Cambridge O Level

Cambridge International Examinations
Cambridge Ordinary Level

CANDIDATE NAME	

CENTRE NUMBER						CANDIDATE NUMBER				

ISLAMIYAT **2058/22**

Paper 2 **October/November 2015**

1 hour 30 minutes

Candidates answer on the Question Paper.

No Additional Materials are required.

READ THESE INSTRUCTIONS FIRST

Write your Centre number, candidate number and name on all the work you hand in.
Write in dark blue or black pen on both sides of the paper.
Do not use staples, paper clips, glue or correction fluid.
DO **NOT** WRITE IN ANY BARCODES.

Answer **Question 1**, **Question 2** and **two** other questions.
All answers must be in continuous prose.

At the end of the examination, fasten all your work securely together.
The number of marks is given in brackets [ ] at the end of each question or part question.

For Examiner's Use	
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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 teaching about what Muslims believe; [4]

(b) Explain how Muslims can put these teachings into action. [4]

(i)

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَومِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَومِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.

(ii)

الحَيَاءُ لاَ يُأْتِي إلاَّ بِخَيرٍ.

Modesty produces nothing but good.

(iii)

مَنْ رَأى مِنْكُمْ مُنكَراً فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَان.

Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.

(iv)

إنمَّا مَثَلُ صَاحِبِ القُرآنِ كَمَثَلِ صَاحِبِ الإِبلِ المُعَقَّلَةِ: إنْ عَاهَدَ عَلَيْها أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

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.

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2 **(a)** Outline the roles of the following in formulating Islamic law:

(i) The Prophet's Hadiths

(ii) Consensus (*ijma'*) [10]

(b) Some Muslim scholars have questioned the use of analogy (*qiyas*) in Islamic law. Why do you think they have done so? [4]

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3 **(a)** Describe the particular features of congregational prayers, both daily and on Fridays (*Jum'a* prayers). [10]

(b) In your opinion why are congregational prayers considered to be beneficial to Muslims? [4]

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4 **(a)** Outline the charges levelled against 'Uthman by his opponents, and describe the main events of the revolt against him. [10]

(b) What do you think was the most harmful outcome of 'Uthman's assassination? [4]

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5 **(a)** Describe the meaning of the term *jihad* and say how Muslims can practise *jihad* in their everyday lives. [10]

(b) Why do you think *jihad* of the self (*jihad bil-nafs*) is greater than armed *jihad* (*jihad bis-saif*)? [4]

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