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**ISLAMIYAT**

**2058/12**

Paper 1

**May/June 2017**

MARK SCHEME

Maximum Mark: 50

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**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.

Cambridge is publishing the mark schemes for the May/June 2017 series for most Cambridge IGCSE<sup>®</sup>, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

**PUBLISHED****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):

<b>AO1</b>	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> .
<b>AO2</b>	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.

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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.

**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****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	<b>Very Good / Excellent.</b> 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	. 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	<b>Satisfactory.</b> 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	<b>Basic.</b> 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	<b>Irrelevant.</b> No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

**AO2 (Understanding – part (b) questions)**

<b>Level</b>	<b>Mark</b>	<b>Level Descriptor</b>
4	4	<b>Very Good / Excellent.</b> 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	<b>Good.</b> 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	<b>Satisfactory.</b> 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	<b>Basic.</b> Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	<b>Irrelevant.</b> No response submitted, or clearly lacks any understanding of the subject matter.

Question	Answer	Marks
1(a)	<p><b>Choose any two of the following passages from the Qur'an, and</b></p> <p><b>(a) briefly describe the main theme(s) in each passage;</b></p> <p><b>(1) Sura 112</b></p> <p><b>The main themes are:</b> God as one: <i>tawhid</i>; God being eternal; God being unique.</p> <p><b>Candidates will develop these themes in their own way</b>, e.g., by saying this is the main sura specifically revealed to describe <i>tawhid</i>; it describes how God is the only one deity and that He does not have a beginning nor end; God is unlike anyone or anything in creation. He has no partners or family, does not have anyone to share His authority nor any children; it forms one of the suras of protection.</p> <p><b>(2) Sura 2.21–22</b></p> <p><b>The main themes are:</b> God as one: <i>tawhid</i>; God as Creator and Sustainer; being grateful to God.</p> <p>Candidates will develop these themes in their own way, e.g., saying this passage emphasises that God is the Creator of everything including what is for the benefit of humankind (guidance, fertile earth, shade and water from sky), so they should be grateful to God, and use the environment with respect. It also suggests that humankind should not commit the greatest sin of associating partners / rivals with God, for He is the only Creator and Sustainer.</p> <p><b>(3) Sura 2.30–37</b></p> <p><b>The main themes are:</b> God as Creator; his relationship and care of His prophets; God giving knowledge and status to whom He wishes.</p> <p><b>Candidates will develop these themes in their own way</b>, e.g., saying God created Adam, as well as everything else (angels, etc), and granted him a high position – there is a stature of humans in relation to God; God gives knowledge to whom he wants and he gives the special status of prophethood to whom he wishes. When Satan misled Adam, God did not leave him or allow any obstacle to prevent him from making Adam his representative on earth, in other words God looks after His prophets.</p> <p><b>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></p>	4

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
1(b)	<p><b>(b) briefly explain the importance of these themes in a Muslim’s life today.</b></p> <p><b>(1) Sura 112</b></p> <p>The importance of stressing the Oneness of God is so that people do not take other people or created things as their Lord, so they should not replace God with things like famous people/saints, or place anyone or anything alongside Him.</p> <p>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. Gives them clarity and allows them to develop a relationship with God.</p> <p><b>(2) Sura 2.21–22</b></p> <p>This passage represents the themes of God and His creation, and His oneness, through the natural world. Candidates could talk about the words used to show how the natural world is a comfort for mankind, and so they should look after it.</p> <p>They could reflect upon the natural world and the benefits it holds for them. Humans should acknowledge who their sustenance has come from as He is the only creator of everything. Candidates could also talk about ways in which Muslims can be grateful to God.</p> <p><b>(3) Sura 2.30–37</b></p> <p>The importance is that Adam was the first prophet of God, who was made his representative on earth. This gives Muslims a sense of their connection to God as Adam is called the father of humankind and everyone is descended from him. God showed Adam’s importance by making the angels bow to him, and forgiving him when he disobeyed. This should make humankind understand their status, they should seek forgiveness from God and worship Him. It also shows God’s care and direct relationship with every individual.</p>	<b>4</b>

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
2(a)	<p><b>From the Qur'an passages set for special study in the syllabus, describe the ways in which God gave knowledge of Himself to His Messengers.</b></p> <p>The relevant passages from the syllabus are <b>2.30–37, 6.75–79, 5.110, 93 and 108.</b></p> <p>These passages mention the prophets Adam, Ibrahim, Isa and Muhammad.</p> <p>Candidates could say that God gave <b>Adam</b> knowledge about Himself through the things he was taught the names of, and the lessons he learnt in obedience to God. Adam was taught the names of all the things in creation, and because of his status near God, the angels were asked to bow to him. Iblis refused, and was banished. He vowed to lead Adam and his future generations astray. He did this by making Adam approach the tree he had been forbidden from. Adam realised his mistake and through this event turned to God for forgiveness. Through these events Adam learnt about God's creation, His Knowledge and His forgiveness.</p> <p><b>Ibrahim</b> was given knowledge of God through the law and order of the heavens and the earth. He was searching for his Lord, and looked to the stars and the moon and the sun, which people at his time worshipped. God inspired him to realise that the things in creation that do not last cannot be the things to be worshipped as God does not change. Through these events he turned himself to believe in God and did not associate partners with Him. God showed Ibrahim His Unity, and His control over creation.</p> <p><b>Isa</b> was given special miracles which helped him understand the power of God. 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 to the people. He was also able to give life to the dead and heal the sick, by the will of God. This all showed Isa the favours he was given by God which allowed him to believe in Him and follow Him.</p> <p>The <b>Prophet Muhammad</b> faced hardships like the other prophets, but God reminds him that He gave him blessings in this life and the next, which relieved the Prophet and gave him reassurance that God was looking after him. God gave him shelter, guidance and independence, and also gave him blessings in the form of Kawthar, which some say is a river in paradise, or offspring. He learns about God through His generosity, mercy and guidance.</p> <p>Candidates should expand on the above points and better candidates will write about at least two of the prophets mentioned. Candidates should not merely describe stories, but relate it to knowledge of Himself.</p>	<b>10</b>



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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
2(b)	<p><b>'Undergoing hardships brings a person closer to God.' Agree or disagree with this statement, giving reasons for your answer.</b></p> <p>Candidates could agree and say, e.g. that all prophets were tested which allowed them to get closer to God, likewise humankind now can get closer to their Lord through their hardships, as long as they reflect and understand that God is testing them. Also, by remaining patient and steadfast, and not leaving their worship, they will gain rewards and understanding. Prophets were tested and remained steadfast, so Muslims should also expect to be tested and they should also remain steadfast.</p> <p>They could say they don't agree, e.g. because not everyone goes through the same hardships, that people are different so they may react differently to hardships so they may not necessarily know they are being tested, but remaining true to prayer, fasting and the Five Pillars is more important and more likely to get a person closer to God.</p>	<b>4</b>

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
3(a)	<p><b>The Pledges of Aqaba were made in the Prophet’s last years in Makka. Outline the reasons for these pledges and write about the details in them.</b></p> <p>Good answers will be able to provide a detailed and concise narrative of events that occurred between the Prophet and the people of Yathrib.</p> <p>Answers could talk about the Prophet’s attempts to spread Islam outside Makka without success. Soon after the events of Ta’if he met six men in Makka, who had come from Yathrib for the annual pilgrimage. They became Muslim and returned to Makka the following year with more people (12) who took an oath at Aqaba in 621 which is known as the First Pledge of Aqaba. Musab bin Umair was sent with them to teach them about Islam. The following year more people came to take the oath with the prophet (70). They invited the prophet to come to Yathrib as their leader. The Prophet told Muslims to start migrating.</p> <p>Initially the six men said they would go back and tell people about the prophet. The first pledge had details relating to worshipping one God, not stealing, not committing adultery, not killing their children, not slandering or disobeying the prophet. The second pledge was to listen and obey the prophet, to spend in plenty as well as scarcity, to enjoin good and forbid evil, fear no one but Allah, and defend the Prophet if he needs it.</p> <p>Good answers be able to give details of the number of pledges, the number of Yathribites / Madinans involved and the names of some key figures, the main details of what was in the pledges, and an indication of the result of the pledges.</p>	<b>10</b>

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
3(b)	<p><b>In your view, why should Muslims provide a safe haven for others? Give reasons for your answer.</b></p> <p>Candidates could say e.g. that they should provide a safe haven for people who are fleeing persecution, such as those fleeing the war in Afghanistan / Syria etc. and their governments should provide shelter and basic facilities for them. It is from the teachings of Islam to care for others and to provide the basic needs of fellow human beings.</p> <p>Muslims could also provide a safe haven for those who have lost their families, especially children who are now orphaned, whether it be due to war or famine or natural disasters. Providing homes and shelter for them would allow them to start a new life much like Muslims of Makka started a new life due to the invitation of the Madinans. Also, the Prophet said that the person who looks after an orphan will be with him in paradise.</p> <p>Candidates can offer other answers but should give relevant reasons.</p>	<b>4</b>

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
4(a)	<p><b>The Muslims in Makka faced a lot of hostility after the Prophet began preaching openly. Describe the persecutions against the followers of the Prophet at this time.</b></p> <p>The Quraysh rejected the Prophet's message after open preaching, and being threatened by the new message, started to persecute the Muslims.</p> <p>Those who had no protection were easy targets and felt the worst of the persecution.</p> <p>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 bin 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. It was not just the poor who were persecuted.</p> <p>Due to the severity of the persecutions, the Prophet 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 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.</p>	<b>10</b>
4(b)	<p><b>In today's world how practical are the reactions of the Prophet's followers to these persecutions?</b></p> <p>Candidates can offer a variety of answers, but must give reasons for their answer.</p> <p>They could say that the reactions are practical because e.g. people, in the face of persecution, can migrate and so change their situation, or they can have patience and ultimately God will grant them ease, whether in this life or the next. They could say that the reactions are not practical, e.g., because people now have too much invested in a country / community to be able to leave it. Also, many people are too poor to leave their homes and set up new homes elsewhere. They may feel they would not be welcomed in any other country, or that the journey is too difficult to make.</p>	<b>4</b>

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
5(a)	<p><b>Outline the tasks performed by the Prophet’s scribes during his lifetime.</b></p> <p>The Qur’an was written in its entirety during the Prophet’s time even though it was not compiled in one text. There were various scribes who had different roles as companions, who wrote the verses down on a number of materials. They wrote on parchments, bone, dried leaves, amongst other things.</p> <p>Some of them were official scribes who wrote letters for him (for example Ubayy ibn Ka’ab) whilst some became scribes because they kept their own personal copies of the revelations for example ‘Abdullah ibn ‘Amr ibn al-‘As. He sought the Messenger’s specific permission asking, ‘May I write down everything I hear from you in the states of contentment and anger?’ He replied, ‘Yes, for I speak nothing but the truth.’ A number of companions had their own personal copies of the words of the revelations, which were later used to verify the one copy in the time of Abu Bakr. Companions who kept a private record of the text of the Qur’an satisfied themselves as to the purity of their record by reading it out to the Prophet.</p> <p>Some of the tasks of the scribes were writing letters and treaties, for example Abdullah ibn Masud was his regular scribe in charge of writing and responding to letters. He was one of the scribes who wrote down all the Revelation as well as Zayd bin Thabit, who the Messenger commanded to learn how to write Hebrew so that he could respond on his behalf to those who wrote to him in that language. ‘Ali was also an important scribe and wrote treaties for the Prophet.</p> <p>The Prophet used to instruct the scribes about the sequence in which a revealed message was to be placed in a particular Sura (chapter). In this manner, the Prophet arranged the text of the Qur’an in a systematic order till the end of the chain of revelations. Zayd ibn Thabit reported, “We used to record the Qur’an from parchments in the presence of the Messenger of God. “Some companions, who did not write down the revelations, had memorized them instead and their versions were used to verify the written copies after the Prophet’s death.</p>	<b>10</b>

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
5(b)	<p><b>The scribes had the Prophet as a source of information. How useful is the internet as a source of information about Islam?</b></p> <p>Candidates could say it is a useful source of information because e.g. there is a lot of information easily available on the internet so it is possible to do a few searches and find a lot of sources available for you to read on a subject. The Qur'an and most hadith books are all online now, so people can easily access the information they need. People who may not have access to books about Islam can learn about it online, and would be useful for those interested / new to Islam.</p> <p>They could say it is not useful because e.g., the internet has a lot of information about Islam that is questionable, and it would be difficult to know which sites are presenting the material in the correct way / giving the correct information about an issue. Better answers may say that the Prophet said, "go to those who know", meaning that people should learn from scholars who have studied in a traditional way, as they would provide an understanding that a person would not necessarily get from the internet. Those interested in Islam may be put off by the sites that present Islam inaccurately, and it can also lead to people hating Islam / Muslims because they have read information that is not true.</p>	<b>4</b>