



Cambridge International Examinations
Cambridge Ordinary Level

ISLAMIYAT

2058/21

Paper 2

May/June 2017

MARK SCHEME

Maximum Mark: 50

Published

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 May/June 2017 series for most Cambridge IGCSE[®], Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© IGCSE is a registered trademark.

This document consists of **8** printed pages.

Question	Answer	Marks
1	Choose any <u>two</u> of the following Hadiths, and:	
1(a)	describe their teaching about what Muslims believe;	4
1(a)(i)	The central teaching of this prophetic Hadith focusses on being sincere to Islam and its teachings by whole heartedly believing in the supremacy and oneness of God and the finality of the Prophet Muhammad (pbuh). It goes on to emphasise how Muslims should follow the teachings of Islam by understanding the Qur'an and sincerely practising the Pillars of Islam. It also stresses that Muslims should be sensitive to the needs of others and should always work to better the society by being loyal members of the community.	
1(a)(ii)	Sincerity in one's intentions and actions is what is rewarded by God. Muslims must at all times endeavour to be sincere, be it in the performance of a Pillar of Islam or helping another human being. All that one has, wealth, fame, position even good looks are God given so He is not impressed by them, God in fact rewards Muslims for the sincerity of their actions, it is not even the success of an action but the intention behind it which is rewarded by Him.	
1(a)(iii)	Islam is a religion of social justice and the core teaching of this Hadith is striving for or desiring the wellbeing of others. This Hadith asks the believers to show sincerity to their faith by desiring the best for others as belief can only be sincere when put into action.	
1(a)(iv)	Muslims are urged by the teaching of this Hadith to do all that is in their power to prevent evil from taking place. They are asked to reject it in whichever form it appears by whatever legal means that are available to them. If they cannot prevent a wrong doing from taking place they should speak out against it and if even that is not possible they must at the very least condemn it and deem it wrong in their hearts.	

Question	Answer	Marks
1(b)	explain how Muslims can put these teachings into action.	4
1(b)(i)	Muslims can practise the teachings laid out in this Hadith by sincerely following the teachings of Islam. Sincerity to God can be shown by recognising that real help only comes from Him, by believing in the finality of the Prophet Muhammad (pbuh), sincerely practising the Pillars of Islam and by 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 and caring for fellow beings are different ways in which this Hadith could be acted upon.	
1(b)(ii)	Every action of a Muslim must be sincere. Good intention should be the back bone of every endeavour. If advice is given to someone it should be honest and for the betterment of the one it is given to. If charity is given it should be to help the needy not to feel good about oneself or gain recognition as a philanthropist. What should be brought out in answers perhaps with the help of examples is that Muslims must strive to do their best with sincere intentions i.e. the intention must always be to please God and do the right thing.	
1(b)(iii)	Wishing and wanting the best for others, responding to their needs to the best of one's ability is how this Hadith can be put into action. Reference in this Hadith about wanting for others what you want for yourself should not be restricted to material things only. Answers could give examples of say sharing notes by students so that all can do well in exams etc.	
1(b)(iv)	Every Muslim must take part in the fight against evil in whichever way they can. If they can they should fight against it, if not they can voice their thoughts against it and if that is not possible they should condemn it in their hearts. Fighting evil is a form of <i>jihad</i> that every Muslim should be engaged in. For example fighting against bonded labour, raising awareness of the plight of these poor labourers, condemning it are all various ways of abolishing this one evil. Candidates can give any example to show how the teaching of this Hadith can be implemented.	

Question	Answer	Marks
2(a)	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. Candidates could begin their answer by saying that <i>isnad</i> and <i>matn</i> are the two parts of a Hadith that constitute its structure. The list of narrators of the sayings and actions of the Prophet (pbuh) is called the <i>sanad</i> and could be explained by the following Hadith: Muhammad ibn Al-Muthanna reported from Abdul Wahhab, from Ayyub, from Abu Qilaabah, from Malik that the Prophet (pbuh) said ‘Pray as you see me praying.’ (Agreed). In this Hadith as in other Hadiths the list of narrators constitutes the <i>sanad</i>. The shorter the <i>sanad</i> the higher the chances of it being accurate. Also, to establish the genuineness of a Hadith the <i>sanad</i> needs to be unbroken leading back to the Prophet (pbuh). To establish the genuineness of the first part of the Hadith it was essential to check the character of the narrator, their memory, the age at which they narrated the Hadith, showing an understanding of whether they were at an age to understand what they were reporting. The text of the Hadith is called the <i>matn</i> and from the above example would be ‘Pray as you see me praying.’ Again the text plays an important role in establishing the authenticity of a Hadith. It is for this reason that the compilers of Hadith made sure that the language of the Hadith was in pure Arabic, that it did not contain words that the Prophet (pbuh) would not use, that the text of a Hadith never contradicted the Qur’an or other established Hadiths, gave high rewards for small deeds or favoured a single person or tribe, or went against common sense and historical facts. Some candidates may well develop their answer further by giving examples of how compilers went about collecting Hadiths and in the process checking the <i>isnad</i> and <i>matn</i> of Hadiths they came across to establish the authenticity of their collections.	10
2(b)	How does the Muslim community benefit by having genuine compilations of Hadiths? Evaluative response needed here. The candidate needs to give his/her view of how the Muslim community benefits by having genuine compilations of Hadiths at hand to refer to. They could say that by having these compilations we can easily devise <i>sharia</i> law, or that it creates unity in the <i>umma</i> because every Muslim is following in the Prophet’s (pbuh) tradition. Some candidates may say that the Qur’an is sufficient for guiding the <i>umma</i>, whilst others could mention the teachings of the Imams in this part of the answer. All valid responses need to be credited higher levels going to ones that are well substantiated.	4

Question	Answer	Marks
3(a)	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. Candidates can begin their answer by stating that God is unique, that He is the Creator and the Sustainer of heaven, earth and all that is therein; that He is Eternal and no one can share in His ownership etc. or they can launch straight into the answer by stating the many benefits of belief in <i>tawhid</i>. The benefits of <i>tawhid</i> in the life of a Muslim are several. To begin with, belief in <i>tawhid</i> makes a person virtuous and obedient to God as they know that success and salvation in this world and the hereafter can only be achieved by piety and righteous deeds. A Muslim surrenders completely to the will of God and becomes obedient to Him. It instills in them a sense of confidence and self respect as they know that they are dependent on no one but God so they bow before no one else. The belief also makes them humble and modest as they know that all they have is from God; it stimulates unity and brotherhood and broadens the outlook of a believer as they realise that God's love and sympathy is not confined to any one group of people but to His entire creation. <i>Tawhid</i> also gives a Muslim courage as they know that only God is the giver or taker of life so in turn this belief makes them brave. It also creates an attitude of peace and contentment and frees one from jealousy and envy and greed. Candidates may well give benefits other than those given above and if valid should be credited accordingly.	10
3(b)	Give reasons to support the statement that without <i>tawhid</i> there is no faith. Here candidates need to give their answer and back it up with reasoning. Answers could state that belief in the oneness of God is the first article of Islam and all forms of <i>ibadah</i> revolve around it; because Muslims believe in the one God they offer <i>salat</i> five times a day to glorify Him and seek His aid; they fast in the month of Ramadan, give <i>zakat</i> and perform <i>hajj</i> which are all actions to glorify God, to follow His commands, to please Him and to seek His mercy. If the belief in <i>tawhid</i> was absent there would be no need to act upon the Pillars of faith or the teachings of Islam as they are all done to please the one God. All valid responses need to be credited.	4

Question	Answer	Marks
4(a)	Write about the following events that took place during the caliphate of 'Ali: • The battle of Siffin; • The emergence of Kharijites; and • The arbitration after Siffin. A three part answer is needed, though all the three parts asked about in the question are linked, and candidates are required to write an account of each one of them. They can begin their answer by writing about the battle of Siffin which was fought between 'Ali and Mu'awiyah. 'Ali was reluctant to fight fellow Muslims but Mu'awiyah who was an Umayyad and the Governor of Syria refused to accept 'Ali as the caliph till the murderers of 'Uthman were brought to justice. 'Ali in turn wanted to stabilise the empire then deal with the assassins of 'Uthman as it was not the work of one man but several. Candidates could give some background information of why the battle was fought between the two and that could be read as development in the answer. It could also be said that the battle of Siffin followed the battle of Camel, in which 'Ali was victorious, and was fought in Muharram in 37A.H. 'Ali met Mu'awiyah's force with his own army of 80 000 men in Siffin. Fighting continued for several days between the two sides with loss of life on both sides but when the battle started to turn in favour of 'Ali, Mu'awiyah asked his men to tie the Qur'an on their lances to stop the war and decide the outcome by referring to the Qur'an. A section of 'Ali's army refused to fight, 'Ali tried to reason with them that it was a ploy to avert defeat but they refused to listen and 10 000 of 'Ali's men laid down their arms which forced 'Ali to agree to a truce, according to the terms of the truce the dispute about the caliphate was to be referred to two arbitrators, one from each side, to meet within six months. The battle of Siffin gave birth to a secession movement, the disenchanted 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 came to be known as the Kharijites. The Kharijites were bitterly opposed to the idea of arbitration, however 'Ali treated them with compassion and persuaded them to return to their homes. Arbitration took place at Dauma-tu-Jandal. Abu Musa Al 'Ashari represented 'Ali whilst Amr bin Al'Aas represented Mu'awiyah. It was agreed in the arbitration by the two sides that both 'Ali and Mu'awiyah should be deposed. However, at the time of the announcement of the verdict Abu Musa, as per the agreement, announced that he and his colleagues agreed that both 'Ali and Mu'awiyah should step down but Amr bin Al'Aas changed his stance and said that 'Ali should step down however, Mu'awiyah should retain his post. Thus the arbitration failed. The failure of the arbitration deeply upset the Kharijites who had made their peace with 'Ali. They now broke away and set up their own community in Nahrawan. All three parts of the answer will vary in depth of knowledge and detail and marks should be awarded bearing in mind that all three parts of the answer are addressed.	10

Question	Answer	Marks
4(b)	What in your opinion was the most serious consequence of the outcome of the arbitration during the rest of ‘Ali’s reign? A range of answers could be given. It could be said that the failure of the arbitration led to a weakening of ‘Ali’s position; or it could be said that a series of events unrolled after the arbitration e.g. ‘Ali was preparing to fight the Syrians the Kharijites fought him which demoralised his army even more so that they refused to proceed to Syria which made Mu’awiya even more bold leading to his takeover of Egypt. The fall of Egypt led to frequent rebellions. Some might say that after the arbitration failed ‘Ali’s position weakened whilst on the other hand Mu’awiya’s strengthened which led to the empire being divided between ‘Ali and Mu’awiya. All valid responses to be credited.	4

Question	Answer	Marks
5(a)	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. A straightforward descriptive response is needed here stating the benefits of <i>zakat</i> to the giver, the receiver and to society as a whole. It could be said that <i>zakat</i> purifies the heart of the giver of love of wealth and greed and strengthens the giver’s bonds with God as they give from their wealth to earn God’s pleasure and mercy. The giver is also fulfilling one of the Pillars of Islam. <i>Zakat</i> it could also be said is a blessing to the giver as by this act their wealth is multiplied. Quotes from the Qur’an can be given in support, ‘<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) Moreover, candidates could say that <i>zakat</i> expiates the sins of a person. The benefits of <i>zakat</i> for the receiver and for society as a whole are also several, it is not only a blessing for the receiver but helps them to meet their needs, it fosters good will and brotherhood in the hearts of the poor and promotes equality. By the distribution of wealth in the society through <i>zakat</i> wealth is not accumulated in a few hands, the poor don’t get poorer and the rich don’t get richer and a just balance is maintained. <i>Zakat</i> stimulates investment and discourages hoarding in the community, if people do not invest, their wealth will be gradually consumed by <i>zakat</i>, therefore <i>zakat</i> has benefits for all. Candidates could also say that as the community thrives and prospers, crime is reduced. These and other benefits can be given in response to this question. We are looking for a comprehensive answer that covers the benefits of <i>zakat</i> to the giver, receiver and to society.	10

Question	Answer	Marks
5(b)	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? Candidates need to give their views here. They could say that had Abu Bakr not fought those who refused to pay <i>zakat</i> then perhaps one of the Pillars of Islam would have been abolished which would have meant the corruption of the faith. It was to maintain the integrity of Islam that this action had to be taken. Some candidates could also say that as collection of <i>zakat</i> was a state responsibility he may have felt that as caliph it was his duty to collect <i>zakat</i> from all Muslims in his caliphate. Evaluative responses are being looked for and candidates should for this answer give their opinion and back it up.	4