

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

<b>2058/02</b>	<b>2058 ISLAMIYAT</b> 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 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.

<b>Level</b>	<b>Mark Question 1</b>	<b>Mark Questions 2–5</b>	<b>Level Descriptor</b>
4	4	8–10	<b>Very Good/Excellent.</b> 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	<b>Good.</b> 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	<b>Satisfactory.</b> 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	<b>Basic.</b> 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	<b>Irrelevant.</b> 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	<b>Very Good/Excellent.</b> 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	<b>Good.</b> 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	<b>Satisfactory.</b> 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	<b>Basic.</b> Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	<b>Irrelevant.</b> 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) '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.'**

**(ii) No one eats better food than that which he eats out of the work of his hand.**

**(iii) Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.**

**(iv) 'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index and the middle finger.**

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) Teachings**

**(i)** Muslims must follow the teachings of Islam. Some answers could go a bit further to show a basic awareness of this teaching, adding that true Muslims are loyal to God, the Qur'an and the Prophet. Good answers will give an insight into the elements of the Hadith by stating that Muslims must be loyal to the basic teachings of Islam and sincerely follow the Five Pillars whilst being sensitive to the needs of other people and by being loyal members of the community.

**(ii)** In this Hadith the emphasis is on earning ones own living through hard work. The better answers will discuss the point that Islam discourages reliance on other people and beggary. The virtue of earning lawfully through individual effort is preferred by Allah and Muslims must take responsibility for earning their own livelihood.

**(iii)** The basic teaching of this Hadith is that Muslims should not permit evil and should act actively to resist it. They should always stand against it in whatever way they can and if they cannot prevent the evil from taking place they should not give in to its power and should at least always condemn it.

**(iv)** Muslims can go to paradise with the Prophet if they do good is the simple teaching of this Hadith. Some answers will focus on the need to care for children in order for Muslims to go to paradise. The Prophet particularly recommended the good deed of looking after orphans and as an orphan himself he especially recommended Muslims to care for orphans.

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**(b) Actions**

- (i) Muslims can put the teachings of this Hadith into action by being obedient to Islam. They should try to obey the Qur'an and the Prophet in their daily lives. Muslims should not only base their personal lives on the teachings of Islam but should act to maintain the good of society. Sincerity is the most important aspect in all things that a Muslim does publicly or privately and the better answers will focus on it.
- (ii) A Muslim should support himself and his family through his own hard work. More thoughtful answers will highlight the point that it is better to live within ones means, even if it is humbly, than to earn unlawfully or on the handouts of others. This not only promotes self sufficiency which is good for the individual but it is also good for society.
- (iii) Muslims should fight against evil. They should fight evil however they can, with their hands or voices or thoughts. The fight against evil involves many methods and must never cease and every means of stopping it should be employed.
- (iv) Muslims must look after orphans. The task of caring for orphans is particularly rewarded. The teaching of this Hadith encourages Muslims to care for the vulnerable. If Muslims respect the Prophet they will follow his teaching and take special care of those in need for which they will be rewarded.

**2 (a) Outline the main teachings of the Hadiths you have studied about the importance of Muslim communal life. [10]**

A basic answer to this part of the question will refer to a few Hadiths but will not show a confident understanding of their meaning and will lack any attempt to combine them into a general reflection on communal living. However, marks should be credited to answers where there are clear references to relevant Hadiths, and where some attempt has been made to understand and express their teachings. Good answers will quote and discuss Hadiths and reflect on the general principles about communal living that are deduced from them giving a clear picture of their teaching about relationships with others and communal life.

**(b) Explain the main differences of the *musnad* and the *musannaf* Hadiths. [4]**

The candidates could simply give no more than a basic description of the differences between the two, that the *musnad* are collected under the name of the first transmitter and the *musannaf* under the main teaching. Some candidates might develop these points and give a full description of the two kinds of Hadiths, and make an attempt to explain their different uses. Better answers will discuss the advantages of the two types and give fuller explanations of the different uses with particular reference to the suitability of *musannaf* collections for legal thinking.

**3 (a) Trace the expansion of the Islamic empire under the rule of the caliph 'Umar. [10]**

Basic answers may show some knowledge of the main battles and areas brought under Muslim rule during the caliphate of 'Umar. Better answers will be able to expand on the points made earlier and be able to name and date the main battles. Some of the important dates/battles are: 636AD/15AH battle of Yarmuk, 638AD/17AH battle of al-Qadisiyya, 642AD/21AH battle of Nihawand. Better candidates should be able to give a coherent account of the progress of Muslim armies, the battles won and the land captured. Fully detailed and dated answers showing a gradual expansion of the answer will enable the candidates to get top range marks.

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**(b) What does the way he died tell us about his character? [4]**

Candidates might begin by showing signs that they have some knowledge of how the caliph died. Some might go on to describe how 'Umar was assassinated by his servant. However a more complete answer will explain why the servant killed his master, and will show an awareness of the severe fairness of 'Umar this reveals. It was 'Umar's scrupulous sense of fairness that was the reason for his refusal to give preferential treatment to his slave despite his relationship with him which led to his assassination.

Another version regarding 'Umar's assassination is that he was killed by a Persian slave Firoz, who was owned by Mughira b. Shuba. Firoz wanted a reduction in the daily payment he made to his master. 'Umar rejected his claim and so in anger Firoz stabbed him at dawn prayers the next day.

**4 (a) Describe the main events of the caliphate of 'Ali. [10]**

A very basic answer will show some knowledge of the main events, including the battle of Camel and the battle of Siffin. A slightly more developed answer will describe the problems faced by the caliph in some detail. The better candidates will give a full account of the caliph's rule and show the difficulties he faced, giving names and dates e.g. they could give an account of Talha and Zubayr's opposition to him with the support of Hazrat A'isha, 'Ali's dismissal of the governors appointed by 'Uthman and the consequent problem that resulted from it, as well as the separatist movement of the Kharijites and the battle fought with them in 658AD/37AH. Answers may go on to give a comprehensive account that reflects both knowledge and understanding of the reasons for the upsets during 'Ali's rule.

**(b) Explain why Talha and Zubayr opposed 'Ali. [4]**

The candidates could give a mainly descriptive account of the opposition of Talha and Zubayr. Better answers could give an explanation of their action stemming from their disagreement over 'Ali's reaction to the death of 'Uthman. Candidates may well discuss 'Ali's problem of having to act against law-breakers while not yet in a secure position.

However focussing on reasons rather than description and pointing towards the complexity of motivations on both sides will enable candidates to get top marks.

**5 (a) Write about Muslim beliefs in prophets. [10]**

Some candidate's answers may give evidence of basic knowledge of the character of prophets. Others might go on to describe the main characteristics of the prophets e.g. they were all chosen by Allah to deliver his books and each was sent to a specific community except Muhammad who was sent for all humanity. Good answers will go on to give a full account of the beliefs, with the names of the prophets and refer to Qur'anic teachings in support of points made e.g. answers could say that the Qur'an names many prophets including Adam, Nuh, Ibrahim, Musa, 'Isa and Muhammad. Muhammad was sent as the last prophet, yet the Qur'an says that they should all be respected equally.

**(b) Explain how this belief influences the daily living of a Muslim. [4]**

The answer may attempt to apply the belief e.g. that Muslims must respect all prophets, but without evident understanding. Some answers will show that the candidate has applied the belief with reasonable success, but without clearly showing how it affects conduct. Good candidates will give a fair explanation of how this belief is worked into daily life and show a reasonable understanding of its effects and may even support points with quotations and references from the Qur'an and Hadiths.