



Cambridge International Examinations
Cambridge Ordinary Level

ISLAMIYAT

2058/11

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 1

1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgement. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

(2) Sura 96.1–5

1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.

(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.

(a) What are the main teachings?

(1) Sura 1

The main themes are: the Lord of creation; God gives guidance; He is Merciful; tawhid, God is One.

Candidates will develop these themes in their own way, e.g., saying it is God who presides over judgement and controls the worlds; that God gives guidance to those who ask, which is a major theme in this sura; this sura is used as a prayer; He is the one to ask for forgiveness, and it is He who grants forgiveness to His humble servants; His Oneness means only He is deserving of worship.

(2) Sura 96.1–5

The main themes are: God as Creator; God as the Most Generous; the first revelation/knowledge.

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.

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(3) 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.

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 1

This is recited in every prayer. 'No prayer is accepted without Fatiha'

It is a conversation with God and He is the Creator, and God is replying to each verse.

Through it humans communicate with God.

Muslims use this to ask for guidance (given in the Qur'an and sunna), for mercy and help, even outside the prayer. Submitting to God brings humbleness into lives, and because Muslims are accountable to God they pray to be guided on the straight path.

(2) Sura 96.1–5

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.

(3) 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.

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) From Qur'an passages you have studied, write about what lessons can be learnt from God's conversations with Adam and Jesus. [10]
- (b) As God's "representative (*khalifa*) on Earth" say how men and women can serve God, giving examples. [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 AO 1, and part (b) tests AO 2.

- (a) Adam (2.30–37): Adam was the first human to be created by God. God had told the angels He would place a representative on earth, and the angels asked why, if he will only make mischief unlike the angels who only glorify God. When God spoke to Adam, he taught Him and gave him knowledge of things that the angels did not know. God gives knowledge to whom He wills. It shows the superiority of humans over angels due to what they know, and so it stresses the importance of gaining knowledge.

God also told Adam that he and his wife should live in the Garden but they were not to touch a specific tree. Satan, who was jealous of Adam and had refused to bow to him, came to tempt Adam and his wife into eating from the tree. He is from the mischief makers who whisper evil into the minds/hearts of humans.

God sent Adam and his wife to live on earth. Adam realised his mistake and through this event turned to God for forgiveness. And God, because He is the most merciful, turned towards Adam, meaning He forgave Him. This passage tells Muslims about the favours God gives his prophets. He gives them knowledge for guidance, and He forgives when people turn to Him in repentance.

Jesus (5.110): Jesus/Isa was given special miracles which helped him understand the power of God. God asked Jesus to recount the blessings that God had given him and his mother (Maryam), showing that God gives his prophets favours to help them in their lives. God then gives a list of the things He has given Jesus, and the benefits of those favours: He was given the holy spirit which allowed him to speak to the people as a child and when he was older. He was also taught the Law and the Gospel to teach the people how to live their lives in accordance to God's laws. He was also able to give life to the dead and heal the sick, by the will of God. He also protected Jesus from the unbelievers who accused Jesus of magic and did not believe His powers were a sign of God's majesty. This all showed Jesus the favours he was given by God which allowed him to believe in Him and follow Him.

- (b) Muslims can serve God on earth by understanding and fulfilling their obligation to Him, primarily through praying and fulfilling the five pillars, and by not disobeying His commands.

They should be grateful to Him for what He has given them, food, shelter, clothing, and thank Him. This can be done by praying, reciting Qur'an, being generous to others, helping those in need, e.g. by feeding the poor, giving gifts and charity.

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They should also look after the provisions God has given them, whether it be the food and the environment it grows in, the knowledge He gives for guidance or the people who are in a person's life for their help and wellbeing, e.g. by not wasting food or eating too much, by learning something and teaching others, by respecting teachers and colleagues. These are just some examples, candidates can use their own.

3 (a) Write about the way in which the Prophet interacted with non-Muslims after his move to Madina. [10]

Candidates could write about how the Prophet (pbuh) made a constitution for the citizens of Madina (Charter of Madina), including non-Muslims, about their rights and responsibilities as part of the community. Non-Muslims had the following rights: equal political and cultural rights, autonomy and freedom of religion; they would fight with the Muslims against the enemy of the community and have the same responsibilities in war as others.

The Prophet (pbuh) engaged in commercial dealings with them and gave and received help from them. He sometimes borrowed money from Jews and also arranged for loans from them for some of his companions: one day a Jew caught hold of the cloth the Prophet (pbuh) was wearing and demanded that he repay the loan he had taken from him. 'Umar, got angry with the Jew and scolded him. The Prophet (pbuh) then ordered that the loan be repaid to the Jew, and because 'Umar had scolded him the Prophet (pbuh) insisted that he be given more money than what he had actually been owed.

Not everyone was happy with the Prophet's (pbuh) leadership of Madina and individuals from among the non-Muslim clans plotted to take the Prophet's (pbuh) life. Two of the tribes – the Banu Nadir and the Banu Qaynuqa - were eventually exiled for breaking the treaty and for the consequent danger they posed to the new Muslim community. The Banu Qurayza also broke their treaty by siding with the Quraysh at the Battle of the Trench. They were dealt with in accordance to their own laws, which meant that many of them were put to death.

Candidates could also mention that the Prophet (pbuh) sent letters to various non-Muslim rulers inviting them to Islam. The Christians of Najran visited the Prophet (pbuh) in Madina to talk to him and ask questions. They then signed a peace treaty. The Prophet (pbuh) allowed them to pray their prayers in the mosque.

Candidates could also talk about his treatment of non-Muslims at the Conquest of Makka but this should not take up the bulk of the answer.

(b) How can Muslims now apply the lessons learnt from the Prophet's interaction with non-Muslims? [4]

Non-Muslims were respected by the Prophet (pbuh) and invited to Islam. If they did not accept it they were left to live their lives freely under their own faith.

Muslims now can learn from this by inviting non-Muslims to Islam by teaching them about the essentials of faith. If they do not want to accept Islam then they should not be harassed or hurt, but rather respected and looked after. Muslims who kill people from other faiths because they do not believe in Islam, are going against the example of the Prophet (pbuh).

Muslims should also enter into agreements with non-Muslims to ensure both sides live amicably and do not have their freedoms taken away by the other side. This allows both parties to know where they stand and do not have to live in fear.

Candidates can offer their own examples, and valid answers should be credited.

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- 4 (a) **The Battle of Badr took place in the second year after the hijra. Describe the main events of this battle.** [10]

It was fought in 2AH (624); the Prophet (pbuh) and a group of around 300 men set off to intercept a caravan led by Abu Sufyan; they had 2 horses and 70 camels; Abu Sufyan sent word to the Quraysh and an army of 1300 men was gathered; Abu Sufyan slipped past the ambush and sent word to the Quraysh to go back but Abu Jahl insisted they continue; some left leaving 1000 soldiers; the Prophet (pbuh) consulted his companions and they went to meet the Quraysh army at Badr; it rained heavily that night; the Muslims camped near a water well; the next day the battle started and 'Ali, Hamza and 'Ubaidah went out to fight and won their duels; the Prophet (pbuh) prayed continuously for the success of the believers; God sent down angels to help (3:123–125); the Prophet (pbuh) threw some dust which caused a sandstorm (sura 8:17); the Makkans saw the Muslims as few in number while the Quraysh looked few in number to the Muslims; eventually the Makkans ran off; Abu Jahl was killed; fourteen Muslims were killed and 70 from the Quraysh while 70 were taken prisoner; the prisoners were treated well, and some paid a ransom for their freedom, by either paying money or teaching ten people how to read and write; Bilal is said to have killed his former master.

Candidates should elaborate on the points above to get to the higher levels.

- (b) **Can those involved in present day conflicts learn any lessons from the way the Prophet treated prisoners after battles?** [4]

In modern day conflicts the lessons from the Prophet's (pbuh) example are to treat prisoners of the enemy's side is to look after them and not humiliate them. If they have a positive use, such as educating others, then they should be used for benefit. However no harm should come of them. Candidates should relate this to any modern conflict and the stories that are reported of prisoners and how they are treated.

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- 5 (a) Give an account of the difficulties experienced by the early Muslim community in Makka. [10]

For the first few years the Prophet (pbuh) preached the message in secret. Initially only a handful of Muslims accepted Islam, the main ones being Khadija, Zaid, 'Ali and Abu Bakr, who in turn brought many people to Islam including, 'Uthman, Zubair ibn Awwam, and Talha. Other early converts were Bilal, Abu 'Ubaida, Abu Salamah.

Prayer was established morning and evening. They would pray and practise their faith in secret, often praying in the mountains.

After the revelation to warn his nearest relatives (26.214), the Prophet (pbuh) took to Mount Safa and invited the Quraysh to follow Islam publicly. They rejected him and feeling threatened by the new message, because they could not dissuade the Prophet (pbuh) from preaching it, they started to persecute the Muslims.

Those who had no protection were easy targets and felt the worst of the persecution.

Bilal was severely beaten by his master Umayyah bin Khalaf; 'Ammar bin Yasir, and his parents, were made to lie on the burning sand – both his parents were martyred; 'Uthman in Affan was wrapped in palm leaves and set fire to by his uncle; Khabab bin al-Arat was made to lie on burning coal with a rock on his chest.

Due to the severity of the persecutions, the Prophet (pbuh) told the believers to meet secretly at Dar al-Arqam, where they would learn about their new faith. Also because of the persecutions, the Prophet (pbuh) allowed some people to migrate to Abyssinia. Later a social and economic boycott was imposed on the Muslims and they were to live in Shib-i-Abi Talib, where they faced great hardships for many years.

Good answers will be able to present their narratives in a clear and comprehensive and give depth to the above points; candidates should not write about the Prophet's (pbuh) persecution.

- (b) Drawing from this account, what advice could be given to Muslims now living in fear of persecution? [4]

Candidates can give a number of answers, but should qualify their answers with reasoning. Simply stating that e.g. Muslims should be steadfast and patient is not enough for the higher levels.

They could say, e.g. that living in a situation where their family may not want them to practise their faith, to pray, fast or wear *hijab*, they can try to conceal their faith and practise it where they can and in secret.

Or they could say that if they are being persecuted by the wider community for their beliefs, they could migrate to a safer place where they would be accepted and allowed to live in freedom. It is not going to be an easy journey, but the early Muslims did not go back on their decision.

These are some examples, other relevant answers should be credited.