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**ISLAMIYAT**

**2058/21**

Paper 2

**October/November 2017**

MARK SCHEME

Maximum Mark: 50

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**Published**

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| Question  | Answer   | Marks |
|---|--|-------|
| <b>You must answer Question 1, Question 2, and two other Questions.</b> |  |       |
| 1   | <p><b>Choose any two of the following Hadiths, and:</b></p> <p>(i) It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: ‘The believer who strives in the way of Allah with his person and property.’</p> <p>(ii) No one eats better food than that which he eats out of the work of his hand.</p> <p>(iii) 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.</p> <p>(iv) A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.</p> |       |

| Question | Answer   | Marks |
|----------|--|-------|
| 1(a)     | <p><b>describe their teachings about what Muslims believe;</b></p> <p>(i) The main teaching of this Hadith is that the best amongst believers are those who are engaged in always trying to earn the pleasure of God. They will fulfil all their obligations towards God and will not only use their person to accomplish this, but use their resources and wealth with which God has provided them with to fulfil their obligations (to God and the community).</p> <p>(ii) The instruction in this Hadith to Muslims is that they must all strive to earn a living for themselves and their families. Reliance on others and begging are discouraged in Islam. Earnings are better than a fortune that has not been lawfully earned. It is not how much a person earns but how he/she earns it that matters.</p> <p>(iii) The Qur'an is the book of guidance for all Muslims. It is only by reading it, understanding its teachings that a Muslim can understand his/her faith and live righteously. Muslims need to refer to the Qur'an throughout their lives so they can take benefit from its teachings. Just like the <i>bedouins</i> tied the fore legs of their camels to stop them from wandering off, regular connection with the Qur'an keeps Muslims from going astray.</p> <p>(iv) The teaching of this Hadith is that Islam is a simple religion to follow, it clearly states what a Muslims obligations to God are and that obedience of these obligations is what earns Muslims God's mercy and pleasure and will enable them to get to Paradise in the <i>akhira</i>. Islam also very clearly states which things are unlawful and forbidden to Muslims, by following the Pillars of Islam and keeping away from the unlawful a Muslim is guaranteed Janna according to this Hadith of the Prophet (pbuh).</p> | 4     |

| Question | Answer   | Marks |
|----------|--|-------|
| 1(b)     | <p><b>explain how Muslims can put these teachings into action.</b></p> <p>(i) Muslims must at all times endeavour to do righteous deeds and be God conscious. A Muslim must never hesitate to serve the cause of Islam by using his person and resources. With a strong <i>iman</i> a Muslim will try to please his Lord all the more and go on to offer say <i>tahajud</i> prayers which are not obligatory or be willing to sponsor Islamic charities or use his/her resources to help fellow Muslims in war torn countries. Examples bringing out the implementation of the teaching of the Hadith will help give substance to the answer.</p> <p>(ii) By earning one's living honestly and through hard work a Muslim can put into practise the teaching of this Hadith. All illegal earnings must be shunned by Muslims and no job should be looked down upon. Examples of how many of the prophets of God were shepherds including the Prophet Muhammad (pbuh) in his early life could be cited as proof of dignity of labour in Islam.</p> <p>(iii) Muslims must engage with the Qur'an, they should not only read it but endeavour to understand and put into practise God's message. Teaching and explaining its teachings to others is also an honourable way of putting into practice the teaching of this Hadith. Muslims must be mindful that this all important guidance is not simply to be kept on the highest shelf in a Muslims home but rather referred to in the daily lives of all Muslims.</p> <p>(iv) By practising the Pillars, by staying away from the things God has forbidden Muslims from is how to implement this Hadith. The teachings of this Hadith can be put into practise by Muslims fulfilling the Pillars of Islam. <i>Zakat</i> and <i>hajj</i> are only incumbent on those Muslims who have resources. However, all Muslims need to believe in <i>tawhid</i>, perform the five obligatory prayers daily and fast in the month of Ramadan and stay away from what has been deemed unlawful for Muslims. Examples will help substantiate the answer.</p> | 4     |

| Question | Answer  | Marks |
|----------|---|-------|
| 2(a)     | <p><b>Write an account of how the Hadiths of the Prophet stress upon the unity of the Islamic community. Use at least four set Hadiths from the syllabus to develop your answer.</b></p> <p>In this answer candidates need to bring out the fact that those who accept the guidance of the Prophet (pbuh) and accept Islam as their religion form a separate community of Islamic fraternity commonly known as the <i>umma</i>. The Prophet (pbuh) went to great lengths to stress to the members and different groups within the <i>umma</i>, the need to behave kindly towards each other and help one another and to fulfil the obligations upon them which was brought on them by their common faith. This emphasis of the Prophet (pbuh) was especially important as the <i>umma</i> constituted of members from different countries, races, tribes and social ranks, each with its own ethnic, linguistic and temperamental features.</p> <p>The Prophet (pbuh) demonstrated this unity when he arrived in Madina by forming brotherhood between the <i>muhajireen</i> and the <i>ansars</i>. He stressed that it was incumbent for a Muslim to protect the honour and dignity of another Muslim and also to protect and guard another Muslim from any evil or danger that he himself may be unaware of.</p> <p>Muslims should wish for their fellow Muslims what they wish for themselves. Candidates could give one of the Hadiths from the syllabus here, '<i>None of you believe until he wants for his brother what he wants for himself</i>'. Muslims are also told that the bonds of unity should not be broken between them. It is the duty of a Muslim to make peace with his fellow believer. Every Muslim is also told to not only do what is right, but to spread good and virtue according to the moral standards of Islam and discourage evil. Some candidates could develop this point and say that though unity should be maintained, terrorism should never be supported as it is against the teachings of both the Qur'an and the Prophet (pbuh).</p> <p>Candidates as asked in the question should refer to any four Hadiths from the syllabus. The ones that are clearly most relevant to this question are Hadiths 2,3,10,11,14,15,16.</p> | 10    |
| 2(b)     | <p><b>Why do you think Islam gives so much importance to maintaining unity within the Islamic community?</b></p> <p>Here we are looking to credit all evaluative responses, the higher the degree of evaluation, the better the mark will be. Candidates could say that the concepts of equality and unity are the essence of Islamic values and Muslims are encouraged to maintain unity within the Islamic community to strengthen it. The community being united in practising faith and following its teachings will increasingly lead to social justice and harmony. By practising unity the vulnerable are cared for and nobody gets left behind and on account of this society as a whole prospers. All valid points to be credited.</p>   | 4     |

| Question | Answer   | Marks |
|----------|--|-------|
| 3(a)     | <p><b>Outline the reasons why the caliphs Abu Bakr and ‘Uthman thought it necessary to compile the Qur’an and describe how they went about completing this task.</b></p> <p>Here candidates need to write in detail how after the battle of Yamama, in which 360 <i>huffaz</i> were martyred, the suggestion was put forward to Abu Bakr by ‘Umar to get the Qur’an compiled so that it does not meet the same fate as the earlier scriptures. Abu Bakr was at first reluctant to act upon this advice as he felt how could he take on this task if the Prophet (pbuh) had not done it himself. He was however, persuaded by ‘Umar. As for ‘Uthman’s time they could say that with the expansion of the empire many non Arabic speakers had accepted Islam and it was brought to ‘Uthman’s attention by one of his commanders that in the newly conquered territories where Arabic was not spoken the Muslims were reading the Qur’an in different ways. A need was thus felt to standardise the Qur’an in the <i>Quraysh</i> dialect so that the entire <i>umma</i> could read the Qur’an identically which would save God’s word from being distorted and create unity amongst the Muslims. Detail and development of the above points and others like who was appointed with the task of compiling the Qur’an, how did they go about compiling it etc. will take the answer to higher levels.</p> | 10    |
| 3(b)     | <p><b>In your opinion, how important was it to have a compiled copy of the Qur’an and what could have been the dangers of not having one?</b></p> <p>Once again as in all Part (b) answers we are looking to get the candidate’s opinion. An example of what can be found in the answers is that it could be said that if the Qur’an had not been compiled, it could have been lost as some earlier scriptures were or changes could have been made in its text as in other scriptures... Without the correct dialect the real message of God would not have reached the <i>umma</i> and the differences in its reading and understanding could have caused disunity amongst the Muslims. Candidates could also say that had the Qur’an not been compiled many Muslims today may not have had access to it. The above are some points that could be given in the answer there could be others and all valid responses must be credited.</p>  | 4     |

| Question | Answer   | Marks |
|----------|--|-------|
| 4(a)     | <p><b>Outline the various kinds of circumambulations (<i>tawaf</i>) around the Ka'ba required during the annual pilgrimage (<i>hajj</i>) and describe the conditions for performing them.</b></p> <p><i>Tawaf</i> is the circumambulation of the Ka'ba seven times in anticlock wise direction and there are different kinds of <i>tawaf</i> which are performed during <i>hajj</i>.</p> <p>The different kinds of <i>tawaf</i> and the conditions for performing them are:</p> <ul style="list-style-type: none"> <li>• <i>Tawaf-e-Qudoom</i>: is the <i>tawaf</i> of arrival for <i>hajj</i>. It is performed on entering the sacred mosque.</li> <li>• <i>Tawaf-e-Ziara (Tawaf Ifadah)</i> is an obligatory act of pilgrimage and if it is not performed the pilgrimage becomes void. It takes place after the first stoning of the <i>jamarat</i> and it is permissible to perform it from 10th and 12th <i>Zil Hajj</i>.</li> <li>• <i>Tawaf-e-Wida</i> (the farewell <i>tawaf</i>), this <i>tawaf</i> is <i>wajib</i> and is performed before the pilgrims depart for their homes. It is done after completing the actions of <i>hajj</i> and when one has decided to leave Mecca. It is obligatory for all pilgrims except women who are menstruating or bleeding following childbirth, and the one who fails to do it must sacrifice an animal of the type that is valid as an <i>udhiyah</i>.</li> <li>• <i>Tawaf-e-Nafla</i> It is not required during annual pilgrimage but is however performed by pilgrims to gain extra rewards.</li> </ul> <p>Each of these <i>tawafs</i> must include seven circuits, men are encouraged to perform the first three circuits at a hurried pace, followed by the remaining four at a slower pace. Each time they reach the Black Stone, they should kiss it if possible or raise their hands in salutation saying <i>Allahu Akbar</i>. After which the pilgrim offers two <i>rak'ah</i> behind <i>Maqaam Ibrahim</i>, if possible; if the pilgrim cannot do that then he/she may offer the prayer in any other part of the mosque. Pilgrims should before starting their <i>tawaf</i> make intention (<i>niyyat</i>) and be in the state of <i>wudu</i>. According to some scholars <i>wudu</i> is <i>fard</i> (compulsory) and it is <i>mustahab</i> (recommended) according to other scholars. If you perform <i>wudu</i> then there is no difference of opinion.</p> <p>Except for the specific supplication between the last stretch of each <i>tawaf</i> of the Ka'ba, i.e. between '<i>Rukne Yamani</i>' and '<i>Hajar Aswad</i>', there are no specific or particular <i>duas</i> which one needs to recite during the <i>tawaf</i>. It is <i>sunna</i> to recite this supplication during the last stretch of each <i>tawaf</i>.</p> <p>Sura Baqarah 2:201 – 'O our Lord, give us the good in the world, and give us the good in the Hereafter, and save us from the torment of the Hell Fire'.</p> | 10    |

| <b>Question</b> | <b>Answer</b>  | <b>Marks</b> |
|-----------------|--|--------------|
| 4(b)            | <p><b>Why in your opinion is it desirable that the pilgrims should visit Madina after the performance of <i>hajj</i> or <i>umra</i>?</b></p> <p>Candidate's opinion on why it is desirable for Muslims to visit Madina should be credited on its own merit. Some could say that Madina is a sacred city and is significant in the history of Islam as Islam flourished and spread from Madina, or that it was the city chosen by the Prophet (pbuh) to live in even after the conquest of Mecca, or that he sanctified Madina just as Ibrahim sanctified Mecca. Others could say that the Prophet (pbuh) is buried in Madina and a Hadith states that the Prophet (pbuh) said: '<i>who makes pilgrimage and then visits my grave after my death is like one who visits me in my life.</i>' Hence making it desirable for Muslims to visit it. A variety of reasons could be given.</p> | <b>4</b>     |



| Question | Answer   | Marks |
|----------|--|-------|
| 5(a)     | <p><b>Write an account about the relationship between belief in God’s divine decree and human responsibility.</b></p> <p>The fifth article of Islamic faith is belief in divine decree which means that everything good or bad, all moments of happiness or sorrow, pleasure or pain, come from God.</p> <p>Firstly, it could be said that God’s foreknowledge is infallible. God is not indifferent to this world or its people. He is Wise and Loving, but this should not make us fatalists, throwing up our hands and saying, ‘what’s the point of making any effort?’ God’s foreknowledge does not compromise human responsibility. God holds us accountable for what we can do, what is within our capability, but He does not hold us accountable for things we cannot do. He is Just and, as He has given us only limited responsibility, judges us accordingly. God knows what the creatures will do, encompassing everything by His knowledge. Whoever refuses, this denies God’s perfection because the opposite of knowledge is either ignorance or forgetfulness. Both are deficiencies which God is free of.</p> <p>Second, God has recorded everything that will occur until the Day of Judgment in the Preserved Tablet (al-Lauh al-Mahfuz). The life spans of all human beings are written and the amount of their sustenance apportioned.</p> <p>Third, whatever God wills to happen happens, and whatever God does not will does not happen. Nothing occurs in the heavens or on earth without the will of God.</p> <p>Fourth, God is the Creator of everything.<br/> “...He has created everything, and has ordained for it a measure.” (Quran 25:2)<br/> In Islamic doctrine every human act both in material and spiritual life is predestined, yet it is incorrect to believe the action of fate is blind, arbitrary, and relentless. Without denying divine interference in human affairs, human liberty is kept intact. It does not discount the principle of man’s moral freedom and responsibility. All is known, but freedom is also granted.</p> <p>Man is not a helpless creature borne along by destiny. Rather, each person is responsible for his acts. Man is bound to obey the moral law; and he will receive merited punishment or reward as he violates or observes that law. However, if such is so, man must have within his power the ability to break or keep the law. God would not hold us responsible for something unless we were capable of doing it:<br/> “God does not burden any human being with more than he is well able to bear”. (Quran 2:286)</p> <p>The above is a very detailed response to the question asked written for the guidance of examiners. Candidates are not expected to write in this much detail but must cover the points made in the given answer, the mark will depend on the depth of the answer.</p> | 10    |

| <b>Question</b> | <b>Answer</b>   | <b>Marks</b> |
|-----------------|---|--------------|
| 5(b)            | <p><b>How does this belief in God’s divine decree affect the day to day life of Muslims?</b></p> <p>Belief in divine decree strengthens one’s belief in God. A person realises that God alone controls everything, so he trusts and relies on Him. Even though a person tries his best, at the same time he relies on God for the final outcome. His hard work or intelligence does not make him arrogant, for God is the source of all that comes his way. Finally, a person attains peace of mind in the realisation that God is the Wise and His actions are dictated by wisdom. Things don’t happen without a purpose. If something reached him, he realises it could never have escaped him. If something misses him, he realises it was never meant to be. A person achieves an inner peace, and is inwardly at rest with this realisation.</p> | <b>4</b>     |