
ISLAMIYAT

2058/11

Paper 1

October/November 2018

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 International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2018 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **14** printed pages.

PUBLISHED**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

PUBLISHED**Marking Instructions for O Level Islamiyat – 2058****PRINCIPLES UNDERLYING THE MARK SCHEME**

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

AO1	Recall, select and present relevant facts from the main elements of the faith and history of Islam.
AO2	Demonstrate understanding of their significance in the teachings of Islam and in the lives of Muslims.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective.

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.

PUBLISHED**(1) 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.

(2) Sura 5.110

Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'

(3) Sura 108

1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.

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Question	Answer	Marks
1	Choose any <u>two</u> of the following passages from the Qur'an, and	
1(a)	<p>briefly describe the main theme(s) in each passage</p> <p>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. People should 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> <p>Sura 5.110 The main themes are, God and His prophets; that humans need God; that God gives signs to humankind. Candidates will develop these themes in their own way, e.g., saying that God gives guidance to His prophets to help them, in this case Jesus got the holy spirit, the Book and the wisdom, the Law and the Gospel; humans can do great things but only with God's permission, 'by my leave'; God gives humankind signs through prophets of His existence, which separates those who believe and those who don't.</p> <p>Sura 108 The main themes are: God's mercy; God's generosity; His relationship with the Prophet Muhammad. Candidates will develop these themes in their own way, e.g., saying in His mercy, God granted the Prophet success, and because of this the Prophet and all Muslims should continue to worship God even in times of difficulty. God remains near to His prophets. It was also revealed as a consolation to the Prophet and foretold the destruction of his opponents.</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>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 ‘quls’ is a source of protection. God is the King so it is Him who people should seek refuge with.</p> <p>Sura 5.110 These teachings reaffirm for Muslims the prophethood of Jesus and the power of God. Humans are capable of great feats but it is God who gives permission for these; moon landings, space travel etc. Muslims should use these as signs of God’s grace and believe in His power to control everything and allow things to happen. They should therefore remember Him often, by praying, supplicating or doing good deeds, etc. to ensure they are counted as believers.</p> <p>Sura 108 The teachings give an insight into how the relationship between God and the Prophet has lessons for Muslims. Muslims today are that future generation of followers that was given to the Prophet, and so this sura gives hope to people in times of need. Future hope is also given with the promise of the Kawthar in paradise. God always intervenes in times of difficulty, so Muslims should always remember to look to Him for help and support, and not feel disheartened in times of difficulty, e.g. during illness or oppression. Muslims should remain steadfast despite the difficulties or mockeries that they face.</p>	4

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Question	Answer	Marks
2(a)	<p>Write an account of the different ways in which revelations came to the Prophet. Include examples in your answer.</p> <p>The Qur'an was revealed to the Prophet over a period of 23 years. The first revelation came in the year 610, in Cave Hira. The revelations were stopped for a period, after first revelation, which caused the Prophet to worry. Once they started again they came strongly and frequently.</p> <p>There were different ways in which the verses were revealed to the Prophet. Sometimes the Angel Jibril would come in the form of a man, which the companions witnessed, and a few times the Prophet saw the Angel in his original form, e.g. on the night journey (sura najm). He also received revelation in dreams. The most difficult was when they came as the ringing of a bell.</p> <p>The revelations would weigh down on him, so much so that his camel could not withstand the weight. It is also reported by Ayesha that she witnessed sweat dropping from his forehead on a very cold day. The candidates can also narrate stories, such as the pressure that it put on Zayd's thigh when he was sitting next to the Prophet during one of the revelations. The revelations were not within his control (sura 75:16–19), he had no idea when they were coming, and they were safeguarded by God.</p> <p>As elaboration, candidates can also narrate how some revelations were responses to specific events, e.g. the revelation during the migration when Abu Bakr was worried (sura tawba:40) or Surah Duha and Kauthar to console the Prophet.</p>	10
2(b)	<p>Muslims around the world memorise/recite the Qur'an in Arabic even though they might not understand the meaning. What do you think are the benefits of this?</p> <p>Some benefits could be that, it is said when you listen to the Qur'an you receive the mercy of God (7.204). The Qur'an will become an intercessor for that person on the Day of Judgment. Each letter that is pronounced brings reward to that person. A person who recites the Qur'an and is well versed in it, will be in the company of the angels who are scribes, and if they are struggling with their recitation they will have double the reward.</p> <p>Some may say there are few benefits when you read something you don't understand, but answers must offer an explanation.</p>	4

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Question	Answer	Marks
3(a)	<p>The Prophet had difference experiences in the Caves of Hira and Thawr. Give an account of his experiences in both caves.</p> <p>Cave Hira is where the Prophet received the first revelation, when he was 40. He had been spending longer periods of time there. One night, an angel appeared in the form of a man and said ‘Iqra’ (read/recite). The Prophet replied, I cannot recite. This happened three times, the third time the Angel Jibril squeezed the Prophet and recited the words of sura Alaq, verses 1–5. The Prophet felt the words were imprinted on his heart. He ran out the cave and could see the Angel on the horizon. He ran home and asked his wife to cover him and narrated what had happened.</p> <p>Cave Thawr is where the Prophet hid with his companion Abu Bakr when they left Makka on the migration to Madina. They stayed in the cave for three days. Abu Bakr entered to clear the cave for the Prophet; while the Prophet slept on his lap, something stung Abu Bakr but he did not cry out. A spider wove its web at the entrance, and birds made a nest, so when the Quraysh got to the cave they did not go in. Abu Bakr was scared and the Prophet reassured him that God was with them (9.40). After three days they left the cave for Madina. Abu Bakr’s son would come to give them news of Makka and his daughter brought them food for their journey.</p>	10
3(b)	<p>How did the events in the cave of Thawr help strengthen the Prophet’s relationship with God?</p> <p>The events gave the Prophet reassurance that God was looking after him, as the web that was spun on the cave saved his life, so Islam was spread. It also confirmed the loyalty of Abu Bakr to the Prophet, as Abu Bakr was afraid but did not give himself or the Prophet away to the Quraysh. This reassured the Prophet that God gave him the best companions for his mission.</p> <p>It also reassured the Prophet that God will always be with him in difficulty, and that he has a plan for his benefit, such as covering the opening with a spider’s web.</p>	4

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Question	Answer	Marks
4(a)	<p>The Prophet Muhammad brought the message of Islam to Makka. Describe the ways the main clans treated him after hearing his message.</p> <p>Candidates could start their answer with Prophet inviting his close relatives of Banu Hashim to Islam and their cold response to his call. When Prophet beginning to preach openly after years of secret worship and announced his faith to the Quraysh on mount Safa, they rejected his call to Islam, and subsequently went on to mock and torture the Prophet. He was called a mad man, or possessed by jinn [15.6, 68.51]; Abu Lahab forced his two sons to divorce the Prophet's daughters Ruqayya and Umm Kulthum. They laughed and mocked him after his son's death, calling him 'abtar', cut off. Gradually as Islam started spreading, leaders of different tribes such as Banu Makhzum escalated the persecution against Prophet. Abu Jahl had the fetus of a she-camel placed on the Prophet's back while he was praying at the Ka'ba, which was removed by Fatima. Rubbish and thorny bushes were thrown at him/in his path. His followers were also persecuted which hurt the Prophet too. The Prophet and his followers were boycotted and were not allowed business dealings or social contact with the Makkans; they stayed in Shib i Abi Talib for three years, where they had little food or water. The Quraysh also tried to bribe him and when all failed, planned to assassinate him.</p>	10
4(b)	<p>Why did the Quraysh fear the Prophet and his message even though he was not violent or aggressive towards them?</p> <p>They feared him because they knew he was honest and trustworthy and so he already had a good standing with people, therefore they were more likely to believe him. They also feared that he was just and treated people the same, and they did not want to have the same status as slaves/women/children. They feared his message as it meant believing in one god and not the many idols of the Ka'ba, which meant they may have lost their source of income.</p>	4

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Question	Answer	Marks
5(a)	<p>Two of the Prophet’s wives were Aisha and Hafsa. Write an account of their lives during the lifetime of the Prophet.</p> <p>Aisha: she was the daughter of the Prophet’s close companion, Abu Bakr; she was married to the Prophet in Madina at a young age, and became his third wife; she was married to the Prophet for nine years; she was known for her intelligence and sharp memory which is why she was able to narrate so many saying of the Prophet .She was involved in many important events in the life of the Prophet, and verses were revealed to the Prophet about her in relation to event of the necklace (Nur:11–19); the Prophet passed away whilst he was with her.</p> <p>Hafsa: she was the daughter of ‘Umar ibn al-Khattab and was widowed at a young age; like Aisha, she memorised the Qur’an by heart; she lived with the Prophet for eight years. She was quick tempered like her father and was not shy to dispute with the Prophet. Revelation came after the honey incident, where she told the Prophet his mouth didn’t smell good after eating honey. She died around 60 years old</p>	10
5(b)	<p>Both wives were narrators of Hadith. What can Muslims learn from this about women and education?</p> <p>Muslims can learn that being wives of the Prophet, and being pious and close to God themselves, they still valued being educated, knowing the way the Prophet did things, trying to understand the teachings of Islam, and then teaching others the rules about Islamic rites and obligations, etc. This should also mean that women now should value education too, and whilst they can still be good wives and Muslims, learning and passing on that knowledge is a valuable thing to do, and should not be neglected.</p>	4