

**MARK SCHEME for the October/November 2011 question paper
for the guidance of teachers**

2058 ISLAMIYAT

2058/12

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 must be read in conjunction with the question papers and the report on the examination.

- Cambridge will not enter into discussions or correspondence in connection with these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2011 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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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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The following suggested responses serve as a guide only. Credit should be given for answers that 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.

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 how each passage presents its theme(s) in a distinctive way. [4]

In order to give a mark for AO 1 you will have to read both part (a) answers, and similarly in order to give a mark for AO 2 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 41.37

37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.

(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 2.21-22

21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.

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(a) What are the main teachings?

(1) Sura 41.37

This passage is about God as creator and his power to create and control everything. Good answers will talk about God creating and controlling things in nature, things that benefit mankind. The passage is also about the existence of God and signs in creation. So it is Him alone that should be obeyed.

(2) Sura 96.1-5

This passage is about God as Creator and Teacher. Answers to this sura could include God's control of all things He has created, including mankind, and that He is the one who teaches mankind. It describes mankind's origins and God's favours upon him.

(3) Sura 2.21-22

This passage talks about tawhid and emphasises that God is the Creator of everything. Candidates could talk about what Allah has created for the benefit of mankind (guidance, fertile earth, shade and water from sky). It also suggests that mankind should not commit the greatest sin of associating partners/rivals with God, for He is the only Creator and Sustainer. Candidates could also link to other relevant suras, e.g. sura 112 relating to tawhid, or others showing God's bounties to men.

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) How are the teachings represented in the passage?

(1) Sura 41.37

The themes are presented in this passage by presenting God's creation of things in nature, in particular the sun and moon and day and night. Candidates could talk about the importance of these things for mankind and why they are mentioned to show God's power. Good answers will talk about why humans should worship Him and not His creation, and about how the things He creates have an order and harmony.

(2) Sura 96.1-5

These themes are represented through the various words in this sura, but mainly Iqra. Candidates could talk about this word and the way it is used to show God's relationship with man. They could also talk about creation and the way God describes in this passage how He creates mankind and also how He teaches him (by the pen, by sending revealed scriptures).

Excellent answers will also be able to comment on how knowledge is a link between man and God.

(3) Sura 2.21-22

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.

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.

Higher level answers in part (b) will be able to say how certain words/phrases/ideas are used in the passages to convey the themes mentioned in part (a).

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

2 (a) Give an account of how the Qur'an developed into book form.

Candidates should give a detailed account of how the Qur'an was collected, mentioning that it was revealed, was written on bone and leaves and subsequently collated. They should also be able to mention the names of the people involved in the process. The order of the answer and accuracy will determine the levels.

Candidates could mention the revelation was received by the Prophet Muhammad from the Angel Jibril aurally as he could not read or write. They could also mention how the companions of the Prophet would write verses they heard from the Prophet onto pieces of animal skin and parts of bone. Candidates should also mention what happened after the Prophet's death, that it was suggested by 'Umar to Abu Bakr that the verses be collected after many of the recitors of the Qur'an had died in the battle of Yamamah. At first Abu Bakr was hesitant to do something the Prophet had not done, but then asked the companion Zaid ibn Thabit to collect the various parts.

The collected parts stayed in the possession of Abu Bakr. When he died, 'Umar had them and after his death, they remained with Umar's daughter, Hafsah. It was this collection that was used by the Caliph 'Uthman to compile them into one book which was sent around the various parts of the expanding Muslim world. Candidates should relate this story with details of what happened during 'Uthman's time for him to order the distribution of the Qur'an.

(b) What is the significance to Muslims today of having the Qur'an in the form of a book?[4]

Candidates could mention that having the Qur'an in book form ensures a standard copy. Having a standardised copy also lessens the likelihood of it being reproduced with mistakes. They could also mention that if the Qur'an had not been collected into book form, parts may have been lost. It also suggests unity between Muslims, e.g. they use the same book, they read it in its original language even if that language is not their own. The practical benefits include that copies can be carried by individuals, and referred to with ease. To achieve higher levels candidates must refer to the relevance of the Qur'an to people's lives today, how it is used in their daily lives.

Candidates can be credited for mentioning other points not mentioned above as long as they are relevant and insightful.

3 (a) Write about the Prophet Muhammad's interaction with the Quraysh while he lived in Makka, before and after revelation. [10]

Good answers will be able to provide a detailed and concise narrative of events that occurred between the Prophet and the Quraysh.

Candidates should talk about the Prophet's status in the community prior to Islam. They could talk about the fact that the Prophet was known as 'Al-Amin' or the trustworthy. They could mention, using examples, that prior to his Prophethood, the Quraysh used to consult him in important matters, trust him with their goods, and look to him for advice. For example they could mention that when the Prophet was younger he was chosen by the Quraysh to settle the dispute of who should replace the sacred black stone to its position at the Ka'ba.

Answers should also mention that after Prophethood, the Prophet Muhammad was rejected when he invited the Quraysh to Islam. He was taunted, mocked and openly humiliated by

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different members of the Quraysh. The best answers will include details of events during the period of revelation and after revelation.

(b) Why did the Quraysh feel they needed to reject the Prophet's message? [4]

Good answers here will be able to mention that the Quraysh had their own belief system and that they worshipped many idols opposed to the Prophet Muhammad's message of monotheism. By changing their ways, they faced losing their status and position as leaders and keepers of the Ka'ba. They also faced losing income, felt threatened by the Prophet's influence upon the youth of Makka, and his growing support. This should not just be a description of the reasons, candidates should include evaluation.

4 (a) Describe the Prophet's conduct as leader in two of the battles he fought in. [10]

Candidates can mention his conduct in any two battles, but should remain focused on the Prophet's conduct rather than giving a narrative of the whole battle. Basic answers will describe the actual events in which the Prophet took part. Better answers will describe his conduct as leader rather than focussing on the actual events of the battles.

Some points that candidates should mention include: that the Prophet constantly turned to God for help, that he would take opinions from others, he was patient and did not fight out of anger, that he treated captives/prisoners of war well, and that he took part in all the battles himself.

Candidates could also mention other points as long as they are relevant to the battles and to his position as leader. Good answers will be able to relate examples and events and give the names of the battles they happened in.

(b) What can Muslim leaders today learn from the Prophet's conduct in their relations with other states? [4]

Good answers here will be able to take at least one of the examples of the Prophet's conduct and show some evaluation of how that conduct is relevant to modern lives and in particular the way in which Muslim leaders deal with others. Candidates should show how the Prophet's way of dealing with things is still relevant today.

5 (a) Write about the life of Aisha during the Prophet's lifetime. [10]

Candidates should give a detailed narrative about the life of Aisha and her relationship with the Prophet.

Answers will be able to mention key events from her life, such as her early marriage to the Prophet, her youth and good memory which allowed her to remember and teach many of the sayings and events from the life of the Prophet, as well as teaching the way of Islam whenever a new revelation was given. Candidates could also mention that she took part in the major battles, and the events that surrounded the necklace controversy after which a revelation was revealed about her. Candidates should also know that the Prophet was with her when he passed away.

Good answers will be able to present their narratives in a clear and comprehensive manner giving details of the exact events.

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(b) How can she be seen as a role model for Muslims now?

Answers here should reflect upon the life of Aisha and relate how it can be relevant to Muslims now. For example, they could mention how her role as a teacher of sunna should inspire Muslims to learn and teach their religion. She memorized the Qur'an which Muslims should also aspire to do. She is especially a role model for women as she was more learned than many of the men of her time. She was patient in times of difficulty and generous with wealth when she had it. Good answers should be able to say that she took part in public life.

Some candidates may come from a different perspective, e.g. that she cannot be a role model. Candidates should be credited for whichever view they take as long as they can justify their answers.