



Cambridge O Level

ISLAMIYAT

2058/02

Paper 2

For examination from 2021

MARK SCHEME

Maximum Mark: 50

Specimen

This document has **12** pages. Blank pages are indicated.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Generic levels of response marking grid for AO1

The marking grid should be used to mark the AO1 Knowledge – part (a) questions.

Question 1(a) has a maximum of mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Marks Question 1	Marks Questions 2–5	Description
4	4	8–10	<ul style="list-style-type: none"> • A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	<ul style="list-style-type: none"> • A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	<ul style="list-style-type: none"> • An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	<ul style="list-style-type: none"> • Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

Generic levels of response marking grid for AO2

The marking grid should be used to mark the AO2 Understanding – part (b) questions.

The part (b) questions have a maximum mark of 4.

Level	Marks	Description
2	3–4	<ul style="list-style-type: none"> • Responses demonstrate a clear understanding of the question. • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding.
1	1–2	<ul style="list-style-type: none"> • Responses demonstrate some understanding of the question. • There are descriptive and factual references to the question with limited discussion of the material.
0	0	No creditable content

Question	Answer	Marks
Choose any <u>two</u> of the following Hadiths, and:		
1(a)	<p>describe their teachings about what Muslims believe</p> <p>Use the marking criteria for AO1.</p> <p>A comprehensive answer will include the different teachings included in the two Hadiths selected.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>(i) The teachings of this Hadith are as follows:</p> <p>Religion is to wholeheartedly believe and follow the teachings of Islam.</p> <p>This includes:</p> <ul style="list-style-type: none"> • the supremacy and oneness of God • the finality of the Prophet Muhammad (pbuh) • understanding the Qur'an and practising the Five Pillars of Islam • being sensitive to the needs of others • being a loyal member of the community and working to improve society. <p>(ii) The teachings of this Hadith are as follows:</p> <ul style="list-style-type: none"> • God rewards sincerity of intentions and actions • Muslims must endeavour to be sincere at all times, whether in the performance of the Five Pillars or in helping other people • wealth, fame, position and good looks are God-given and so God is not impressed by them hence a Muslim must always be humble and modest • an action might be successful or not, what is important is the intention which is rewarded. <p>(iii) The teachings of this Hadith are as follows:</p> <ul style="list-style-type: none"> • Muslims should strive for or desire the wellbeing of others • belief can only be sincere when it is put into action • desiring the best for others shows sincerity of faith. <p>(iv) The teachings of this Hadith are as follows:</p> <ul style="list-style-type: none"> • Muslims are urged to do all that is in their power to prevent evil • Muslims are asked to reject evil in whichever form it appears by whatever legal means available to them • if they cannot prevent a wrongdoing taking place they should speak out against it • if they cannot do that they must at the very least condemn it and deem it wrong in their hearts. 	4

Question	Answer	Marks
1(b)	<p>explain how Muslims can put these teachings into action.</p> <p>Use the marking criteria for AO2.</p> <p>A comprehensive answer will include how the different teachings in the two Hadiths selected are put into practice.</p> <p>Examples could be used to show the teachings in practice.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>(i) Practice might include:</p> <ul style="list-style-type: none"> • sincerely following the teachings of Islam • showing sincerity to God by recognising that real help only comes from God • believing in the finality of the Prophet Muhammad (pbuh) • sincerely practising the Five Pillars of Islam • living one's life according to the guidance given in the Qur'an • helping the leaders of one's country to establish a just society • caring for fellow beings. <p>(ii) Practice might include:</p> <ul style="list-style-type: none"> • sincere actions • good intentions • honest advice for the betterment of the one it is given to • charity should be for the help of the needy not to feel good about oneself or to gain recognition as a philanthropist. <p>(iii) Practice might include:</p> <ul style="list-style-type: none"> • wishing and wanting the best for others, responding to their needs • wanting for others what you want for yourself is not restricted to material things • examples such as sharing notes by students so that they all can do well in an exam could be used. <p>(iv) Practice might include:</p> <ul style="list-style-type: none"> • every Muslim must fight against evil however they can • if they can, Muslims should fight evil, if not, they should speak out, if not, they should condemn it in their hearts • fighting evil is a form of <i>jihad</i> • examples such as striving to abolish bonded labour could be used. 	4

Question	Answer	Marks
2(a)	<p>Write a descriptive account of the terms <i>isnad</i> and <i>matn</i> of a Hadith and the role they play in establishing the genuineness of a Hadith.</p> <p>Use the marking criteria for AO1.</p> <p>A comprehensive answer will include detail about both <i>isnad</i> and <i>matn</i> and the role they play in determining the authenticity of a Hadith. Examples are likely to be used.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p><i>Isnad</i> and <i>matn</i> are the two parts of the structure of a Hadith.</p> <p><i>Isnad:</i></p> <ul style="list-style-type: none"> • <i>sanad</i> or <i>isnad</i> is the list of narrators – the shorter it is the higher the chance of the Hadith being accurate • the <i>sanad</i> needs to lead back to the Prophet (pbuh) unbroken • it was essential to check the character of the narrator, their memory and their age at which they narrated the Hadith (this showed whether they were of an age to understand what they were reporting). <p><i>Matn:</i></p> <ul style="list-style-type: none"> • <i>matn</i> is the text of a Hadith and was used to establish the authenticity of a Hadith • the language should be pure Arabic and only include words that the Prophet (pbuh) would have used • the text would never contradict the Qur'an or other established Hadiths • the text would never suggest high rewards for small deeds, favour a single person or tribe or go against common sense and historical facts • Both <i>isnad</i> and <i>matn</i> play an important role in ensuring that the Hadiths are authentically recorded and passed on and this is brought about by the strict rules that are used in their application. 	10
2(b)	<p>How does the Muslim community benefit by having genuine compilations of Hadiths?</p> <p>Use the marking criteria for AO2.</p> <p>A comprehensive answer will be an evaluative response considering the benefits to the Muslim community of having genuine compilations of Hadiths to refer to.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>The main points are:</p> <ul style="list-style-type: none"> • <i>Sharia</i> law can easily be devised • unity in the <i>umma</i> is created. <p>Some candidates may also express the view that the Qur'an is sufficient for guidance and they may mention the teachings of the Imams.</p>	4

Question	Answer	Marks
3(a)	<p>Belief in the oneness of God (<i>tawhid</i>) is a fundamental aspect of faith. State how <i>tawhid</i> benefits Muslims in their everyday life.</p> <p>Use the marking criteria for AO1.</p> <p>A comprehensive answer will talk about the benefits of <i>tawhid</i> in everyday life.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>The main points are:</p> <ul style="list-style-type: none"> • God is unique, the Creator and Sustainer of Heaven and earth and everything therein. He is Eternal and no one can share in God's ownership • belief in <i>tawhid</i> makes a person virtuous and obedient to God, success and salvation can only be achieved by piety and righteous deeds • a Muslim surrenders completely to the will of God and becomes obedient to Him • Muslims gain confidence and self-respect because they are dependent only on God • Muslims become humble and modest because everything comes from God • <i>tawhid</i> stimulates unity and brotherhood • <i>tawhid</i> broadens the outlook of a believer as they realise that God's love and sympathy is for His entire creation • <i>tawhid</i> gives courage as only God can give and take life • <i>tawhid</i> gives peace and contentment and frees Muslims from jealousy, envy and greed. 	10
3(b)	<p>Give reasons to support the statement that without <i>tawhid</i> there is no faith.</p> <p>Use the marking criteria for AO2.</p> <p>A comprehensive answer will give more than one reason to support the above statement backed by reasoning.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>The main points are:</p> <ul style="list-style-type: none"> • belief in the oneness of God is the first article of Islam and all forms of <i>ibadah</i> revolve around it • prayer is offered to glorify God and to seek His aid • fasting, giving <i>zakat</i> and performing <i>hajj</i> are actions to glorify God, to follow His commands, to please Him and to seek His mercy • if there was no belief in <i>tawhid</i> there would be no need to act upon the Pillars of faith or the teachings of Islam as all acts are to please the one God. 	4

Question	Answer	Marks
4(a)	<p>Write about the following events that took place during the caliphate of ‘Ali:</p> <ul style="list-style-type: none"> • the battle of Siffin • the emergence of Kharijites • the arbitration after Siffin. <p>Use the marking criteria for AO1.</p> <p>A comprehensive answer will concentrate on the three events above only.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>The battle of Siffin:</p> <ul style="list-style-type: none"> • was fought between ‘Ali and Mu’awiyah • ‘Ali was reluctant to fight fellow Muslims • Mu’awiyah, an Umayyad and Governor of Syria, refused to accept ‘Ali as caliph until the murderers of ‘Uthman were brought to justice • ‘Ali wanted to stabilise the empire then deal with the assassins of ‘Uthman • ‘Ali met Mu’awiyah’s force with an army of 80 000 men in Siffin • fighting continued for several days with losses on both sides • the battle turned in the favour of ‘Ali • Mu’awiyah asked his men to tie the Qur’an to their lances (to stop the war and decide the outcome referring to the Qur’an) • some in ‘Ali’s army refused to fight • ‘Ali said it was a ploy to avert defeat • 10 000 of ‘Ali’s men laid down their arms • ‘Ali agreed a truce and the dispute about the caliphate was to be referred to two arbitrators, one from each side, within six months. <p>The emergence of the Kharijites:</p> <ul style="list-style-type: none"> • the disenchanting elements of the army from Kufa and Basra refused to set up camp with the rest of the garrison on their return from the battle • they became known as the Kharijites • they were bitterly opposed to arbitration • ‘Ali persuaded them to return to their homes. <p>The arbitration after Siffin:</p> <ul style="list-style-type: none"> • Arbitration took place at Dauma-tu-Jandal • Abu Musa Al’Ashari represented ‘Ali • Amr bin Al’Aas represented Mu’awiyah • it was agreed that both ‘Ali and Mu’awiyah should be deposed • Amr bin Al’Aas changed his stance and said that ‘Ali should step down but Mu’awiyah should retain his post • the arbitration failed • this deeply upset the Kharijites who made their peace with ‘Ali and set up their own community. 	10

Question	Answer	Marks
4(b)	<p>What in your opinion was the most serious consequence of the outcome of the arbitration during the rest of 'Ali's reign?</p> <p>Use the marking criteria for AO2.</p> <p>A comprehensive answer will include a consequence of the arbitration and explain why it was the most serious.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>The main points are:</p> <ul style="list-style-type: none"> • the failure of the arbitration led to a weakening of 'Ali's position • 'Ali was preparing to fight the Syrians when the Kharijites fought him, demoralising his army who then refused to go to Syria • Mu'awiya became even bolder and took over Egypt and this led to frequent rebellions • the failure strengthened Mu'awiya's position, dividing the empire. 	4

Question	Answer	Marks
5(a)	<p>Alms-giving (<i>zakat</i>) is an act of worship which benefits the community of Muslims. Write in detail about its benefits to the giver, the receiver and to society as a whole.</p> <p>Use the marking criteria for AO1.</p> <p>A comprehensive answer will cover the benefits of <i>zakat</i> to the giver, receiver and to society.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>Benefits to the giver:</p> <ul style="list-style-type: none"> • it could be said that <i>zakat</i> purifies the heart of the giver of love of wealth and greed • strengthens the giver's bonds with God as they give from their wealth to earn God's pleasure and mercy • fulfilling one of the Five Pillars of Islam • a blessing to the giver as by this act their wealth is multiplied • expiates the sins of a person • quote: <i>'The parable of those who spend their substance in the way of Allah is that of a grain of corn, it grows seven ears and each ear has a hundred grains.'</i> (Al Baqarah 2:261). <p>Benefits to the receiver:</p> <ul style="list-style-type: none"> • helps them to meet their needs • fosters goodwill and brotherhood in the hearts of the poor and promotes equality • distribution of wealth in the society through <i>zakat</i> wealth is not accumulated in a few hands, the poor don't become poorer and the rich don't become richer and a just balance is maintained. <p>Benefits to society:</p> <ul style="list-style-type: none"> • stimulates investment and discourages hoarding in the community – if people do not invest, their wealth will be gradually consumed by <i>zakat</i> • the community thrives and prospers and crime is reduced. <p>These and other benefits can be given in response to this question.</p>	10

Question	Answer	Marks
5(b)	<p>Abu Bakr fought against those who refused to pay <i>zakat</i> during his caliphate. In your view what is the significance of this action?</p> <p>Use the marking criteria for AO2.</p> <p>A comprehensive answer will include why Abu Bakr fought against those who refused to pay <i>zakat</i> and the significance of this.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>The main points are:</p> <ul style="list-style-type: none">• if Abu Bakr had not fought perhaps one of the Pillars of Islam would have been abolished and this would have meant the corruption of the faith• it was to maintain the integrity of Islam• collection of <i>zakat</i> was a state responsibility and he may have felt that as caliph it was his duty to collect it.	4

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