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**ISLAMIYAT**

**2058/22**

Paper 2

**May/June 2017**

MARK SCHEME

Maximum Mark: 50

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**Published**

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

Question	Answer	Marks
1	<b>Choose any two of the following Hadiths, and:</b>	
1(a)	<b>Describe their teaching about what Muslims believe;</b>	<b>4</b>
1(a)(i)	Islam joins true believers in brotherhood by their common faith. This hadith focusses on how a true believer should feel the pain and suffering of their brothers/sisters and come to their aid. The hadith draws comparisons to the human body and teaches believers that just as the head is the command centre and thus vital to humans brotherhood is essential to all believers.	
1(a)(ii)	This hadith is telling Muslims that in this world they have to live their lives bearing in mind what has been allowed to them and what is forbidden. And though at times they might find it restricting it is for their benefit. However, those who do not believe in the One God and the Day of Judgment live as they please and to them the charms of this world may seem like paradise. This world is temporary and if one lives one's life in a God conscious manner and righteously they will have everlasting joy in the <i>akhirah</i> . The focus of this hadith is on individual conduct and how Muslims should always be mindful of their accountability to God.	
1(a)(iii)	The teaching of this Hadith highlights the importance of caring for the vulnerable in society by comparing it to ibadah. Islam gives a lot of stress to looking after the needs of others in society and in this Hadith the Prophet (pbuh) has told Muslims that the rewards of caring for the vulnerable are comparable to fighting jihad in the way of God. Muslims must therefore always be conscious of the needs of others and be willing to help those who need it.	
1(a)(iv)	To be charitable is not the prerogative of the rich alone. This Hadith teaches the Muslims the broader meaning of charity. It is not only financially that someone can be helped but charity can be practised by every Muslim as is shown in the examples given in this Hadith. Every Muslim must try to be charitable and earn God's pleasure and mercy through their deeds by being a source of comfort and help to others. Candidates should not simply write down the examples given in the Hadith but say that it is the small everyday acts of kindness that have been deemed as charity.	

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
1(b)	<b>Explain how Muslims can put these teachings into action.</b>	<b>4</b>
1(b)(i)	The suffering of a Muslim at all levels, in the family, in the community, in the country or even in the world should be felt by all other Muslims because Islam has joined all Muslims in brotherhood. Muslims should do everything in their power to aid their Muslim brothers at national and international level e.g. donating generously to the Syrian refugees, adopting an orphan child, giving asylum to their brothers from war torn countries is the responsibility of all Muslims. Examples of how by actions at local and international levels Muslim can practise the teaching of this Hadith will indicate a higher level of response.	
1(b)(ii)	Living a God-conscious life, keeping away from the forbidden, practising the Pillars of Islam remembering one's accountability to the Creator and taking all action with that accountability in mind is how this Hadith's teaching can be practised. Islam does impose certain restrictions on its followers and expects obedience from the believers for which they are rewarded with paradise. Those who do not believe in the One God or Judgment Day can partake from the pleasures of this world as they choose for they don't fear their accountability before God. This Hadith reminds believers to act righteously and remember this world is temporary.	
1(b)(iii)	Providing resources for the poor, supporting a widow, giving guidance to orphans are all meritorious deeds that are comparable to fighting <i>jihad</i> in the way of God. Muslims must always be ready to help other fellow beings at all levels and however they can. Examples will help reach a higher level of response.	
1(b)(iv)	By practising charity Muslims can put into action the teachings of this Hadith. Examples of this can be removing say a banana peel from the pathway which may prevent someone from slipping, giving honest advice when it is sought, donating old clothes to charitable organisations, sharing one's <i>iftaar</i> with a poor person... the list is endless. Candidates are free to give other examples and all valid responses need to be credited.	

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Question	Answer	Marks
2(a)	<p><b>‘My community will never agree upon an error’. The Prophet’s Hadith encourages the use of consensus of opinion (<i>ijma</i>). Outline:</b></p> <ul style="list-style-type: none"> <li>• <b>what consensus of opinion (<i>ijma</i>) is, and how many kinds of <i>ijma</i> there are;</b></li> <li>• <b>who is qualified to practise it;</b></li> <li>• <b>give examples of how the Prophet and the Rightly Guided Caliphs practised <i>ijma</i>’.</b></li> </ul> <p>Here candidates can say that the basis of <i>ijma</i>’ can be found not only in the <i>ahadith</i> but also in the Qur’an: ‘<i>You are the best of the people evolved for the mankind enjoining what is right and forbidding what is evil</i>’ (Al Imran 3:110). The word <i>ijma</i>’ itself means collecting or gathering or unanimity and is a secondary source of Islamic law. It is referred to when there is no clear teaching in the Qur’an or <i>sunna</i> but is always in harmony with the primary sources of Islamic law. There are two broad kinds of <i>ijma</i>’, the first is the general agreement of all Muslims in matters of belief and the second one is related to legal matters and can be defined as an agreement among a group of Muslims about an issue on which the Qur’an and <i>sunna</i> have not given a final word.</p> <p>There is a difference of opinion amongst legal experts about who makes up this second group of Muslims. According to some it is agreement amongst the residents of Madina, others think it is the Prophet’s (pbuh) Companions whose <i>ijma</i>’ is valid as they were the most knowledgeable after the Prophet (pbuh) in matters of Islamic law. Yet others believe it should be the Rightly Guided Caliphs. According to Shi’a Muslims <i>ijma</i>’ of jurists of the same period as the Prophet (pbuh) or the Shi’a Imams is binding, another opinion is that <i>ijma</i>’ should be done by jurists who are experts on legal matters whilst yet another view is that the agreement of the Muslim community at large constitutes <i>ijma</i>’.</p> <p>The Prophet practised <i>ijma</i>’ during his lifetime and here the candidates can give the examples of how he exercised <i>ijma</i>’ during the battles of Uhud and Trench. The compilation of the Qur’an during Abu Bakr’s caliphate, the reestablishment of <i>tarawih</i> prayers in the caliphate of ‘Umar and the <i>adhan</i> of <i>Jumm’ah</i> during the time of ‘Uthman can all be cited as examples of <i>ijma</i>’ practised by the Rightly Guided Caliphs.</p>	10
2(b)	<p><b>Why are some Muslims not in favour of the use of analogy (<i>qiyas</i>) in solving present day issues?</b></p> <p>Candidates could say that some Muslims may feel reluctant with the use of <i>qiyas</i> in solving present day issues because an element of personal judgment comes into it which they feel may not be reliable. Answers could say that it depends very much on the ability of a legal expert to find comparisons between two principles and because it is practised by individuals it makes some Muslims uneasy. Some others e.g. Shi’a Muslims may feel that it relies on the opinion of one individual which can be subjective and hence be reluctant to use it.</p>	4

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Question	Answer	Marks
3(a)	<p><b>‘Umar made several administrative reforms during his ten year caliphate. Write an account of at least five of them and say how these reforms helped make his rule so admirable.</b></p> <p>‘Umar’s period as caliph is regarded as the golden era in Islamic history. Not only did the empire expand vastly during his reign but he also introduced several administrative reforms that made the caliphate prosperous and well run in which the living standard of the citizens improved a lot. Candidates need to write about <b>any five</b> of these administrative reforms and say how each of those reforms made his rule admirable. Some of the reforms and how they helped to make ‘Umar’s caliphate so admirable are given below:</p> <ul style="list-style-type: none"> <li>• As the empire expanded ‘Umar divided the state into provinces and appointed qualified and experienced governors to run the states. This made the caliphate safe and prosperous and well administered that led to the prosperity of its people.</li> <li>• Made the judiciary separate from the executive and appointed judges which gave the citizens swift and impartial justice.</li> <li>• The <i>bait-ul-maal</i> was created under Amils which made the government finances safe from misuse and introduced checks and balances on public finance and kept corruption out of government.</li> <li>• Government officials when appointed had their credentials and finances scrutinised at the time of appointment and when they left government to ensure no wrong doings had taken place. Complaints against them were heard at the time of <i>hajj</i> and dealt with effectively and they were instructed to live simply. All this ensured that the public servants were there to serve the people and ensure smooth running of government without any corruption.</li> <li>• ‘Umar ran the affairs of the state by consultation hence <i>Majlis Shura</i> was established and a democratic system of government was put in place.</li> <li>• Town planning, building of roads and highways were all undertaken to better the life of the people and make communication and defence of the caliphate better. Mosques and schools were constructed to make the populace well versed in religious and other subjects.</li> <li>• Cantonments were made for soldiers and their needs were looked after. This kept the armed forces content and happy and they were happy to serve the caliphate.</li> <li>• Special attention was given to the wellbeing of non-Muslims which ensured good relations between all the citizens so much so that their affairs were settled by their religious laws. It fostered religious tolerance.</li> </ul> <p>Candidates could list other reforms than the ones given above however, it must be remembered that it is not enough to just list the reforms but the answer also needs to say how these reforms helped make ‘Umar’s caliphate admirable.</p>	<b>10</b>

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Question	Answer	Marks
3(b)	<p><b>Which in your opinion was ‘Umar’s greatest quality as caliph? Give reasons for your choice.</b></p> <p>Candidates are free to choose any one of ‘Umar’s qualities and say why in their opinion it was his greatest quality. They could e.g. write about the justice of ‘Umar as being his greatest virtue or his skill as an efficient administrator or military commander being his greatest virtue. All valid responses to be credited given that they are backed up with sound reasons.</p>	<b>4</b>

Question	Answer	Marks
4(a)	<p><b>Associating partners (<i>shirk</i>) is opposed to believing in the oneness of God (<i>tawhid</i>) and can be divided into three main categories. Write about each category.</b></p> <p>This question is asking the candidates to write about <i>tawhid</i> but from another perspective.</p> <ol style="list-style-type: none"> <li>1. <i>Shirk</i> in the existence of God would constitute assigning partners to God or saying that there is more than one Creator or that there are more gods than one. It could also be committed by declaring God to be the father or son of someone. Well developed answers may well quote Sura 112:3 which says ‘<i>He does not beget, nor is He begotten.</i>’ This is the most unforgivable sin and should never be committed as God has said in several places in the Qur’an e.g. ‘<i>Allah forgives not that partners should be set up with Him, but He forgives anything else to whom He pleases.</i>’ (Al-Nisa 4:48)</li> <li>2. <i>Shirk</i> in the worship of God can be committed by praying invoking or asking for help from any other than God and by offering sacrifice or slaughtering in the name of any other than God. Muslims should therefore only ask God for the fulfilment of their wishes or needs as that power lies only with him. Only He should be invoked.</li> <li>3. <i>Shirk</i> in God’s attributes means to ascribe qualities which are unique to God to some other being. It means to believe that some being other than God has the power to create, or make something perish or has the same knowledge as God or the same divine power. Muslims should therefore be careful to not commit this grave sin.</li> </ol> <p>All three kinds of shirk should never be committed ‘<i>Whoever joins other gods with Allah, Allah will forbid him from the garden and fire will be his abode. There will for the wrong-doers be no one to help.</i>’ (Al-Maidah 5:72)</p>	<b>10</b>

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Question	Answer	Marks
4(b)	<p><b>Does belief in angels make a Muslim's faith stronger? Give reasons for your answer.</b></p> <p>Candidates in response to this question could say that belief in angels does make a Muslim's faith stronger. By believing in them, even though they cannot be seen, a Muslim is confirming his/her firm belief in all that the Qur'an says about them and what the Prophet (pbuh) has said about them. Some could say that the revealed faiths prior to Islam also believe in angels and this belief confirms the Muslim belief that Islam is a continuation and culmination of the previous faiths revealed by God hence making their faith even stronger. Yet some others could write that by believing in angels e.g. Jibra'il being the angel who brought revelations to the Prophet (pbuh) Muslims are convinced of the Qur'an being sent by God which in turn makes their faith stronger. All valid points of views should be credited.</p>	<b>4</b>

Question	Answer	Marks
5(a)	<p><b>Write about the preparations made for the two 'Id prayers and say how the prayers are performed.</b></p> <p>The prayers of the two 'Ids were made compulsory in the first year after migration. It is a <i>sunna mu'kkadah</i> as the Prophet (pbuh) always performed these prayers and ordered the men and women to go out and attend them. It is preferred to take a bath, perfume oneself and put on one's best clothes on the occasion for both 'Id's. It is <i>sunna</i> to eat an odd number of dates before going for <i>salah</i> on 'id <i>ul fitr</i> whilst for 'id <i>ul adha</i> eating is delayed till after the 'Id prayers and then the believer may eat of his sacrifice, if he has sacrificed an animal. 'Id prayers can be performed in the mosque but it is preferred to perform it in a place outside the city or in an open ground. The Prophet (pbuh) would pray the two 'Id prayers on the outskirts of Madina, in fact he only offered 'Id prayers once in his mosque when it was raining. It is recommended that women and children to also attend 'Id prayers.</p> <p>The time for 'Id prayers falls between <i>fajr</i> and <i>dhuhr</i> prayers. It is <i>sunna</i> to pray <i>salat ul adha</i> early to allow believers more time to perform their sacrifice. The 'Id prayer consists of two <i>rak'ahs</i> during which it is <i>sunna</i> to pronounce three <i>takbirs</i> in the first and three in the second <i>rak'ah</i>. However, some schools of thought stipulate the number of Takbir at 12.</p> <p>The first three <i>takbirs</i> are said after <i>thana</i> before starting <i>Sura Fatiha</i> and the three <i>takbirs</i> in the second <i>rak'ah</i> are said after the <i>takbir</i> made after completing the <i>Sura</i> read after <i>Fatiha</i> and before bowing down for <i>rukku</i>. One is to raise one's hands during each pronouncement of the <i>takbir</i> and bring them down and again raise them for <i>takbir</i>. There is no <i>qada</i> for 'Id prayers. The <i>khutba</i> also needs to be listened to.</p>	<b>10</b>

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
5(b)	<p><b>What in your opinion is the importance of celebrating the two 'Ids?</b></p> <p>It could be said that every religion has its own days of festival and that the two 'Ids are Muslim festivals, which are days of rejoicing and celebration and remembrance of God for them. They mark two important events in the Islamic calendar, the completion of fasting during the month of <i>Ramadan</i> and the completion of <i>hajj</i> for the pilgrims and for the rest of the Muslim world it is a reminder of Ibrahim's willingness to sacrifice his beloved son in the way of God and as a symbolic gesture Muslims sacrifice an animal for the sake of God thus reminding themselves that no sacrifice is too great in the way of God. It could also be said that both 'Ids are practical examples of brotherhood in which all Muslims irrespective of creed or colour participate and thus it brings the community together. The two 'Ids give the Muslim community an opportunity to join in celebration, 'Id fairs and parties strengthen ties of unity and eradicate differences, the rich give <i>zakat</i> and the meat of the animal they sacrifice on the two 'Ids respectively thus the poor in the community are helped and able to enjoy the two festivals. All valid responses should be credited.</p>	<b>4</b>