

**MARK SCHEME for the May/June 2010 question paper
for the guidance of teachers**

2058/02	2058 ISLAMIYAT Paper 2, maximum raw mark 50
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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.

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

CIE is publishing the mark schemes for the May/June 2010 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

- AO1:** To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus AO1 is primarily concerned with knowledge.
- AO2:** 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 understanding and evaluation of the material.

Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

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	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.

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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 Hadiths, and:

(a) describe their teachings about what Muslims believe; [4]

(b) explain how Muslims can put these teachings into action. [4]

(i) None of you believes until he wants for his brother what he wants for himself.

(ii) A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.

(iii) It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property'.

(iv) God will not show mercy on him who does not show mercy to others.

(a) (i) Concern for the well being of others is the basic teaching of this Hadith and is an important aspect of faith. The more able candidates will highlight the point that care for others is a sign of sincere belief and that belief is only sincere when put into action. A part of a Muslims faith is to work for the good of others.

(ii) Islam is a very simple religion and to gain Allah's pleasure and reach paradise one has to simply follow the basic principles of Islam. Some answers may well state that Allah has laid down clear rules about what is lawful and unlawful and how He expects man to be obedient to Him. By following these rules we can gain Allah's pleasure and thus paradise and this is what the Prophet confirmed. Candidates could give other Hadiths to support this one.

(iii) Answers could simply state that the believer who works to get the pleasure of Allah is the best. However, we can only be true believers by following Allah's commandments and by using our person and possessions to strive in the way of Allah. Good Muslims must use their self and wealth in Allah's way, these are some of the teachings of this Hadith.

(iv) Mercy and kindness are integral to Islam and a Muslim's conduct towards others influences his treatment by God. Good answers could elaborate by saying that Muslims must treat others as they would want Allah to treat them and support their answers perhaps with examples from the Prophets life showing mercy and forgiveness.

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- (b) (i) Muslims should always respond to the need of others. Candidates could go on to say that care for others is a constituent part of faith for which Muslims will be rewarded. Concern for others can be regarded as a sign of sincerity to the teachings of Islam.
- (ii) Muslims can attain paradise by being obedient to Allah. Muslims besides following the pillars of Islam, must be conscious of what is allowed and not allowed in Islam at all times e.g. they should be fair in trading, not take *riba* etc. Examples or quotes from the Qur'an could be given to support the answers.
- (iii) A simple answer would be that Muslims must follow the pillars of Islam. A fuller understanding can be demonstrated by candidates by highlighting the fact that a true believer after completing his *fard* obligations could strive in the way of Allah by going on to read his *tahajud namaz* or *tarawih* prayers or finance those less fortunate than himself to perform *hajj* etc.
- (iv) God will show mercy to those who practice it. Muslims should always be aware of God's forgiving nature and put this belief into practice in their own lives. All believers are part of the same community and should practice brotherhood towards humankind which is looked upon favourably by Allah. Examples of the Prophet showing mercy could be given here. A personal example could also be given by the candidate.

2 (a) How did the compilers of Hadiths (*muhaddithun*) judge between acceptable and unacceptable Hadiths? [10]

Compilers ensured that there was no conflict between the Hadith and the teachings of the Qur'an, i.e. both the Qur'an and Hadith were in conformity and taught the same lessons. It could be added that they compared the body (*matn*) of the Hadith with reason, the Qur'an and other Hadiths to ensure that they agreed with the primary Islamic teaching. Answers could be further elaborated to state that they ensured the chain of transmitters (*isnad*) was unbroken and that the transmitter was a person of sound mind, good memory and upright character. Examples of collectors going about their work could be given to answer this part of the question.

(b) How are the Qur'an and Hadith employed in working out Islamic law? [4]

The Qur'an is the first source of Islamic law. It could be added that its teachings are followed without question and where they contain no detail the Hadiths are employed. Good answers are likely to put forward a relevant teaching of the Qur'an in relation to a Hadith and explain how the Hadith/s have helped legal experts to formulate rules in the *shari'a*.

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3 (a) What major events took place during the caliphate of 'Uthman?

'Uthman was the third caliph. He continued the policy of expanding the Islamic territories, expanded the state towards the east and in the Mediterranean and crushed many rebellions. Details of areas conquered and rebellions put down could be given here. The first Muslim naval fleet was built during the reign of 'Uthman. It was 'Uthman who during his term as caliph ordered a full edition of the Qur'an to be made and for this appointed Zayd Ibn Thabit to lead the compilation. He ordered all unofficial copies of the Qur'an to be burnt. Some candidates may well discuss that it was because of this action of his and the charge that he had appointed inefficient relatives as governors that his rule caused disquiet and led to several uprisings. They could go on to mention the uprisings in Iraq, Kufa and Egypt and say how finally in 35 AH troops from all three provinces arrived at Medina to take their complaints directly to the caliph.

(b) Explain why 'Uthman encountered difficulties in the later years of his caliphate and was assassinated. [4]

His appointment of family members in important positions was regarded as favouritism. The burning of the copies of the Qur'an to be replaced by the official version prepared by Zayd Ibn Thabit was seen as destroying the word of Allah. Yet another reason was that some Muslims questioned his ability to rule. To get to the higher level of marks the candidates must write about his assassination as well. Here the stronger candidates could state that after 'Uthman had pacified the Egyptians they were on their way home when they got a hold of a letter supposedly from 'Uthman to the Governor of Egypt to have the leaders of the group put to death on their return. Seeking vengeance they returned and killed him. Evaluation of some of the points discussed above is needed to get to the top levels.

4 (a) What are Muslim beliefs about angels? [10]

Angels are the servants of God. Some answers could go a bit further and state that they are made of light and their sole purpose is to worship, obey and serve God. Better answers will elaborate on the duties of angels, by perhaps saying that an important aspect in the duties they perform is their service as messengers e.g. Jibril took messages to prophets, including Muhammad and he also took God's message to Mary. Answers could also include a description of the roles of other angels e.g. they record good and bad deeds; inquire of the dead in the grave; will sound the trumpet on the last day etc. An excellent answer may even mention some of these angels performing specific duties by name.

(b) Why is the belief in resurrection important to Muslims in their daily living? [4]

Muslims believe in life after death, which is known as the Hereafter, *al-Akhira*. If Muslims are obedient to Allah they will be rewarded and if they go against his teachings they will be punished. This belief guides them to live their lives righteously. The more able candidates may well mention the questioning in the grave and the fact that on the Day of Resurrection they will be brought before Allah to be judged and according to their deeds receive heaven or hell. This world, then is seen by Muslims as a temporary place where their actions and behaviour will determine what will become of them in their next life.

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5 (a) What are the conditions of prayer (*salat*) that must be fulfilled before performing them.

There are certain conditions that a person has to fulfil before offering prayer (*salat*). They are: purification, the body and clothes of the person must be clean and free from all impurities. The person must be in a state of *wudu*. The place of prayer must also be clean and the intention or *niyyah* must be declared for saying the prayer. The prayer must be offered at its stated time. *Satar* (those parts of the body which should be kept covered) must be properly covered. Facing the *qibla* is also one of the conditions of prayer. Candidates can elaborate on the points given e.g. they could say that Allah says 'Prayers have indeed been enjoined on believers at fixed times' (Al-Nisa 4:103) when they write about offering prayers at the stated time or they could explain what *satar* means for men and women. Quotes from the Qur'an and Hadith to support points being made will enable candidates to get top level marks.

(b) Explain the importance of mosques in Muslim communities. [4]

Mosques are centres dedicated to special worship. They are also places where the community meets and solves its problems via discussions, celebrates its special events and acts as a sanctuary. Mosques also provide facilities for education (*madrassas*). A mosque is a place which unites all Muslims and where equality is practiced.