts, which will take them to Heaven/Hell.

These are examples candidates can write about, they should be credited for other, relevant answers. Candidates should show how the theme(s) they choose is distinctive in that passage. The best answers will have a few themes with development.

(b) The importance of these themes.

(1) Sura 112

The importance of stressing the Oneness of God is so that people do not take other people or created things as their Lord, so should not replace God with things like famous people/saints or the sun or moon. It is the antithesis to shirk.

It ensures they know that God does not have family, so they will avoid making the mistake of believing in God having children or a partner, or anyone to share in His authority.

It gives them clarity and allows them to develop a relationship with God. It represents one third of the Qur'an so reciting it gives greater rewards.

(2) Sura 114

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.

(3) Sura 99

The last day creates a fear of accountability, reminding Muslims to stay on the straight path. Good deeds will be rewarded encouraging Muslims to do good at all times, e.g. praying, being honest and helping others. It keeps them away from displeasurable things like lying, cheating, gossiping, not fasting etc.

It helps Muslims understand the temporary nature of the world which stops them being distracted by worldly things, fashion or money, etc.

Muslims feel comforted by God's justice that no good deed will go unnoticed, or bad deed unpunished.

Candidates can mention other points with examples or personalising passages to their own/Muslims' lives, could take them higher up the levels.

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- 2 (a) The first revelation came to the Prophet Muhammad in 610. Describe his experience of this event. [10]
- (b) Why do you think the revelation was sent to a person who could not read or write? [4]

Candidates should not paraphrase the translation here. Rather they should briefly describe the story of the prophet and write some of the lessons from it. Candidates who only use the passages in the syllabus should be able to get high marks.

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

- (a) Candidates could start by writing about the Prophet's (pbuh) increasing solitude in the cave of Hira; when he was 40 the revelation came to him; the angel Jibril came to him and instructed him to read, *iqra*, and the Prophet (pbuh) replied he could not; the angel squeezed him and said it again; after a third time the angel recited the first few verses of sura alaq (96); the Prophet (pbuh) came out of the cave and saw the angel on the horizon; he was confused and shaken; he ran home and told his wife who consoled him and went to see her cousin, who confirmed his prophethood.

Development of these points is required for higher levels.

- (b) Candidates can give their own answers but some examples could be:
It was important because being unable to read or write shows that it would not have been possible for the Prophet (pbuh) to have composed the Qur'an himself; the implication is that not being able to compose the Qur'an himself, shows that the Qur'an is from God.
God did not want anyone else to be the Prophet's (pbuh) teacher, as that would have meant someone was superior to him in his knowledge of God. It was a miracle of God.

It was not important that he was not able to read/write because God will send the revelation to whomever He wills.

Development of points made is required for higher levels.

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- 3 (a) **The Prophet Muhammad was taken on a night journey and ascent to the heavens (*al-‘isra wa-l-mi’raj*). Write an account of this journey.** [10]

In the year before migration the Prophet (pbuh) was taken on a journey, “from the sacred mosque to the farthest mosque” (17.1). The Prophet (pbuh) was woken from his sleep and his heart was washed with zamzam. He was asked to choose between milk and wine and he chose the milk, to which Jibril said, “You have been guided on the fitra.” He was then taken on al-Buraq from Makka to Jerusalem by the angel Jibril. There the Prophet (pbuh) led all the previous prophets (pbuh) in prayer. After that, Jibril took him to the heavens. He met Adam at the door to heaven, and thereafter he ascended and met various other prophets. He was led to the Lote Tree, past which Jibril could not go, and then met with his Lord. He was given prayers and the last 2 verses of Sura Baqara. On his way down he met Musa who suggested the Prophet (pbuh) ask God to reduce the number of prayers given to his people. The Prophet (pbuh) did this a number of times, then at five, stopped, saying he was too embarrassed to ask for further reduction. He saw some of the inhabitants of Heaven and Hell.

Answers should also mention that this all took place in one night, and when the Prophet (pbuh) told the people, the Quraysh laughed at him. Abu Bakr believed in the event straight away.

- (b) **What was the significance of this journey to the Prophet?** [4]

The Prophet (pbuh) had been through a period of difficulty and this event made him realise that God had not left him. It allowed him to see what he, and all Muslims, should be striving for which gave him renewed strength.

He realised his status amongst prophets (as seal of the prophets), he led them in prayer), and realised the blessings God had given his community (by giving the five prayers), which gave him renewed hope in his message and he began to work towards better prospects for him and his community. It was one of the main miracles other than the Qur’an.

Candidates can give their own suggestions, and relevant answers should be credited.

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- 4 (a) **With reference to the conduct of the Muslims, describe the events of the Conquest of Makka.** [10]

Good answers should be able to narrate the story of the events of the Conquest of Makka, leading up to it and immediately after, and give detailed information as well as name the key figures involved.

The Quraysh had broken the terms of the Treaty of Hudaibiyya, by attacking Banu Khuza'ah who had allied with the Muslims. Realising the seriousness of the situation the Quraysh sent Abu Sufyan to ensure the treaty was intact, but he left Madina without doing so. After making preparations for war, the Prophet (pbuh) set out with 10 000 soliders. It was 8AH. The Prophet's (pbuh) army stopped outside Makka and it was here that Abu Sufyan became Muslim and his house was made a place of safety. Abu Sufyan returned to Makka and warned the Quraysh not to resist the Muslim army; most put down their arms, but a few (Safwan, Ikrimah, Suhayl) swore to block the Muslim army from entering Makka. There were 4 groups, one led by Khalid bin Walid, that faced resistance, leading to some deaths. The Prophet (pbuh) knocked down the 360 idols in the Ka'ba. The keys to the Ka'ba were given to 'Uthman bin Talha, and at the time of prayer, Bilal ascended the Ka'ba and gave the adhan. Apart from nine people, the Quraysh were pardoned, including Wahshi and Hind. "You have been my very unreasonable countrymen. You refuted my prophethood and turned me out of my house. And when I took refuge in a far-off place, you rose to fight against me. However, inspite of all these crimes of yours, I forgive all of you and make you free and declare that you may go after the pursuits of your life." Some Qur'anic verses related to the incident are 17.81 and 34.49

- (b) **Can Muslims today learn from the Prophet's treatment of his former enemies? Give reasons for your answer.** [4]

Candidates could say, e.g.,

Yes they can learn from his treatment of his former enemies because the Prophet (pbuh) forgave those who had shown a lot of enmity towards him, such as Abu Sufyan. In following this example, Muslims can forgive those in their life who call them names, abuse them, or try to stop them from doing good, especially if they are sorry for what they have done. A grudge should not be held against them. In Makka the Prophet (pbuh) forgave everyone except a handful of people, including those who had killed his family members such as Wahshi and Hind. Muslims should realise that forgiveness is always a better option than revenge.

No they can't learn from his treatment of his former enemies because they live in different times and people/enemies are different now; the way in which people are harmed is different now, e.g. using social media, so the way they have to be dealt with has to be different.

These are just examples of answers that could be given, candidates should be credited for relevant answers that have a good explanation

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5 (a) Give an account of the lives of ‘Uthman and ‘Ali during the lifetime of the Prophet. [10]

‘Uthman ibn Affan: accepted Islam through Abu Bakr. He married the Prophet’s (pbuh) daughter Ruqayyah. He was wealthy in Makka, but still tortured by his relatives after conversion, and was amongst those who migrated to Abyssinia. Ruqayyah fell ill before the Battle of Badr and so he was excused from participating; she died while the Prophet (pbuh) was at battle. ‘Uthman later married the Prophet’s (pbuh) other daughter, Umm Kulthum, and was given the name “possessor of the two lights”. He went to Makka as the Prophet’s (pbuh) emissary to allow the Muslims to perform the pilgrimage, and was detained by the Makkans; this led to the signing of the Treaty of Hdaybiyya; he took part in the battle of Uhud and at Tabuk ‘Uthman supplied the army with nine hundred and forty camels, and sixty horses; he also brought ten thousand dinars to equip the army; he bought a well and donated it to be used by the rich, poor and travellers; he was considered to be the most shy/modest among the Muslims.

‘Ali ibn Abi Talib: the Prophet’s (pbuh) cousin, he went to live with the Prophet (pbuh) at a young age to alleviate the hardship on his father; he was one of the first to accept the message of Islam at the age of ten; when the Prophet (pbuh) started open preaching, he called his clansmen to Islam and it was only Ali who stepped forward to take accept it; the Quraysh laughed at ‘Ali being made an emir that they should obey; he stood by the Prophet (pbuh) during the persecutions and the boycott in Makka; he was entrusted with the Quraysh’s belonging to be returned to them when the Prophet(pbuh) migrated to Madina, and he met the Prophet (pbuh) and Abu Bakr at Quba; in Madina ‘Ali was made the brother of the Prophet(pbuh); he married the Prophet’s (pbuh) daughter Fatima and they had four children; ‘Ali was a prominent fighter in all the battles (except Tabuk), commanding the Muslim army at Khaybar; he was one of the scribes of the Prophet (pbuh), writing down the Qur’an as well as the Treaty of Hdaybiyya; ‘Ali rode next to the Prophet (pbuh) on the final pilgrimage; ‘Ali and Abbas washed the body of the Prophet (pbuh) when he died.

(b) “‘Uthman was known to be generous with his wealth.’ How can Muslims now apply the trait of generosity? [4]

Candidates can give a number of answers but they should try to give examples of how Muslims can use their wealth for good.

They could for example say that Muslims who have money should ensure they spend their wealth for good/betterment of their community: they can give to mosques to expand them, or hospitals or provide healthcare for those who can’t afford it. They could provide the basic necessities for people, like ‘Uthman provided the water well for free.

Even if they do not have much money, Muslims can be generous with what they have by giving a meal to someone else, or giving some of their clothes to those in more need. Generosity does not have to be about money, but can be giving advice, time or support.