

**CAMBRIDGE INTERNATIONAL EXAMINATIONS**

**GCE Ordinary Level**

## **MARK SCHEME for the October/November 2012 series**

### **2058 ISLAMIYAT**

**2058/22**

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 should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2012 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

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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 Questions 2–5	Level Descriptor
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.

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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.

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) 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 in prayer at night or fasts in the day.
  - (iii) God will not show mercy to him who does not show mercy to others.
  - (iv) 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.
- (a) (i)** Muslims must follow the faith of Islam fully and with dedication. They must be sincere in all the things they believe and do. A true Muslim is one who is loyal to God, the prophet and the Qur'an. Developed answers could say that Muslims must be loyal to the basic teachings of Islam and follow the five pillars whilst being sensitive to the needs of others and by being loyal members of the community.
- (ii)** Islam requires Muslims to act like brothers to each other. Caring for the needs of others especially of those who are in most need is an expression of genuine faith. Islam promotes the concepts of social and economic welfare in society and the better answers may well discuss the wider meaning of the Hadith, worshipping Allah includes care of others.

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- (iii) Mercy and kindness are integral to Islam. A Muslim's conduct towards others influences Allah's treatment towards him. To deserve Allah's mercy Muslims must be merciful to His creation. This is the important teaching of this Hadith.
  - (iv) This Hadith emphasises Muslim brotherhood and unity. Islam is a religion of equality and the teaching of this Hadith strikes at the root of all differences between mankind and draws attention to the fact that all Muslims are bonded together by their faith and that is what makes them a fraternity.
- (b) (i) Muslims must be obedient to the teachings of Islam by obeying the Qur'an and following the *sunna* of the Prophet in their daily life. They should also strive to maintain the good of society. Sincerity is an important aspect in all things a Muslim does, privately or publicly and some answers could well focus on it.
- (ii) The teachings of this Hadith can be put into action by Muslims being ready and willing to help those in need. Providing resources to the poor, helping with children's education by supporting the various educational charities, etc are a few examples that can be cited. Good acts can be compared to fighting a *jihad* or practicing the pillars of Islam which earn Muslims Allah's pleasure.
  - (iii) All believers are part of the same community and should practice brotherhood. The prophet is the best example for Muslims to follow; he showed mercy to his worst enemies. Examples can be given by the candidate in answering this part from their experiences or from experience of Muslims they know or have heard about.
  - (iv) Muslims should help other Muslims morally or financially whenever their help is required. Examples could be given of Afghan refugees being looked after in Pakistan or the aid provided to victims of natural disasters for example.

**2 (a) What are the different types of Hadiths? How is each Hadith classified into the different types? [10]**

Candidates can classify Hadiths as:

*Sahih* – genuine/authentic Hadith that pass all the tests and can be regarded without question as coming from the Prophet. Here candidates can write about how the *sanad* must be unbroken and how each narrator must be pious, trustworthy and of sound memory, etc. *Matn* is also important to mention when discussing the *sahih* Hadiths.

*Hasan* – strong/approved Hadith are those raising some doubt about their authenticity. They are similar to the *sahih* Hadiths except that its narrators or some of its narrators are found defective in memory in comparison with those of the *sahih* Hadiths.

*Da'if* – weak Hadith raise many questions about their authenticity. If any of the narrators in the *isnad* was known to have been a liar or have a weak memory or was known to have not met the one he was supposed to be narrating from than the Hadith is regarded as weak.

All three types of Hadith could come down from the Prophet himself, it is just that the evidence for *Hasan* and *Da'if* is not beyond question, so that a careful compiler will be cautious about placing too much reliance on it. Some could add that many more categories of Hadith have been established, candidates could mention *Al-Mau'do* – fabricated Hadiths as well. The very able candidates can also mention the subdivision of Hadiths with regard to their acceptance into two important classes *Mutawatir* and *Ahad*. The former is a Hadith reported by a large number of people in different times whose agreement on a lie becomes

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inconceivable. *Ahad* are those whose *isnad* is broken or whose traditions are less widely accepted and therefore are regarded as less authentic but if their narrators were regarded as honest they were accepted otherwise rejected.

**(b) Giving one example, explain how the *Sunna* is important in a Muslim's life today. [4]**

The *sunna* means a practise, a mode of life or a custom. In its technical sense, it implies the doings and practises of the Prophet. Simply put, the *sunna* is what the Prophet practised. Keeping the above in mind the candidates can give any one example of how Muslims practice the *sunna* of the Prophet and highlight its relevance in the life of a Muslim.

**3 (a) Write about how the four Rightly Guided Caliphs are role models for leaders today. [10]**

Candidates could write about some of the following:

- They did not think of themselves as above the common man. Candidates could write from the famous speech made by Abu Bakr on his election as the first caliph. Also they could write about how the other caliphs were elected, e.g. Abu Bakr nominated Umar and since there was no opposition to him all the companions took allegiance on his hand. On his death bed he appointed a panel of six to choose the next caliph. Ali too was elected by the Muslims in the mosque of the Prophet. These elections show that leadership or caliphate was not a hereditary concept in Islam and a form of democracy was practised.
- They consulted the *majlis e shura* in all affairs of the state.
- Everyone was free to express their opinion and criticise the caliph.
- The caliphs were available to all and at all times.
- The judiciary was independent and no one was above the law.
- The *bait ul maal* was public property and was so treated by the caliphs.

Examples to all or some of the points given above could be given by the candidates to show how the caliphs were examples of leadership, not only to the people of their age, but to today's leaders as well.

**(b) How does 'Umar's conduct at the surrender of Jerusalem set an example for Muslims? [4]**

Here candidates could write about any one or more examples of Umar's conduct at the time of the surrender of Jerusalem and discuss how it sets an example for today's Muslims. He entered Jerusalem accompanied by just one servant and a camel between them which they rode in turns. He signed a treaty according to which the inhabitants of Jerusalem were granted complete security of their life and property. The people's freedom to practice their own religion and the protection given to their places of worship are some of the points that could be mentioned and discussed. His conduct therefore sets an example of simplicity, humility, a respect for all faiths and tolerance.

**4 (a) 'There is no god but Allah, and Muhammad is the Messenger of Allah'. Describe the Muslim beliefs summarised by the declaration of faith (*shahada*). [10]**

*Shahada* is the first pillar of Islam and a person becomes a Muslim upon proclaiming it sincerely. This is the testimony or profession of faith, involving knowledge, commitment and declaration. Here candidates might say that the first part of the *shahada* deals with the unity of Allah. The first statement of *tawhid*, includes the understanding that Allah is beyond

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comprehension. Muslims confess with their hearts that He is creator of all things, including the universe, the heaven, the earth and everything in it. Everything is under Allah's control and He is the sustainer and protector as well as the giver and taker of life. Others might add that only He is worthy of worship and Muslims pray to Him only and seek His help in times of difficulty. He is all powerful, omnipotent and omniscient.

The second part of the *shahada* confirms the *risala* of Prophet Muhammad that he is the *rasul*, the messenger of Allah and after Allah all Muslims must follow the Prophet Muhammad. He is the last prophet in a long line of prophetic messengers and his message about the unity of god is the same as that of the previous prophets and is universal. And Allah will protect this message from all corruption and change.

- (b) Explain how the declaration of faith (*shahada*) is acted upon through the remaining four pillars of Islam. [4]**

The pillars of Islam outline the basics of Muslim worship, *ibada*. The Qur'an states: 'I (Allah) created...humankind only that they might worship Me.' (*Al-Dhariyat* 51.56). The *shahada* is the first pillar of Islam and a declaration of faith. For Muslims, it is necessary to act upon these words rather than just speak them. The other four pillars namely; *salat*, *saum*, *zakat* and *hajj* are the means by which the *shahada* is put into action through *ibada*. Candidates could briefly write about how the other four pillars show obedience to Allah and his teachings.

- 5 (a) What is the purpose of prayers in congregation? [10]**

Candidates could say that the purpose of congregational prayers in Islam is to level social differences and promote an atmosphere of brotherhood and equality. Congregational prayers lead to the realisation that all are equal in the eyes of God. They serve as a strong force in unifying the *ummah*. The gathering of all people living in a locality five times a day in the mosque helps in the establishment of healthy social relations between different sections of the society. Some candidates may say that the purpose of congregational prayers is to follow the practise of the Prophet who laid special stress on prayers being read in congregation under the leadership of an *imam*. Supporting Hadiths could be cited.

- (b) Explain why Muslims believe that personal prayer (*du'a*) is important? [4]**

*Du'a* is not obligatory but is to express gratitude and when a Muslim is in distress or difficulty to seek relief and help from Allah. Candidates need to explain why *du'a* is important and not just describe what it is.