

**MARK SCHEME for the May/June 2011 question paper
for the guidance of teachers**

2058 ISLAMIYAT

2058/02

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 May/June 2011 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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PRINCIPLES UNDERLYING THE MARK SCHEME

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

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| 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 <u>knowledge</u> . |
| 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 <u>understanding and evaluation of the material</u> . |

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three Questions.

Question 1 carries a maximum of 8 marks, and the four other Questions carry 14 marks each.

In each Question, part **(a)** tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part **(b)** tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2–5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

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.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the full **range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

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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 Question 2 | 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. |

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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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 attempt **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) A man asked the Messenger of Allah (May Allah bless him and give him peace): Do you think 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.

(ii) 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 in the way of Allah with his person and his property'.

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

(iv) The world is a believer's prison and the unbeliever's paradise.

(a) (i) It could be said about the teaching of this Hadith that Muslims believe that Allah has laid down clear rules about what is lawful and what is not and how He expects Muslims to be obedient to Him. It is by following the basic principles of Islam prescribed by Allah that paradise can be attained and the Prophet in this Hadith confirms this belief. Other Hadiths could be given to support individual answers.

(ii) The teaching of this Hadith is that the believer who strives to earn the pleasure of Allah at all times is the best amongst all believers. Some candidates could write about how true believers not only follow Allah's commandments but also use their person and possessions to strive in the way of Allah.

(iii) It could be said that Muslims must take responsibility for earning their own livelihood. Some answers could focus on the importance of how you earn your living rather than how much. Yet others could say that lawful earnings through hard work are preferred by Allah whereas reliance on others and beggary is strongly discouraged in Islam.

(iv) This Hadith is related to individual conduct and candidates could well mention that the teachings of this Hadith draw attention to how believers endeavour to resist the temptations of this world and lead a pious life whilst the unbelievers are busy in its enjoyment with no care for the hereafter. Links to other Hadiths about remembering Allah could be made.

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- (b) (i) In explaining how the teachings of the Hadith can be put into action by Muslims, candidates could simply say that it could be done by being obedient to Allah and give examples of how this can be done. Others might write about the need to follow the pillars of Islam and of being mindful of what is lawful and unlawful. Examples and quotes from other Hadiths could be given.
- (ii) Sacrificing ones time, money and even life in the way of Allah could be a way of putting into action what this Hadith teaches. In answer to this part of the Hadith candidates could well give examples amongst others of a true believer rising before *fajr* to offer *tahjud* prayers, or sitting in *itikáf* in the month of Ramadan or financing the *hajj* of a less fortunate Muslim.
- (iii) This Hadith encourages the dignity of labour. Examples from the Prophets life and the candidate's personal experiences could be given in support of the answer. Better candidates could reflect on how self sufficiency is good not only for individuals but for society and how Muslims should support not only themselves and their families but endeavour to live within their means.
- (iv) By following the path of Allah and being mindful of the distractions this world has to offer and remembering that there is an afterlife far better than this world, Muslims can strive to gain success in this world and the next, could be one way of answering how to put the teachings of the Hadith into action. Candidates could also simply give examples of themselves or others resisting temptations etc.

2 (a) What part do Hadiths play in Islamic legal thinking? [10]

Candidates may state some basic points like Hadiths of the Prophet are the second most important source of Islamic law next to the Qur'an and that they also give fuller teachings of what the Qur'an states in brief. Candidates could give examples here to support their answers. In past years candidates have given examples of how *zakat* was calculated in the light of the Prophet's Hadiths and how in some cases where the Qur'an is completely silent his Hadiths are the sole basis of legislation. Examples of the immediate successors using knowledge of Hadiths can also be cited by the candidates. Examples showing how Hadiths influenced Islamic legal thinking will take the candidates to the higher levels. Stronger candidates could even reflect upon how *ijma* and *qiyas* depend on Hadiths.

(b) What is the importance of consensus (*ijma*) in Islam? [4]

Candidates should not describe what *ijma* is but focus their answer on the need for importance of consensus of scholars having to judge on issues which are not clear in the Qur'an and Hadiths of the Prophet. Examples of *ijma* can be given by candidates. Excellent answers may well discuss *ijma* as a democratic principle in Islam.

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- 3 (a) Write a detailed account of the administrative measures put in place by 'Umar during his caliphate. [10]

Candidates could give a basic answer by saying that the Islamic empire expanded rapidly during his caliphate and he undertook many administrative measures to manage the affairs of the state in an effective manner and they could go on to list a few of the measures he took. A few examples are: he divided the state into several provinces and appointed qualified governors called *Wali*; he separated the judiciary from the executive to make it completely impartial. The *Qadi* was the head of the judiciary; he established a department of finance under the name of *Dewan* etc. Candidates could discuss some or many of 'Umar's administrative measures, however the more developed answers would discuss the more important measures in some detail.

- (b) "Umar's caliphate is regarded as the golden period of early Islamic history." Discuss. [4]

Some candidates could compare 'Umar's caliphate with those of other caliphs and give comparisons between them to support their answer. If candidates agree with the statement then they need to show why and similarly if they disagree they need to back up their answer with reasons. Answers could write about how this period witnessed a lasting process of internal consolidation, peace and stability as well as prosperity as a direct result of a comprehensive and well built infrastructure and at the same time how the borders of the empire were hugely expanded and made secure.

- 4 (a) What does the statement 'There is no ability or power except through Allah' tell you about Muslim belief in Allah's predestination and decree? [10]

Some candidates could say that belief in divine decree and predestination is mentioned in the *Iman-e Mufassal*, it is an article of faith without which a Muslim's faith is incomplete. The above statement strengthens this belief and in order to secure higher levels candidates must refer to it in their answer. Good answers will also talk about human responsibility for what they do.

- (b) To what extent does this belief affect the daily living of Muslims? [4]

By making Muslims realize that Allah is the most supreme this belief makes them humble and makes them turn to Allah at all times. Examples from everyday life could be given by candidates in answer to this part of the question. All valid answers need to be credited.

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5 (a) What beliefs and practices are involved in:

- (i) stoning the *Jamarat*
- (ii) performing *sa'y*
- (iii) assembling at Arafat [10]

In giving the answer the candidate must refer to both **beliefs** and **practices** in order to gain higher levels.

- (i) Candidates could say that Muslims believe that satan tried to mislead Ibrahim at the three places where the *Jamarat* are situated in Mina when he was on his way to sacrifice his son in Allah's way and he in turn stoned the devil. In memory of this act the three pillars/*Jamarat* are stoned by the pilgrims during *hajj*.
- (ii) Hazrat Hajra ran several times between the hills of Safa and Marwa in search of water for her infant son, *sa'y* is performed in memory of this act in which pilgrims run between the two hills during *hajj*.
- (iii) According to Muslim belief Adam and Eve were reunited at Arafat; on the day of judgement humankind will assemble at Arafat. Staying at Arafat is a compulsory component of *hajj* without which *hajj* is void. Pilgrims offer their combined *zuhr* and *asr* prayers at Arafat and listen to the sermon of the Imam.

(b) Explain the main differences between *hajj* and *umrah*. [4]

Umrah means a minor pilgrimage, like *hajj* it begins with the pilgrims putting on the *ihram* at *Miqat*. Although some acts of the *hajj* and *umrah* are the same there are some fundamental differences between the two. Good answers should discuss these differences with a degree of evaluation in their answer e.g. candidates could write that *hajj* is one of the pillars of Islam and is compulsory on all healthy Muslims who have the means to perform it whereas *umrah* is not, though it is recommended. Excellent candidates may go on to state that reference to both *hajj* and *umrah* is made in the Qur'an. 'And complete the *hajj* or *umrah* in the service of Allah' (*Al-Baqarah* 2:196).