

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

2058 ISLAMIYAT

2058/21

Paper 2, 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.

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. |

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which 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 answer **Question 1**, **Question 2** and **two** other Questions.

1 Choose any two of the following Hadiths, and:

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

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

- (i) One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.
- (ii) Modesty produces nothing but good.
- (iii) 'Religion is sincerity'. We said: 'To whom?' The Prophet said: 'To Allah, his book, his Messenger, the leaders of the Muslims and to their common people.'
- (iv) Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.

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- (a) (i) The Hadith teaches Muslims the importance of looking after the needs of others, especially the vulnerable. Candidates could talk about how Islam promotes the concepts of social and economic welfare in society. Better answers might include that the wider teaching of this Hadith is that there is a wider meaning to worshipping Allah and that includes the care of others in society. Caring for others is as important as praying or fasting.
- (ii) This Hadith emphasises modesty as being the key to good conduct. It also prevents a person from wrong doings. Better answers could go on to describe how modesty develops a person's character and leads Muslims towards integrity and thus a modest person will always strive to do his/her best in all that he/she undertakes. Answers could also link modesty to faith as it reflects a state of mental piety. Quotes and other Hadiths could be cited to support the answer.
- (iii) Following the teachings of Islam should be of primary importance to all Muslims, which includes being loyal to God, the Qur'an and the Prophet. The better answers will be able to give an insight into the elements of the Hadith by stating that Muslims must not only follow the five pillars sincerely but must also be sensitive to the needs of others and be loyal to the community at large by obeying the leaders etc.
- (iv) Belief in Allah and the last day is the foremost requisite of being a Muslim. The Hadith also refers to the importance of speaking good and acting generously towards others. Expressing ones faith in considerate actions and perhaps discussing the rights of neighbours could be brought into the answers.
- (b) (i) Muslims must always be ready and willing to help those in need. Acts of charity and kindness go on to earn Muslims Allah's pleasure. Candidates could list a few acts of humanity and better answers may discuss how they are equivalent to practicing the pillars or fighting *jihad* in the way of Allah.
- (ii) Modesty must be practiced in all the actions of a Muslim. They should think of others before themselves. Concern for others springs from modesty and eliminates many social problems and evils from society which in turn earns the modest person the respect of others. Examples could be given to support the answer e.g. lowering one's gaze in the presence of the opposite sex is an act of modesty which acts as a shield against immorality.
- (iii) By following the teachings of Islam Muslims can put into action the teachings of this Hadith. They should obey the Qur'an and the Prophet in their daily lives. The better answers are likely to discuss that Muslims need to act with sincerity in all aspects of life, be it public or private, as sincerity is the most important part of a Muslims conduct.
- (iv) Belief in Allah and the Last Day is an integral part of a Muslims belief, as such all Muslim's must follow Allah's will as they are all accountable to Him. They must refrain from idle talk and be generous and kind to their neighbours and others. Some analysis of the meaning and importance of generosity could be given along with relevant Hadiths.

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- 2 (a) Outline the main teachings of the Hadiths you have studied, from the passages set for special study, about the responsibilities of individual Muslims. [10]

This is a very broad question as there are many responsibilities about which candidates can write including being kind to others, striving to do good and being sincere. The answer should not be just a list of responsibilities but there needs to be a range of teachings, with Hadiths, to support them, to reach the higher levels.

- (b) Explain by giving an example how a Hadith has been used together with the Qur'an in working out an Islamic law. [4]

In answer to this question the candidate needs to give a clear example. Answers could write about a relevant teaching of the Qur'an in relation to a Hadith which explains how the Hadith has helped in formulating *Sharia* law. To get to the higher levels the candidates need to choose an example for which a comprehensive response can be given e.g. zakat. Candidates may well quote from the Qur'an and Hadith/s when giving their example.

- 3 (a) Briefly describe the main events of the caliphate of any two of the rightly guided caliphs given below:

(i) Abu Bakr

(ii) 'Umar

(iii) 'Uthman

[10]

In answering this part of the question the candidate needs to give an account of what the individual caliphs did. Focus should be on the main events of their rule.

Abu Bakr's short caliphate is very important as he steadied the mourning community after the Prophet's death. He continued the Prophet's intention to send expeditions to the north and fought against tribes who withheld *zakat* as well as the false prophets, his caliphate is also significant as he arranged to have the first collection of the Qur'an made.

'Umar continued the expansion policy started by the Prophet and Abu Bakr. After fighting decisive battles Muslim armies gained vast territories in Syria, Iraq, Persia and Egypt during his caliphate. Names and dates of the important battles could be given here. 'Umar's caliphate is also significant for the administrative measures he put into place, he set up the *diwan* and laid the foundations for the office of judge, *qadi*. He was a gifted administrator who laid the basis on which many institutions of later Islam relied upon.

'Uthman too continued the policy of expanding Muslim territory. Under his rule the Muslim territory expanded to Persia, Armenia and North Africa. He placed close relatives in important positions of control and was the one who requested an authentic version of the Qur'an and ordered Zayd Ibn Thabit to lead its compilation. He destroyed all other copies of the Qur'an which led to disquiet and several uprisings.

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- (b) In your opinion what was the most important task that faced Abu Bakr on becoming caliph? Briefly discuss. [4]**

Candidates need to choose any one of the points that they feel made his caliphate significant and state it clearly. They need to go on to give a clear explanation of why the task they have selected to discuss was important, what benefit came out of it and perhaps what may have happened had it not been dealt with effectively by Abu Bakr. This is an evaluative answer which gives the candidate a chance to show their understanding of the topic.

- 4 (a) Give brief descriptions of the way in which fasting and almsgiving are carried out among Muslims. [10]**

A basic answer could cover a few of the main points about how both fasting and almsgiving are carried out by Muslims e.g. when fasting is carried out, the timings of the fast and perhaps sketchy details of what fasting entails. As for almsgiving the answer could briefly explain that it consists of giving set proportions of possessions for the poor and say how much is given. Better answers however will discuss in detail how both fasting and almsgiving are carried out. In order to get marks in the higher levels significant points about both should be described.

- (b) Show how these two pillars keep the Islamic community together. [4]**

Answers could reflect upon how fasting equalises the rich and the poor and that almsgiving reduces financial differences in society. The stronger candidates will elaborate on this point showing how these two observances bring about harmony and togetherness and benefit the community. Both the observances remind Muslims that they are God's creatures and part of the same community and some candidates may reflect on it.

- 5 (a) Give a full account of the Muslim belief in prophets. [10]**

Prophets were sent from God to all peoples with his message is a basic belief of all Muslims. The level of marks attained would depend upon the amount of detail given in the answer. Who were they? Why were they chosen? Who were they sent for?

Details like they were all men, they were sinless and that they conveyed the same teachings from God could be given in a basic answer. Additional information like they were sent to specific communities and that their message was for the guidance of the people could be included in better answers. It is however a comprehensive answer showing thorough knowledge which could include the number and names of prophets, the finality of the prophet Muhammad and beliefs such as all prophets should be respected equally that will reach the higher levels.

- (b) Briefly explain why Allah revealed different books from time to time. [4]**

Answers could explain how different books were sent from time to time for the guidance of humanity telling people what they should or should not do. Stronger answers will give the names of the revealed books and discuss how the message sent was lost or distorted creating a need for a new book and how the Qur'an is the last in the line of revealed scriptures and why it is last.