



Cambridge O Level

ISLAMIYAT

2058/01

Paper 1

For examination from 2021

MARK SCHEME

Maximum Mark: 50

Specimen

This document has **14** pages. Blank pages are indicated.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Generic levels of response marking grid for AO1

The marking grid should be used to mark the AO1 Knowledge – part (a) questions.

Question 1(a) has a maximum of mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Marks Question 1	Marks Questions 2–5	Description
4	4	8–10	<ul style="list-style-type: none"> • A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	<ul style="list-style-type: none"> • A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	<ul style="list-style-type: none"> • An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	<ul style="list-style-type: none"> • Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

Generic levels of response marking grid for AO2

The marking grid should be used to mark the AO2 Understanding – part (b) questions.

The part (b) questions have a maximum mark of 4.

Level	Marks	Description
2	3–4	<ul style="list-style-type: none"> • Responses demonstrate a clear understanding of the question. • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding.
1	1–2	<ul style="list-style-type: none"> • Responses demonstrate some understanding of the question. • There are descriptive and factual references to the question with limited discussion of the material.
0	0	No creditable content

Question	Answer	Marks
Choose any <u>two</u> of the following passages from the Qur'an, and:		
1(a)	<p>briefly describe the main theme(s) in each passage</p> <p>Use the marking criteria for AO1.</p> <p>Candidates comment on two sura, selected from the three suras below.</p> <p>A comprehensive answer will provide at least two themes from each sura and elaborate on how they are presented in that sura.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>(1) Sura 2.255</p> <p>The main themes are: <i>Tawhid</i>, One God; that He is unlike creation; that His knowledge is infinite; that the Throne represents His power.</p> <p>Candidates will develop the themes in their own way, e.g.:</p> <ul style="list-style-type: none"> • saying that He looks after all the Heavens and earth and no one is needed to look after Him • He doesn't sleep nor tire in what He does • humans only know what He allows them to know • His throne is understood as His majesty, uniqueness, knowledge and having total power. It emphasises how He is the only one who can make decisions about His creation, yet is transcendent – completely independent from His creation. <p>(2) Sura 96.1–5</p> <p>The main themes are: God as Creator; God as the Most Generous; the first revelation; importance of knowledge.</p> <p>Candidates will develop these themes in their own way, e.g.:</p> <ul style="list-style-type: none"> • 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>(3) Sura 114</p> <p>The main themes are: God as refuge; God as Lord; God as Protector.</p> <p>Candidates will develop these themes in their own way, e.g.:</p> <ul style="list-style-type: none"> • saying that only He can help in times of need, in this case from <i>jinn</i> and men. Seek help only from Him • He created everything so controls everything, even mischief-makers. It is 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. 	4

Question	Answer	Marks
1(b)	<p>briefly explain the importance of these themes in a Muslim’s life today.</p> <p>Use the marking criteria for AO2.</p> <p>A comprehensive answer will elaborate on the importance of the themes, and say how they are relevant to Muslims in their lives today.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>(1) Sura 2.255</p> <ul style="list-style-type: none"> • The importance of these themes is that these verses allow Muslims to learn and understand something about God in a way relevant to them. The theme of God’s self-subsistence shows how certain attributes that affect humans do not affect Him, e.g. sleep so they can see how He is unlike them. • It was said by the Prophet (pbuh) to be one of the best passages of the Qur’an, and Muslims might recite it daily for protection. Candidates could say how they use Ayat al-Kursi in their lives, or that reciting it gives a sense of being under the protection of God. <p>(2) Sura 96.1–5</p> <ul style="list-style-type: none"> • The 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. <p>(3) Sura 114</p> <ul style="list-style-type: none"> • 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 ‘<i>qul</i>’s’ is a source of protection. • God is the King so it is Him who people should seek refuge with and try to understand how He can protect them. 	4

Question	Answer	Marks
2(a)	<p>The Qur'an has been preserved in writing for over 1400 years. Give an account of the way in which it was compiled in the written format.</p> <p>Use the marking criteria for AO1.</p> <p>A comprehensive answer will present details on the stages of compilation, who was involved and the result of their efforts.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>During the time of the Prophet (pbuh) the Qur'an was written on pieces of animal skin and on parts of bone but mainly was memorised by the companions. It was during Abu Bakr's caliphate that the compilation formally began.</p> <ul style="list-style-type: none"> • Many companions who had memorised the Qur'an died at the Battle of Yamama. 'Umar, worried that the words of the Qur'an would be lost due to companions dying of old age/in battle, suggested to Abu Bakr that the Qur'an should be compiled into one book. • Abu Bakr hesitated saying he could not do something the Prophet (pbuh) had not done. He eventually agreed and called Zayd ibn Thabit to collect all the verses that had been written. • Zayd was a <i>hafiz</i> himself, yet he only included a verse into the master copy once he had verified its authenticity. 'Umar was part of the process to get companions to come with any part of the <i>mushaf</i> they had in their possession. • The verses were written in the order that the Prophet (pbuh) had given, but the suras were written on separate sheets. • This copy was verified by the committee and was kept with Abu Bakr during his lifetime, after which it passed to 'Umar, and then to 'Umar's daughter Hafsa. • During 'Uthman's time as caliph, Islam had spread to other areas. Hudhaifa reported to 'Uthman that people were reciting the Qur'an in a different dialect in different parts. • 'Uthman formed a committee headed by Zayd and, using the <i>mushaf</i> of Hafza, compiled one book in the Qurayshi dialect. 'Uthman then checked and approved the final version. • This new copy was sent around the various provinces of the expanding Muslim world. He ordered for any other copies to be collected and burnt. For this he is known as 'Jami al-Qur'an'. 	10

Question	Answer	Marks
2(b)	<p>Do you think, for Muslims nowadays, having the Qur'an in a written format outweighs the benefits of having the oral tradition? Give reasons for your answer.</p> <p>Use the marking criteria for AO2.</p> <p>A comprehensive answer will present an opinion and expand on why candidates have chosen that opinion.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <ul style="list-style-type: none"> • Candidates could say 'Yes' it does outweigh the oral tradition because, e.g. it gives Muslims around the world access to the Qur'an that they would not otherwise have if they are not in a position to memorise it. • The written tradition gives a greater sense of connection to the faith when you can see things from that time. As Islam has spread, the written Qur'an can be read by those whose first language is not Arabic. • Candidates could say 'No' it does not because the oral tradition was how the Qur'an was revealed and passed on in the beginning and this is a more authentic way of ensuring accuracy. • Candidates could say that both are equally beneficial for Muslims now because, e.g. they both have a role to play now that Islam has spread and covers many different regions and languages. The written tradition gives access to people who are no longer able to memorise or who prefer to read, and the oral tradition gives access to people in places where education is scarce. Learning orally from a <i>hafiz</i> also gives them a direct connection back to the Prophet (pbuh). 	4

Question	Answer	Marks
3(a)	<p>The Battle of Uhud was fought in the year 625. Describe the main events of this battle.</p> <p>Use the marking criteria for AO1.</p> <p>A comprehensive answer will provide an account of the battle in considerable detail giving particulars about the role played by the key figures in the battle.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>This battle was fought in revenge for the Makkan defeat at Badr. The Makkan army numbered 3000 led by Abu Sufyan, while the Muslims were around 1000. Abdullah ibn Ubayy deserted the army with 300 of his people.</p> <p>The main events were:</p> <ul style="list-style-type: none"> • the Prophet (pbuh) consulted his companions about whether to fight outside or inside the city • the Prophet (pbuh) posted 50 archers on a hill to protect them from being attacked from behind • Hamza was killed by Wahshi, who earned his freedom through this act • the Muslims were successful in driving back the Makkans and started to collect the spoils of war • some of the archers left their post on the hill to join those collecting the spoils • Khalid bin Walid noticed this and used the opportunity to attack the Muslims from the rear • the Quraysh army renewed the battle • the Prophet (pbuh) was badly injured and some Muslims were disheartened on hearing a rumour that the Prophet had been killed • the Makkans mutilated the dead bodies of the Muslims, including Hind who chewed on the liver of Hamza. <p>Additional information such as the names of the companions who protected the Prophet (pbuh); the exchange between the Prophet (pbuh) and Abu Sufyan at the end of the battle; and the number of dead on each side will give a fuller answer.</p>	10

Question	Answer	Marks
3(b)	<p>Why is it important for Muslims to show obedience to God in difficult situations?</p> <p>Use the marking criteria for AO2.</p> <p>A comprehensive answer will show an understanding of obedience to God and show reasoning for why Muslims should be obedient.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>In difficult times, such as times of war, Muslims should not give up hope of victory or of ease in their situation, and they should continue to pray and worship God and carry on doing good deeds, because God is there for those who ask for help.</p> <p>Or, in times of difficulty such as illness, God is testing how a person reacts, whether they lose hope and despair, or whether they continue being steadfast in their faith. God says call on Me and I'll answer you.</p> <p>These are just some examples; candidates can give others but should give reasoning for their choices.</p>	4

Question	Answer	Marks
4(a)	<p>Write about events from the Prophet's life that show his qualities of generosity, honesty and simplicity in action.</p> <p>Use the marking criteria for AO1.</p> <p>A comprehensive answer will provide at least two examples from the Prophet's life showing that quality in action.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>Generosity is giving freely without expecting anything in return. Examples of the Prophet's generosity are:</p> <ul style="list-style-type: none"> • he would never refuse the beggar, would feed the poor and hungry, going hungry himself. He would give away his possessions and money. He never turned down anyone who asked him for something, and once a person asked for the clothes he was wearing, the Prophet took off his garment and handed it to the man • once, 70 000 dirhams were brought to him and he laid them on the floor and gave them out until they were all finished. He was most generous in Ramadan • when he returned a debt he gave more than what he owed. He was generous with his prayers, praying for those who hurt him rather than asking for their destruction, e.g. at Ta'if and Uhud. <p>Honesty is being truthful in all circumstances even when it is not to your benefit. Examples of the Prophet's honesty are:</p> <ul style="list-style-type: none"> • even before prophethood he was known for being honest and trustworthy. Khadija married him due to his honesty in trade • the Quryash would keep their belongings with him, even after they rejected his message • when Abu Sufyan met the Byzantine Emperor, he spoke highly of the Prophet (pbuh), saying he never lies or betrays other. <p>Simplicity is living with few things and not being extravagant even when you have the chance. Examples of the Prophet's simplicity are:</p> <ul style="list-style-type: none"> • the Prophet (pbuh) would do things with his own hands, rather than asking others to do it for him, such as milking his goats, patching his clothes, mending his shoes • he worked on the construction of the mosque and digging the trench at battle • he would eat as others ate, and sit on the floor as others sat. He would take his meals with slaves and people from any class of society. He would eat very little. He would sleep on a simple mattress on the floor without home comforts or decorations. 	10

Question	Answer	Marks
4(b)	<p>Can Muslims adopt a life of simplicity like the Prophet in current times? Give reasons for your answer.</p> <p>Use the marking criteria for AO2.</p> <p>A comprehensive answer will give an opinion with reasons to elaborate why they have chosen that opinion.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>Candidates could say ‘Yes’, e.g. because people now have too many things and can live without many of them. They could simplify their lives and get rid of things they have in their homes, as well as eating less food. They could also spend less and give away more to charity.</p> <p>Candidates could say ‘No’, e.g. because times have changed and it is difficult to live without certain things, like electronics, cars, etc. and they have become so much part of society that people feel they have a very low quality of life without them. Or, because things are available they should be used.</p>	4

Question	Answer	Marks
5(a)	<p>Write about the lives of Fatima and any one other of the Prophet's daughters.</p> <p>Use the marking criteria for AO1.</p> <p>A comprehensive answer will be able to provide significant details about the life of Fatima and one other daughter.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>Zaynab</p> <ul style="list-style-type: none"> • She was the eldest, born in the fifth year of marriage when the Prophet (pbuh) was 30. • She was married to Abu al-Aas bin Rabi and had two children, Ali and Umaymah. • She became Muslim but her husband did not initially. She stayed behind with him when the other Muslims migrated to Madina. • He fought in Battle of Badr against the Muslims and was captured. Zaynab sent her mother's necklace for his ransom. She returned to her father in Madina while her husband was freed and returned to Makka. • Upon returning money to the people of Makka he became Muslim and asked the Prophet to allow him to go back to Zaynab. She died a year later in 8AH. <p>Ruqayya:</p> <ul style="list-style-type: none"> • She was three years younger than Zaynab. • She was married to Utbah, Abu Lahab's son. She wasn't yet living with him when surah Lahab was revealed. He was told to divorce her. • She then was married to 'Uthman. They migrated to Abyssinia twice. They migrated to Madina before the Prophet did. • She had a son who died at the age of six (after her own death). She was ill at the battle of Badr and 'Uthman was told to stay with her. <p>Umm Kulthum:</p> <ul style="list-style-type: none"> • She was the third daughter and was married to Utaibah, Abu Lahab's son. Like Ruqayya she was divorced by her husband before she went to live with him. • She was married to 'Uthman after Ruqayya's death. • She suffered the boycott to Shib-i-Abi Talib. • She stayed behind in Makka when her father migrated. She had no children. <p>Fatima:</p> <ul style="list-style-type: none"> • She was the youngest daughter, born a few years before prophethood. • She was upset over the treatment the Prophet (pbuh) faced by the Quraysh in Makka. • The Prophet showed his affection for her and would visit her before he left on a journey and upon returning. • When the Prophet was ill, she was upset that he was dying but happy when he told her she would be joining him soon. • She was married to 'Ali and had two sons and two daughters. She suffered hardships after her marriage and took to grinding flour to earn money. 	10

Question	Answer	Marks
5(a)	<ul style="list-style-type: none"> • She was the only daughter to survive the Prophet. 	
5(b)	<p>Explain the importance of the statement, ‘Daughters are a mercy (rahma)’.</p> <p>Use the marking criteria for AO2.</p> <p>A comprehensive answer will give an opinion on the meaning of the phrase with reference to the relationship between parents and daughters.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>In a time where daughters were not valued, the Prophet had four, and was loving and kind to them. This shows the kind of relationship parents should have with their daughters. They should protect them and be supportive of them. Education and work should be made available to them, and all daughters should be provided for equally.</p> <p>Daughters in turn bring softness and care to a family, and are a means of salvation for parents who look after them; <i>‘Whoever brings up two girls till they reach the age of puberty, he and I will come on the Day of Resurrection like this,’</i> (and he joined his blessed fingers).</p>	4

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