

CAMBRIDGE INTERNATIONAL EXAMINATIONS

GCE Ordinary Level

MARK SCHEME for the October/November 2012 series

2058 ISLAMIYAT

2058/11

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 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 October/November 2012 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

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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.

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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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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 the importance of these themes in a Muslim's life today. [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 6.75-79

75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

(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 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 93

1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is He displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

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(a) What are the main teachings?

(1) Sura 6.75-79

This passage is about God showing His signs to mankind to strengthen their belief and so they know about His Oneness, as well as helping his prophets when they are in need. Candidates could mention that the signs of the sun and the moon and the star were shown to Abraham to clear his confusion about his ancestor's belief in idols. These verses tell Muslims to worship God alone.

(2) Sura 5.110

This passage talks about God's relationship with his messengers, in this case the prophet Jesus. Candidates could talk about God's power and authority over all things, that it is He who allows all things to happen. He gives his prophets miracles and powers as a reflection of His power, but also to help them. Just as He helps them in their guidance for people, He also protects them from harm.

(3) Sura 93

This sura was revealed as a consolation to the Prophet Muhammad that God has not left Him, as the disbelievers claimed. Rather God shows in this sura how He helped the Prophet, as He helps all his prophets. Candidates could mention that these verses give reassurance that God is always there to help in need. For this humankind should be grateful.

The above answers are not the only answers that could be presented. Candidates should be allowed to develop/show other relevant themes of the passage. They could also give comparisons with themes of other passages. The highest level should be kept for well written answers offering a variety of themes.

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(b) The importance of these passages in a Muslims' life today.

(1) Sura 6.75-79

These teachings tell humans to have belief in God alone and not ascribe partners to Him. It shows how God communicated with his prophet through His creation, and that humankind should therefore also look for God's signs in creation to strengthen belief. Better answers may give examples of this from the lives of Muslims as to how they can use this passage to strengthen belief, as well as giving references to other passages.

(2) Sura 5.110

These teachings show the relationship between God and His prophet Jesus. They show humankind the different kind of miracles God is able to perform, which show His power and majesty, but also how He helps His creation in different ways. In this way they remind Muslims of God's power, shown through His prophets, and how He can be there to help them. It reminds Muslims how God has the power to change things.

(3) Sura 93

These teachings tell Muslims about blessings that God gave to the Prophet Muhammad. Candidates could talk about how the Prophet did not forget this and told people about the blessings that had been bestowed upon him. Just as the Prophet was grateful for what he was given, humans should also look to their lives to see the blessings given to them and should be grateful for them, because God always helps people in difficulty. Better answers will be able to illustrate this belief using clear examples from Muslims' lives.

These are not the only points candidates can mention, and personalising the passages to their own/Muslims' lives will take them higher up the levels.

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

2 (a) Write about the Prophet’s different experiences of revelation, after the first revelation. [10]

Answers here should not give a narrative of the first revelation in the cave of Hira, though brief mention of it is fine. Candidates should also focus on the Makkan period, i.e. the first 13 years of revelation.

Candidates should mention that the Qur’an was revealed to the Prophet over a period of 23 years, and not as a complete book. After the first revelation, sura al-‘alaq, revelation stopped for a period which caused the Prophet to worry. Once they started again they came strongly and frequently.

Candidates could mention that there were different ways in which the verses were revealed to the Prophet, sometimes the Angel Jibra’il brought the revelations and sometimes they were revealed like the ringing of a bell. They were not within his control (sura 75:16-19) and he had no idea when they were coming.

Candidates could give specific examples of verses that were revealed to the Prophet in Makka in different circumstances. They could also mention that the main task of the Prophet in Makka was to call people to Islam and so the Makkan suras are primarily based on the Oneness of Allah and righteous conduct.

Better candidates will include specific examples and quotations to support their answers.

(b) Explain the significance of the Qur’an being revealed over a period of time. [4]

Good answers here will give a thoughtful insight as to the reasons for the Qur’an being revealed over 23 years, rather than at the same time.

Answers could include that they strengthened the heart of the Prophet by addressing him continuously and whenever the need for guidance arose; that it eased the burden of revelation upon him due to its intensity; that it allowed the new Muslims to gradually implement God’s orders; and it made it easier for them to understand, apply and memorise the revelation.

Candidates could offer other valid answers which should be credited accordingly.

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3 (a) Describe three qualities of the Prophet Muhammad that make him a model for humankind. [10]

Candidates can write about any three qualities of the Prophet that show how he can be a role model for others.

Examples they can choose are: his forgiveness, for example when he forgave his enemies after the conquest of Makka and his mercy, for example when he went to preach at al-Ta'if, he showed mercy to the inhabitants when the Angel Jibra'il offered to crush them between the mountains [there has to be a clear distinction between forgiveness and mercy for them to be two separate qualities, otherwise they should only be counted as one]; his fairness, for example when he judged in a favour of a Jew over a Muslim during a disagreement between the two; his patience, for example when the Quraysh mocked him when there was a break in revelation.

Candidates can offer other qualities, but they should give examples to show what the Prophet said/did and how it made him stand out from other people.

Good answers will provide detailed examples with relevant quotations.

(b) How can Muslims put one of these qualities into practice? [4]

Good answers for this part will take one of the qualities described in part (a) and show how it can be put into practice in the lives of Muslims, or how it can be demonstrated in wider society.

Better answers will give more detailed examples and cite specific situations, rather than saying something general like, Muslims should be forgiving to others who have wronged them.

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4 (a) Write about the Prophet’s relationship with the following figures: Aminah, Halimah Sa’adiyah and Abu Talib. [10]

Candidates here should give brief descriptions of the role these three personalities played in the Prophet’s life. Better answers will mention the relationship between these figures and the Prophet and narrate key events in their lives.

With reference to Aminah, candidates could briefly mention the events surrounding the Prophet’s birth, that he did not spend much time with his mother (being sent for nursing), when he was reunited with his mother they travelled to Yathrib to meet his family, that she died on the way back from Yathrib, and that after prophethood he wept at her grave.

Halimah Sa’adiyah: candidates could write about how she came to be the Prophet’s wet-nurse, how her and her family’s fortunes changed whilst the Prophet was with them, that she asked to keep the Prophet for longer than the initial two year period; that she was shaken by the story of the two angels who came to clean the Prophet’s heart, after which she returned the Prophet to his mother. The Prophet was known to call Halimah ‘my mother’.

Abu Talib: candidates could write about how he came to be guardian of the Prophet, that he loved the Prophet like his own son. They could also mention their trade journeys together and how Abu Talib reacted to his prophethood. He also provided the Prophet with protection in Makka due to his position, but suffered with him during the boycott.

(b) What can these relationships teach Muslims today about family ties? [4]

Candidates should reflect upon the relationship the Prophet had with these figures and write about how they teach Muslims about their relationship with their family.

Good answers could mention that despite not having spent a lot of time with his mother he still had an emotional attachment to her in particular when he visited her grave. So Muslims should not forget their parents after they are gone and pray for them. They could also mention that although Halimah was not his biological mother, he gave her the same respect as his own mother due to the time he spent with her and her family (he stretched out his mantle for her when she visited him after prophethood). This shows the respect that should be given to those who look after you in childhood. Candidates could also talk about the bond between the Prophet and Abu Talib, and how he loved and respected Abu Talib when he wasn’t Muslim. This is an important example for people who have family members who are not Muslim.

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5 (a) Write about the main points in the lives of Bilal and Abu Sufyan. [10]

Candidates should write a clear and concise narrative about the events of the two companion's lives, in the order that they happened.

Bilal: candidates could mention that he was originally from Ethiopia and that he was a slave. After conversion he suffered harsh persecution at the hands of his master, and candidates could give details of this story. They could also mention that he was one of the slaves freed by Abu Bakr. He migrated to Madina and fought in all the battles. Good answers will be able to give details of his appointment as the first muezzin. They could also mention that he killed his former master, that he gave the adhaan after the Conquest of Makka, and after the death of the Prophet he was so grief stricken he refused to call the adhaan again and left Madina. Candidates may go on to mention his life after Madina, that he went to Damascus and died there.

Abu Sufyan: he was a prominent and powerful figure among the Quraysh, and a staunch opponent of the Prophet and the Muslims. It was his caravan returning from Syria that was the basis for the battle of Badr, and candidates should give details of his involvement in this event. After the loss at Badr, revenge was sought and Abu Sufyan led the Quraysh army to Uhud. His wife Hind also went seeking revenge for the death of her father. After Uhud Abu Sufyan vowed to fight again and the next time they met was at the battle of the trench. Candidates could also talk about the breaking of the treaty of Hudaibiyah, Abu Sufyan's attempts to restore the treaty, his subsequent conversion when the Prophet marched towards Makka, and the honour the Prophet gave him despite him being a fierce opponent for many years. At Ta'if Abu Sufyan lost an eye, and Yarmouk he lost the other; he died aged 90 in Madina.

(b) What can be learnt from Bilal's role in the Islamic community? [4]

Candidates should give thoughtful answers about how events from Bilal's life can provide Muslims with valuable lessons.

They could write about how his ethnic background was not a hindrance in his status as a companion of the Prophet, and so racial equality should be practised amongst Muslims of all communities. His background of being a slave did not prevent the deep friendship between him and the Prophet, and so all men should be treated equally despite their class. They could also mention that due to the beauty of his voice the Prophet favoured him as muezzin, and that it is the purity of ones heart that God looks at.