
ISLAMIYAT

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MARK SCHEME

Maximum Mark: 50

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Question	Answer	Marks
1	<p>Choose any two of the following passages from the Qur'an, and</p> <p>(a) briefly describe the main theme(s) in each passage;</p> <p>(b) briefly explain the importance of these themes in a Muslim's life today.</p> <p>(1) 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.</p> <p>(2) Sura 2.30–37 30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood?- whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the nature of all things; then He placed them before the angels, and said: 'Tell me the nature of these if you are right.' 32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adam! Tell them their natures.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as you wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.</p> <p>(3) 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.'</p>	4

Question	Answer	Marks
1(a)	<p>What are the main themes?</p> <p>(1) 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.</p> <p>(2) Sura 2.30–37 The main themes are: God as Creator; his relationship and care of His prophets; God giving knowledge and status to whom He wishes. Candidates will develop these themes in their own way, e.g., saying God created Adam, as well as everything else (angels, etc.), and granted him a high position; 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>(3) Sura 6.75–79 The main themes are: God's power, His signs in creation, and His Oneness. Candidates will develop these themes in their own way, e.g., saying His power is shown through His ability to control the sun and the moon, and that the sign of His power is that He does not fade or die away, whilst things in creation do. The passage also shows His relationship with His prophets and that He uses these signs to guide them. Therefore these verses tell Muslims to worship God alone. They strengthen belief in His Oneness.</p>	

Question	Answer	Marks
1(b)	<p>The importance of these themes.</p> <p>(1) 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.</p> <p>(2) Sura 2.30–37 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> <p>(3) Sura 6.75–79 The importance of these verses are to strengthen belief by showing that created things are not permanent. The prophets have asked God for guidance and so Muslims should take this guidance too. They should realise they need to look to one God for their answers, rather than looking to created things for guidance.</p>	

Question	Answer	Marks
2(a)	<p>Write about the function of the Qur'an and Sunna as the two primary sources of Islamic law.</p> <p>The Qur'an is an authority in Islamic law; it is the word of God; it is not questioned or contradicted by the other sources; the sunna is the Prophet's example and is recorded in the Hadith; they don't contradict each other but rather they complement one another; the Hadith emphasise and expand on verses in the Qur'an; e.g. <i>zakat</i> is mentioned in the Qur'an but the way in which it should be given is detailed by the Hadiths; Hadith are used when the Qur'an is silent on a matter; e.g. inheritance given to grandmother is not specifically mentioned in the Qur'an, but is explained by Hadith; Hadith are important because the Prophet was the final and perfect messenger to follow; Hadith of Mu'adh ibn Jabal; they are interlinked so are the two main (primary) sources. Used together they identify the main principles of morality and action. This is why they are the authority for the foundation of legal matters.</p> <p>Good answers will give a detailed account of the link between the two sources, as well as any differences, how they are used and their importance to the Islamic legal system. Better candidates will include specific examples and quotations.</p>	10
2(b)	<p>Why do you think the Qur'an and Sunna are not the only sources of Law and are supplemented by 'ijma and qiyas?</p> <p>Candidates can offer a variety of answers to this question, but marks should be given for the quality of the reasoning given for their answer.</p> <p>They could say, e.g. that all eventualities could not have been put in the Qur'an and Hadith. The Prophet's life was an example of the Qur'an, and the way that Islam should be lived, and so was limited to the norms and culture of that time. Now there are advancements in ideas and technology that need clarification, so <i>'ijma</i> and <i>qiyas</i> are required for these new issues, but they have to be based on original rulings, and therefore on the Qur'an and sunna.</p> <p>Better answers will give examples of issues that are not covered solely by the Qur'an and Sunna and require the use of <i>'ijma</i> or <i>qiyas</i>.</p>	4

Question	Answer	Marks
3(a)	<p>The Prophet exercised a lot of self-restraint and patience when preaching Islam in Makka. Write about at least three events from this period of time that show these virtues.</p> <p>The Prophet faced a lot of hostility when he was in Makka, and especially after he started preaching openly. The Quraysh changed their attitude from being one of respect to one of hostility and anger. Throughout this period the Prophet did not retaliate or get angry himself.</p> <p>From the beginning he was patient in that he waited for guidance from God before teaching others or preaching openly. He did not try to rush the message to hurry people into accepting Islam. When the persecutions started he bore them patiently. His patience was shown when the old woman used to throw rubbish on him and he visited her when sick. His enemies would often come when he was praying and try to disturb his prayer by whistling and clapping, but the Prophet would not say anything or confront them. When the intestines of a camel were put on his back while prostrating, he did not react or get angry, but stayed in that position until his daughter came and took it off his back. His patience was also shown when he lost those closest to him in a short period of time, namely Khadija and Abu Talib. Instead of despairing, he sought the reward of God by praying to Him. He waited for God to allow him to migrate, despite the risk to his life.</p> <p>Good candidates will be able to mention most of the above with some detail in their answer.</p> <p>The best answers will relate their stories to the quality of patience rather than giving a narrative of the persecutions the Prophet faced.</p>	10
3(b)	<p>Giving examples, say how in your opinion Muslims can show self-restraint and patience in their everyday lives.</p> <p>Candidates could offer examples from their daily routine, or common events in their lives, where patience and self-restraint is required, and be able to show how it is being applied.</p> <p>They could say that generally people are required to have patience because daily life is so busy and everyone wants everything done quickly, but people have to be patient and do things in their own time as many things cannot be done instantly; that they need to be patient when they want new clothes etc., because they or their parents may not be able to provide them straight away. This also shows self-restraint; if there is a lot of traffic on the road they should be patient and not get angry; they should have patience if tragedy befalls them, e.g. the death of a family member or a serious illness; self-restraint is required when reading about Islam online/in media, how it is portrayed, e.g. the cartoons of the Prophet and the Charlie Hebdo attacks.</p> <p>Candidates can offer other examples, but the better answers will be able to develop their choices.</p>	4

Question	Answer	Marks
4(a)	<p>Give a detailed account of the Prophet’s journey from Makka to Madina in 622.</p> <p>For this answer an account should be given about the events of the actual journey; only brief mention should be made about events before the Prophet left Makka and his arrival in Madina.</p> <p>The year is 622; in Makka there was a plot to assassinate the Prophet; Quraysh met at Dar al-Nadwa; a man from each tribe was sent to kill the Prophet; Jibril came giving the Prophet God’s permission to migrate; Muslims had already started to migrate; Abu Bakr, ‘Ali and the Prophet were left; the Quraysh came to the Prophet’s house to kill him at night, (8.30); the Prophet told ‘Ali to sleep in his bed; the Prophet came out of his house and threw dust at the assassins, (36.9); Abu Bakr went with him; they took refuge in Cave Thawr; Abu Bakr went in to make sure it was clean and safe; Abu Bakr’s foot was stung by an insect; they stayed in the cave three nights; Abu Bakr’s son and daughter visited them; the Quraysh set a price of 100 camels for their capture; some reached the mouth of the cave; the Prophet reassured Abu Bakr; Suraqa almost caught up with them, but his horse kept stumbling; they stopped in Quba and stayed there for four days; they established a mosque; ‘Ali caught up with them here; they arrived in Madina and the people welcomed the Prophet; he stayed with Ayyub al-Ansari; his camel showed them the place to build his mosque.</p>	10
4(b)	<p>How is the migration of the Prophet like the migration of some Muslims now? Give reasons for your answer.</p> <p>The best answers will be those that can draw out the similarities or differences between the Prophet’s migration and the event(s) they choose to write about.</p> <p>They could say, e.g. that the migration is similar to the migration of some Muslims now, because Muslims now in some parts of the world are facing persecution and threat of death and are having to find other places to live; that many Muslims who have migrated were welcomed to the new country.</p> <p>Or they could say e.g. that the migration is not similar to Muslims now because Muslims now usually don’t have people going after them to kill them; that Muslims now face dangers that the Prophet did not face, such as travelling further distances without food and water; that Muslims are not always welcome in the places they are migrating to.</p>	4

Question	Answer	Marks
5(a)	<p>Write about lives of the Companions Bilal ibn Rabah, Ja'far ibn Abi Talib and Salman al-Farsi.</p> <p>Bilal ibn Rabah: he was originally from Ethiopia and he was a slave. After conversion he suffered harsh persecution at the hands of his master, being laid on the hot sand for days; despite this he did not give up his faith; he was one of the slaves freed by Abu Bakr; he migrated to Madina and fought in all the battles. In Madina he was appointed as the first muezzin – Abdullah ibn Zayd had a dream that he narrated to the Prophet, and the Prophet asked him to narrate it to Bilal and asked him to give the call to prayer because he had a beautiful voice. At the Battle of Badr he killed his former master, and fought at Uhud and Khandaq; he gave the adhan after the Conquest of Makka, and after the death of the Prophet he was so grief stricken he refused to call the adhan again and left Madina; he went to Damascus and died there.</p> <p>Ja'far ibn Abi Talib: he was the son of Abu Talib and so the cousin of the Prophet; he was an early convert to Islam, and went in the second delegation that migrated to Abyssinia; there he was a spokesperson for the Muslims and spoke to the Negus when the Quraysh accused the Muslims of abandoning their people; he replied saying before Islam they were uncivilised and Islam called them to One God, speaking the truth and refraining from bloodshed; he also recited a portion of sura Maryam; he was generous and became known as 'the father of the poor'; he fought at the Battle of Mut'a and died there.</p> <p>Salman al-Farsi: from Isfahan in Persia, he grew up a Magian, became a Zoroastrian priest in charge of a fire temple; he left his family to join a Christian group and travelled around the Middle East visiting and learning from various priests; one of them told him about the Prophet Muhammad being the final messenger; Salman found a group of Arab leaders to take him to Madina, but half way there they made him a slave and sold him to a Jew, who eventually took him to Yathrib; he lived as a slave there and then heard the news of the Prophet's arrival in Madina; he found the signs of the priest to be true about the Prophet and submitted to Islam; the Prophet and companions helped him buy his freedom from slavery; the Prophet himself planted the date plants; at the Battle of Khandaq he had the idea of digging the trench; he was unique in that he was well versed in Christianity, Zoroastrianism and Islam; he was the first person to translate the Qur'an into a foreign language, translating parts of it into Persian; he is said to have died during the reign of the Caliph 'Uthman.</p>	10
5(b)	<p>In your opinion, what is the significance of the Prophet encouraging the liberation of Bilal and Salman from slavery?</p> <p>Candidates could offer a variety of reasons, but should try to explain their significance.</p> <p>They could say, e.g. that whilst slavery was permitted, it was to show that there is a preference for people to be free, and if you can aid in freeing someone you should. It was also to show that even though someone had been a slave, or was from another land/country, that their status in faith was the same as everyone else, and that they should be treated equally. The equality of humans and their place in the ummah is emphasised over their colour, ethnicity or background. These former slaves were given prominence in the community to highlight this equality. Better candidates could also say that this is significant for Muslims now who may not treat other Muslims the same because of their background, ethnicity or social status.</p>	4