

**MARK SCHEME for the October/November 2010 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.

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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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You must answer **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) He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.

(ii) The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.

(iii) May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.

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

(a) (i) Muslims believe that learning and understanding the teachings of the Qur'an is very important. Answers could also draw a comparison between reading the Qur'an regularly and looking after camels, by tending to camels one not only keeps a hold of them but benefits from them, similarly by reading the Qur'an regularly Muslims hold on to the rope of Allah and practice being good thus earning the pleasure of Allah. Other Hadiths could be linked to the one given to expand on its meaning by more able candidates.

(ii) This Hadith teaches about Muslim belief in brotherhood. It teaches Muslims about community relations and how they should feel/act towards other believers. Good answers will go on to say that Muslims are joined together in brotherhood by their common faith and it is when they stop caring about the pain and sufferings of others that this unity and brotherhood gets broken. Answers could also draw comparisons with the Hadith and state that just as the head is the command centre and vital to humans, brotherhood is essential to all Muslims.

(iii) The teachings of this part of the Hadith simply state that, Muslims should be fair in all their trade dealings. Muslims should be honest and fair in all aspects of trade, when they buy, sell or ask back for the loan they may have given. Good answers will go on to say that Allah will look favourably upon a man who deals with others fairly and kindly in all he does. The better candidates may even quote other Hadiths to support this one e.g. on how not to cheat when one buys or sells.

(iv) A basic answer would be that the believers treat this world as a trial whilst the unbelievers are busy in the enjoyment of this world. Candidates could write about the Hadith being related to individual conduct, the main theme being that the world is a distraction from Allah. Good answers could draw parallels between believers and unbelievers by stating that the latter enjoy this life without a care for the hereafter and the former resist temptations and lead a pious life. Links to other Hadiths about remembering Allah could be made.

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- (b) (i) Muslims can put the teachings of this Hadith into action by reciting the Qur'an regularly. They can learn *duas* from it or become *Hafiz-ul- Qur'an*. Good answers could include that teaching the Qur'an to others and by following its teachings closely Muslims can benefit immensely not only in this world but the hereafter.
- (ii) Muslims should always try to be aware of the sufferings of others around them, be it their family, friends, community or other Muslims around the world. However the better answers should focus on how Muslims should help out however they can, morally or financially. Examples of Muslims suffering injustices in Kashmir and Palestine could be given to emphasize the point made in the Hadith that Muslims should unite to solve the problems of their fellow Muslims.
- (iii) Muslims must always be honest. Candidates could elaborate here to say that Muslims should not sell sub-standard things, likewise when they buy something they must pay a fair price and not take advantage of the seller's situation. If something is returned there must be a genuine reason or if something is faulty Muslims should be fair in giving a refund. The stronger candidates may well give examples of Hadiths dealing with rules of trade in Islam.
- (iv) Muslims should always remember Allah and pray to him. By remembering Allah at all times they can go about their daily lives without deviating from the path preferred by Allah. The better candidates will discuss how some people may get so engrossed in this world that they may forget about being answerable to Allah, whereas those who remember Allah will strive to do good and treat this world as a temporary abode. There is an afterlife far better than what this world has to offer and Muslims should strive to attain success in it.

2 (a) How have the Hadiths of the Prophet been used as a source of guidance by Muslims? [10]

A basic response to this question would be to say that Hadiths are the words of the Prophet which teach us the way of Allah. Better answers would give an elaboration and state that Hadiths explain the teachings of the Qur'an, e.g. the Qur'an says to pay zakat, it is however the Hadith of the Prophet which fills out the details about how much and whom to pay etc. Other examples could be given to explain the answer. Good answers could also say that whenever the Qur'an is silent on a subject, the Hadith of the Prophet is taken as an authority. This is because the Qur'an and the Hadith always agree with one another and that authoritative collections of Hadiths contain *tafsir* which are invaluable guides to key verses in the Qur'an.

(b) 'Truly, My mercy overcomes My wrath'. This is a Hadith Qudsi. What is special about Hadiths of this kind? [4]

Hadith Qudsi, is a divine Hadith. They are sayings from Allah himself. The better answers will go on to add that Hadith Qudsi do not form part of the Qur'an but are recognised as the sayings of the Prophet which were related to him by Allah. Examples of other such Hadiths the candidates may have studied could be given by the stronger candidates to gain top marks in this part of the question.

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3 (a) What are the daily observances of the Ramadan fast? [10]

In answer to this part of the question candidates could simply state facts like: Muslims have breakfast, *sehri*, before dawn. They abstain from food, drink etc. during daylight hours and that they break their fast at sunset. Answers could also include details like, Muslims state the formal intention to fast, they also abstain from smoking, taking medicines and marital relations during the fast and that they break their fast normally with a date and then offer their prayer. A good response however would focus on the need for Muslims to be particularly pious during their fast and to visit the mosque regularly and attend *tarawih* prayers in the evening. Other examples of devoting themselves to prayer could be that on the night of power they should attend the mosque and spend the night in prayer. The able candidates could raise the point that during the fast Muslims should live their life as normal, making no concessions for lack of food or drink.

(b) Explain why the Ramadan fast is important to Muslims? [4]

The Ramadan fast is a basic pillar of Islam. It increases self control and shows obedience to Allah. More thoughtful answers will go on to say that it also helps Muslims to remember the poor in the community, it promotes equality and makes the more fortunate ones in society realise the plight of the less fortunate ones thus fostering fellowship amongst the believers. A point which could be made in answer to this part of the question could be that it is regarded as a gift which the believer gives to Allah.

4 (a) Write a descriptive account of the Muslim belief in revealed books. [10]

Books contain the revelations given by Allah to his messengers and were revealed by Jibra'il, could be seen as a basic answer. In addition it could be added by some candidates that books are the chief way in which humans know Allah's will for them and that they were meant for different communities. The good answers will draw attention to the fact that the teachings in all of them are the same and that unlike other books only the Qur'an is universal in scope. Strong answers could give additional information by saying that none except the Qur'an has survived in its original form and that Allah has himself taken the responsibility of safeguarding the Qur'an against any corruption. Names of books given in the Qur'an like suhuf (Abraham and Moses), Tawrat (Moses), Zabur (David), Injil (Issa), Qur'an (Muhammad) could be given in the answer.

(b) Discuss the importance of Jibra'il in comparison to other angels. [4]

Candidates could give a basic answer saying that angels have a particular job to do which is assigned to them by Allah. Jibra'il is the arch angel who had the all important duty of bringing the word of Allah to his chosen messengers. Good answers will point out that he was sent by Allah to announce the birth of Hazrat Issa to Hazrat Maryam, to deliver the Qur'an to the Prophet Muhammad and also to conduct him on the *mi'raj*. Answers could also discuss the duties of other angels and compare them with Jibra'il's and draw conclusions.

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5 (a) What were the main events of the caliphate of 'Ali. [10]

'Ali became caliph after the murder of 'Uthman. He did not immediately take steps to punish 'Uthman's killers for which he was opposed by Talha and Zubayr. The better answers will give further details like he was also opposed by Ayesha who supported Talha and Zubayr and by 'Uthman's nephew Mu'awiya. The two main battles fought during his caliphate, those of the Camel and Siffin, will also be mentioned here by the better candidates and some details may well be given. Good candidates will focus on the point that after the battle of Siffin proved indecisive, arbitration was agreed to and so some of 'Ali's supporters deserted him as they disagreed with his decision to arbitrate with whom they believed were sinners. He defeated them at the battle of Nahrawan and was killed by one of them while at prayer.

(b) Explain why you think Mu'awiya refused to accept 'Ali? [4]

Candidates could give a range of reasons when answering this question. Some could say e.g. that he wanted 'Ali to take immediate steps to punish the killers of 'Uthman whilst others could give personal ambition and a desire for justice as his reasons. All valid points should be credited.