

**MARK SCHEME for the May/June 2009 question paper
for the guidance of teachers**

2058 ISLAMIYAT
2058/01 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.

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CIE is publishing the mark schemes for the May/June 2009 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 their significance 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 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]

(i) Sura 1

1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgement. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

(ii) 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.

(iii) 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.

In order to give a mark for AO1 you will have to read both part **(a)** answers, and similarly in order to give a mark for AO2 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.

(a) What are the main teachings?

(i) Sura 1

Answers for this sura could talk about God's graciousness and mercy, that he is master of the worlds (known and unknown) as well as master of the Day of Judgement. They could also mention why only He should be asked for help (e.g. he gives guidance which stops them from going astray). Candidates could also expand on this relationship between God and His creatures, and the guidance he gives which they must follow (Qur'an and Sunnah).

(ii) 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's created, including mankind, and that He is the one who teaches mankind. They could also elaborate on the passage's emphasis on knowledge by describing how God teaches humans through revealed knowledge (through books) and the importance of the first word in the passage, *Iqra!*

(iii) Sura 2.21-22

This passage talks about *tawhid* (oneness) 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.

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(b) What do these teachings mean?

(i) Sura 1

These teachings show the relationship between God and humans, and so candidates should talk about this relationship in light of the sura. Candidates could talk about how Muslims should obey God's will. Although this can be difficult, God is there to help when He is asked. His guidance is there for humans to follow, which is mainly shown in the Qur'an and Sunnah.

(ii) Sura 96.1-5

These teachings also help Muslims to see the relationship between God and man. Candidates could talk about God's power, which is seen in the way He is able to create humans. After creation, He shows care for his creatures by sending revealed scriptures so they are not left on their own. Excellent answers will be able to comment on how knowledge is a link between man and God, and why they should do all they can to learn throughout their lives.

(iii) Sura 2.21-22

These teachings show the relationship between God and His creation. Candidates could reflect upon the natural world and the benefits it holds for them. They can also see this from the guidance that came before them from prophets. Therefore, humans should acknowledge who their sustenance has come from as He is the only creator of everything.

2 (a) How are the Qur'an and Hadiths used together in Islamic legal thinking? [10]

This question is about the basis of legal thinking, in particular the primary sources. Answers could talk about how the two are used together, with the Qur'an being the most important as it's God's word.

Candidates should also be able to mention that the Hadiths expand on the Qur'an, that they never disagree, but rather complement each other. Where the Qur'an gives a brief teaching the Hadiths are referred to for fuller details; similarly where the Qur'an is silent on a point the Hadiths are referred to. Used together they identify the main principles of morality and action. This is why they are the authority for the foundation of legal matters.

Excellent 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.

(b) Why do some legal scholars reject the use of analogy (*qiyas*)? [4]

Excellent answers here will be able to give a sound analysis of the use of analogy (*qiyas*) with possible, but clear, examples to illustrate the point. Examples should be about analogy and not confused with any of the other sources of law.

Candidates could mention that it is a source used when others do not offer guidance, and compares an existing accepted situation with a new one. There is more individual thought that goes into the decisions than with primary sources.

Better answers will mention why it's rejected by some scholars, due to the varying and conflicting answers that can be given.

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- 3 (a) Describe the events of *two* of the battles fought by the Prophet while he was leader of the community at Madina. [10]

Candidates may choose any two battles, but will probably write on Badr, Uhud or Khandaq (the Trench). Some may choose Hunayn or Khaybar.

Whichever **two** battles candidates choose, they should be able to name them and describe them in detail giving dates and important points. Better answers will also narrate the events as they unfolded rather than giving confused details; excellent answers will give an in-depth narrative.

- (b) How does his conduct in *one* of these battles provide a model for Muslims today when they face difficulties? [4]

Answers could give an account of the part played by the Prophet in the particular battle they choose to talk about.

Good answers could identify the qualities shown by the Prophet by his actions in the battle, his reaction to danger or his enemies and draw some conclusion from it, e.g. "Muslims today should act like this when they face an enemy".

Excellent answers could be able to identify and discuss how these qualities can be transferred to situations today, and give an example of how Muslims may follow his way of acting. There may also be a relevant quote from Qur'an or Hadith.

- 4 (a) Write an account of the first migration (*hijra*) of the Muslims to Abyssinia. [10]

Good answers should be able to narrate the story of the migration to Abyssinia with considerable detail, being able to name the main Muslims involved.

Answers could give an account of the persecution faced by Muslims in Makkah and why these persecutions had increased on the Prophet's followers; that the Prophet ordered some followers to go to Abyssinia to seek protection from its just king; they were led by the Prophet's cousin, Ja'far Ibn Abu Talib; the Quraysh followed them and asked the king to return them; what happened when Sura Maryam was recited to the king.

Excellent answers will give in-depth details of the story as it happened, as well as saying why these particular Muslims took part.

- (b) Why did the people of Makka pursue these Muslims? [4]

Good answers here will be able to give reasons for the migration rather than repeat the story again.

They could say why the Makkans wanted to destroy the new faith, as it threatened their own religious and economic stability, and therefore didn't want the Muslims to escape and for Islam to flourish.

Excellent answers will show a clear understanding of the threat the Makkans felt and the fears they had due to the increasing number of Muslims.

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5 (a) Write accounts of the lives of the Prophet's two grandsons al-Hasan and al-Husayn. [10]

Answers for this part could give an account of the lives of the grandsons of the Prophet from their childhood to their deaths.

For both of them, their closeness to the Prophet could be described as well as important points such as their support for their father throughout his Caliphate.

Al-Hasan was involved with his father in the battle of Siffin and the battle with Aisha. He became Caliph but gave it up after a year due to heavy opposition from Mu'awiya. He was poisoned and died in the year 670.

Al-Husayn rejected the Umayyads and refused to accept Yazid as caliph after Mu'awiya. Al-Husayn's supporters in Kufa were killed/punished. In 680AD, returning from Hajj, he camped at Karbala and Umayyad troops surrounded the camp. There was a battle between his 72 supporters and a 4000 strong army. They put up resistance but eventually al-Husayn was surrounded and killed. His head was taken to the Caliph.

(b) Explain why they each died in the way they did. [4]

Full answers here will be able to discuss the reasons why al-Hasan and al-Husayn opposed the Umayyads.

Al-Hasan died because of the constant threat from the Umayyads to secure power, and they always viewed al-Hasan as an obstacle due to his support and his being the grandson of the Prophet. His poisoning reflects the treachery of the Umayyads.

Al-Husayn died because he resisted the Umayyads as he saw them as corrupt. He never gave up on his principles even for his own safety, and so he was seen as an upholder of right against wrong.