

**MARK SCHEME for the October/November 2009 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.

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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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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 actions. [4]

(i) The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'

(ii) Modesty produces nothing but good.

(iii) He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.

(iv) God does not regard your appearances and your possessions, but he regards your hearts and your actions.

(a) (i) The teaching of this Hadith is that Muslims must always be gentle to others and cause rejoicing when they rule. Some answers could go a bit further to add that Muslims must act fairly when they govern. The Hadith focuses on Muslim leadership being helpful to those who are led and that it should never be by force. Muslim leadership should always be by encouragement and the more able candidates will discuss this element of the Hadiths teaching.

(ii) The basic teaching of this Hadith is that modesty leads to good conduct. It also prevents a person from wrong doings. The better answers will go on to say that modesty develops a person's character and integrity and that a modest person will be one who has good values and will always act in accordance to their true capabilities.

(iii) Muslims must have faith in their heart; this is the primary teaching of this Hadith. It is having this faith which will lead all Muslims to paradise whereas pride will only lead to hell. More developed answers will highlight the point that a tiny amount of faith can lead to paradise and a tiny amount of pride can lead to hell. It is this important difference between faith and pride that Muslims must accept.

(iv) This Hadith shows the criteria on the basis of which Allah judges a person. Allah is not interested in a person's wealth but with what is in his heart. Some answers may go on to say that Allah is not interested in what a person has gained but in how he acts. Good answers will discuss how a true Muslim is known by his conduct and not by outward appearances and this is the criterion of true faith.

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- (b) (i) Muslims can put the teaching of this Hadith into practice by being gentle towards others and by making them rejoice due to their actions towards them. Also the need for a Muslim government to always be fair in its actions and to lead others positively is an important teaching of this Hadith.
- (ii) Muslims must be modest in their actions. They should try to think of others before themselves. When a Muslim's conduct springs out of consideration for others it eliminates social problems and evils and in turn those actions will earn them the respect of others.
- (iii) Muslims must have faith in their hearts. They must increase their faith and resist pride, A sound understanding of how to put the teachings of this Hadith into action can be shown by the candidates by highlighting the fact that Muslims must follow the teachings of Islam closely and should rely upon the guidance that Islam teaches rather than upon themselves.
- (iv) Muslims must be true to Islam. They should be interested in good conduct and not in possessions. Good answers will explain that the teaching of this Hadith can be put into action when Muslims are seen to be more concerned in acting with sincerity rather than appearing pious or important. It is good actions that are more important than acquiring status.

2 (a) Describe the methods employed by the compilers of the major books of Hadith to ensure the Hadiths they collected were authentic. [10]

A basic answer to this part of the question will give a bare amount of descriptive detail about the Hadith collections. However slightly better answers will give some accurate information about the method of scrutinising the *isnad* and *matn*. The able candidates will describe in some detail how the compilers compared the body (*matn*) of the Hadith with reason, the Qur'an and other Hadiths to ensure that it agreed with the main Islamic teachings. They will also perhaps mention that the chain of transmitters (*isnad*) was unbroken. The importance of the narrator to be of sound mind, good memory and upright character may also be mentioned. Candidates could also give examples of collectors going about their work.

(b) Why is it important for Muslims to have collections of authentic Hadiths? [4]

A basic answer to this part of the question will be that Muslims need to know what the Prophet taught. As Muslims try to base their lives on the Prophets example it is important for them to know what he did and said. Candidates may elaborate on the above points to explain that what the Qur'an stated in general terms was further explained by the Prophets Hadiths. Good answers will also refer to the need to have authentic Hadiths for legal purposes and could explain the function of authentic Hadiths in legal thinking.

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3 (a) Describe Abu Bakr's activities against the false prophets and apostate tribes. [10]

Answers could have basic references to the false prophets, the tribes withholding zakat and the apostate tribes. Some could go on to give fuller accounts of these challenges, faced by Abu Bakr. In the answers it could be described that at the time of Abu Bakr's caliphate there were a number of people in Arabia who claimed to be prophets like Muhammad. The main ones were Musaylima among the Hanifa tribes in Yamama, Tulayha among the tribes of Asad and Ghatafan, al-Aswad in the Yemen and Sajjah among the Tamim tribe. Answers could give accounts of how Abu Bakr sent forces against all of them and write about the fighting against Musaylima in the battle of Yamama, which was the most fierce, and one in which many memorizers of the Qur'an were killed. The revolt against Islam by tribes that had pledged loyalty to the Prophet and the refusal of some tribes to send taxes to Medina could also be described. Excellent answers will give a full account.

(b) Why is Abu Bakr called the Saviour of Islam? [4]

To gain top marks in this question candidates need to show a good understanding of the reason why he was called the Saviour of Islam. A satisfactory answer would simply explain that he fought to prevent the break-up of Islam. However, more complete answers will explain that the false prophets and apostates threatened the uniqueness and unity of Islam and could not be allowed to continue their activities. Hence when he became caliph he not only gave new heart to the Muslims after the Prophet passed away but helped the community of Muslims against its many enemies. In his short term as caliph he defeated the tribes who withdrew from Islam and made them stay Muslim and he fought and won against tribes who refused to pay zakat. He also defeated the false prophets and thus kept the unity of Islam when there was much danger. Candidates could mention his contribution in the compilation of the Qur'an as well.

4 (a) Describe the particular features of congregational prayers on Fridays (*jum'a*). [10]

Candidates when describing the particular features of congregational prayers on Friday can simply say that for this prayer all Muslim men in a community should try to gather together. It could be added that in some communities women are also encouraged to attend. Purification before this prayer is highly recommended as worshippers are encouraged to bathe and put on fresh clothes. Better answers will go beyond and write that there are two *adhaans* for the congregational prayer and that it is said behind the imam, never alone. The two sermons are also an important feature of this prayer. These sermons always consist of advice based on the Qur'an and Hadith about living a good Muslim life. The *fard* are prayed in two rakats, not four and there is no *kaza* for this prayer. Excellent answers will list the unique features comprehensively and confidently.

(b) Why do Muslims regard these prayers as important? [4]

A basic answer to this part of the question will simply show awareness that the performing of this prayer is required in Islam. Some may however go on to give reasons for its importance like the congregational prayers bring the community together, the sermons are a source of religious education, current issues facing the Muslim community could be discussed on a wider platform, it promotes brotherhood etc. A comprehensive list together with well explained reasons would constitute a well developed answer.

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5 (a) Describe the main events of the annual pilgrimage (*hajj*). [10]

An attempt to answer this part of the question would be to describe the sequence of observances but without much detail and perhaps with some confusion. Other answers may go on to give a clearer account of the main days of the pilgrimage with some basic detail. Points made about the main events could include the changing into *ihram* by the pilgrims before entering Makka (7 *Dhu al-hijja*), the first *tawaf* of the *ka'ba*, *sa'y*, the night spent at Mina (on 8), the travel to Arafat (9) going to Muzdalifa to spend the night there and collect pebbles, the throwing of the pebbles at the three pillars at Mina (10, 11, or 12) sacrificing an animal at Mina (10). The cutting of the hair and change into normal clothes and finally the performance of a further circumambulation of the Ka'ba and running between the hills.

The good answers will confidently describe the sequence of observances with accurate details and may even go on to add quotations.

(b) Explain the significance of the prophet Abraham in the observances of the pilgrimage. [4]

Answers could give some basic descriptive facts about the connection between Abraham and Makka, like his family lived in Makka or that the Qur'an says that he rebuilt the Ka'ba. The better answers will give a clear description of the main points at which pilgrims remember Abraham e.g. Hajar ran between Marwa and Safa searching for water (*sa'y*), Abraham rejected the devil three times when taking his son for sacrifice (*rami*), an animal was provided for Abraham to sacrifice in place of his son (sacrifice) and refer to the significance of these events. Some very good answers may refer to the remembrances of Abraham and relate these to Qur'anic references again bringing out the significance of Abraham.