
ISLAMIYAT

2058/22

Paper 2

October/November 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 International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2017 series for most Cambridge IGCSE[®], Cambridge International A and AS Level components and some Cambridge O Level components.

Question	Answer	Marks
1	You must answer Question 1, Question 2, and two other Questions.	
	Choose any two of the following Hadiths, and:	
	(i) 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) The Messenger of Allah (may Allah bless him and give him peace) said: ‘Whom do you count to be a martyr among you?’ They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: ‘In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.’	
	(iii) ‘I and the man who brings up an orphan will be in paradise like this.’ And he pointed with his two fingers, the index and the middle finger.’	
(iv) Modesty produces nothing but good.		

Question	Answer	Marks
1(a)	<p>describe their teachings about what Muslims believe;</p> <p>(i) The teaching of the Hadith stresses upon how belief in God and the last day are the hallmarks of being a Muslim and once faith is established focuses on the need to being good and kind to fellow beings, speaking good of others, showing generosity to neighbours and guests are given as examples of being a good Muslim. Islam places a great deal of emphasis on the rights of fellow beings upon Muslims and says that <i>huquq al ibad</i> are just as important as <i>huquq Allah</i>.</p> <p>(ii) The teaching in this Hadith is for Muslims to live righteous lives at all times. A Muslim who is God conscious will always remember his/her accountability to his Creator and thus will be always engaged in acts that are pleasing to God. This Hadith brings the good news to Muslims that all those Muslims who die living righteous lives are given the status of a martyr and this noble status is not reserved for only those who die fighting in wars for the sake of God and Islam. Dying of the plague or cholera are specifically mentioned as those were the types of diseases people in the days of the Prophet (pbuh) died of, the wider meaning can be seen as dying of any grave illness.</p> <p>(iii) One of the most repeated messages in the Hadiths is about the care of the vulnerable in society. In this Hadith too, the Prophet (pbuh) is emphasising to his <i>umma</i> to look after the most vulnerable members of the community, the orphans, he promises his close company in the <i>akhira</i> to those who fulfil this obligation. The wider teaching of the Hadith is that there should be unity amongst Muslims and no member of the community should be left behind.</p> <p>(iv) Modesty is a quality which puts a Muslim on the path chosen by the Prophet (pbuh) and takes a Muslim away from all kinds of ill doings. It is a quality of a true believer as it inculcates noble values, piety, God consciousness (<i>taqwa</i>), morality... the list is endless. Modesty can simply be linked to faith, other hadiths could be cited in support of the answer e.g. every religion has a distinctive quality and in Islam it is modesty.</p>	4

Question	Answer	Marks
1(b)	<p>explain how Muslims can put these teachings into action.</p> <p>(i) After confirming their belief in God and the Last Day Muslims must follow the will of God and be generous and kind to people around them. Muslims should hold their fellow beings in high regard irrespective of their creed or faith. There is a clear reference to refraining from idle talk in the given Hadith and some candidates may well pick up this point and say that the responsibility of a Muslim regarding what he says is clearly stated in the Qur'an, '<i>Not a word does he utter but there is a watcher by him to record it</i>' (Al Qaf). Reference to other relevant Hadiths highlighting the practice of showing care to fellow beings can also be given.</p> <p>(ii) The teaching of this Hadith can be practised by a Muslim always living his/her life as recommended by the Prophet (pbuh). Following the <i>sunna</i> of the Prophet (pbuh), being punctual in fulfilling one's obligations to God and humanity are ways to live righteously with the intent that when death comes to a Muslim he is ready to meet his Creator. Answers could say that if a Muslim is active in the way of God than it does not matter how he/she dies.</p> <p>(iii) Every Muslim must do what they can to ease the burden of those in need. Organising Muslim charities to provide for refugees in war torn areas of the world, giving a home to an orphan, even supporting an orphan or any vulnerable person emotionally is a way in which this Hadith can be practised. Examples from the time of the Prophet (pbuh) or present day could be given here.</p> <p>(iv) Modesty must be practised in all the actions of a Muslim. A modest person is one who is humble and hence puts others needs before his/her own, concern for others springs from modesty and eliminates many social evils. Examples will substantiate the answer.</p>	4

Question	Answer	Marks
2(a)	<p>Write about the relationship between the Qur'an and the Hadiths of the Prophet and say what the difference is between <i>Hadith Qudsi</i> and <i>Hadith Nabawi</i>.</p> <p>It could be said that the relationship between the Qur'an and the <i>ahadith</i> of the Prophet (pbuh) is a very close one. <i>Ahadith</i> either explain a verse of the Qur'an or add something to its commandment. It could also be said that <i>ahadith</i> lay down new rulings about matters on which the Qur'an is silent. Hence the position of <i>ahadith</i> in the first instance is secondary to the Qur'an as it is based on the Qur'an itself whereas in the second instance it stands on its own and forms the basis of legislation.</p> <p>In addition, when writing about the relationship between the Qur'an and <i>ahadith</i> it could be said that as the Qur'an is the word of God. It contains the principles of religion and focuses on major issues and often deals with subjects in brief terms. The <i>ahadith</i> and <i>sunna</i> of the Prophet (pbuh) contain the detailed explanations of what the Qur'an has said briefly. The Qur'an it could be added gives Muslims a primary rule of life, and there are many matters where guidance for practical living is needed and this is provided once again by the <i>ahadith</i> of the Prophet (pbuh). Examples of how the <i>ahadith</i> explain the command about the payment of <i>zakat</i> or offering <i>salat</i> amongst others can be given to develop the answer. The Qur'an also commands Muslims to be good to their neighbours and a number of <i>ahadith</i> stress this duty and this applies to many other situations and other examples could be given by the candidate to show the vital relationship between the Qur'an and the <i>ahadith</i>.</p> <p>When the first Islamic state was founded in Madina by the Prophet (pbuh) he was not just the spiritual leader but also the supreme judge of the community. The underlying principle applied to all cases referred to the Prophet (pbuh) for judgement had its basis in the Qur'an, but if the Qur'an was silent on a matter then the Prophet (pbuh) would be the final authority for reaching a decision. The Qur'an also states that the Prophet's (pbuh) teachings should be obeyed. Where the Qur'an instructs Muslims to obey God it also instructs them to obey the Prophet (pbuh) '<i>he who obeys the Messenger obeys Allah</i>' (4:80).</p> <p>Candidates also need to distinguish between <i>Hadith Qudsi</i> and <i>Hadith Nabawi</i>. They could say that the former contains the words of the Prophet (pbuh) himself. Hadiths that contain words from God which were said by the Prophet are called <i>Hadith Qudsi</i> e.g. '<i>Fasting is for me and I shall compensate it</i>'. Such Hadiths do not form part of the Qur'an, though they are recognised as being the words of God Himself which were voiced by the Prophet (pbuh). <i>Hadith Qudsi</i> are also called divine Hadiths.</p>	10

Question	Answer	Marks
2(b)	<p>Why do you think it was important for the Prophet to give permission to his companions to write down his Hadiths?</p> <p>Candidates could say that the Prophet (pbuh) gave permission to his companions to write down his traditions so that they could be recorded for future generations of Muslims to read and understand and thus gain a better understanding of their faith. It could also be said that he wanted his message to be passed on to those who had not heard him speak, yet another opinion could be that he was setting precedents in his rulings and conduct with other states etc. and he wanted Muslims to follow in his footsteps and do the right thing. All valid responses must be credited and should be backed by sound evaluation.</p>	4

Question	Answer	Marks
3(a)	<p>Write a detailed account about the election and administration of Abu Bakr.</p> <p>In answer to this question it could be said that the Prophet (pbuh) did not nominate a successor. After his death the <i>ansars</i> gathered in <i>Saqifah-i-Bani Sa'ad</i> to discuss the appointment of a caliph where they were joined by Abu Bakr and 'Umar and other eminent <i>muhajireen</i>, 'Ali was not present at this meeting as he was busy with the preparations of the final rites of the Prophet (pbuh). Whether the caliph was to be from the <i>ansar</i>, or the Quraysh was discussed at the meeting. The <i>ansars</i> wanted a caliph from amongst them in view of their sacrifices for Islam, but Abu Bakr argued that the Arabs would not agree on any Amir other than a person from the Quraysh, at which point the <i>ansars</i> suggested the option of electing two Amirs, one from the Quraysh and one from the <i>ansars</i>, to which 'Umar objected saying it would cause confusion in the umma. 'Ubayda bin Jarrah addressed the <i>ansars</i> at this point and said, 'O Ansar! You were the first to uphold Islam do not be the first to sow the seeds of dissension in it.' The <i>ansars</i> immediately withdrew their claim. Abu Bakr suggested the name of 'Ubayda bin Jarrah and 'Umar held the hand of Abu Bakr and pledged his allegiance. On seeing this people from all sides rushed to pledge their loyalty to Abu Bakr and a general pledge was taken the next day. Candidates could refer to the speech Abu Bakr made upon his election.</p> <p>As for the administration of Abu Bakr, candidates could say that he laid the foundation of a truly democratic state. Following the Qur'an and <i>sunna</i> Abu Bakr conducted the affairs of the state by discussing all matters with the <i>Majlis-e-Shura</i>. He divided the state into provinces and appointed governors who were responsible for both administrative and military affairs. Public money was strictly accounted for and all those in government were selected on merit. It should be said that even though there was no police force, all crimes and their perpetrators were dealt with in the light of the teachings from the Qur'an and <i>sunna</i> and if they were silent <i>ijma</i> was practiced. By his efficient administration he preserved the integrity of Islam by suppressing rebellions and making sure that the Pillar of <i>zakat</i> was enforced.</p> <p>The mark is not to be divided 5+5 between the two parts but instead the answer has to be read as a whole and a global mark should be given.</p>	10
3(b)	<p>In your opinion, what was the greatest service performed by Abu Bakr during his caliphate? Give reasons for your choice.</p> <p>Candidates are free to choose which, in their opinion, was Abu Bakr's greatest service as caliph. They could say that by fighting the false prophets he ensured that the Muslims were not led astray, or they could say that by upholding the Pillar of <i>zakat</i> he ensured that the faith was not corrupted or that the compilation of the Qur'an ensured its survival in its original form for future generations of Muslims. All viewpoints given must be backed up with reasons.</p>	4

Question	Answer	Marks
4(a)	<p>Outline the characteristics of the caliphates of all four Rightly Guided Caliphs which make them an example of leadership for Muslim rulers.</p> <p>Candidates could say that the Rightly Guided Caliphs are an example of leadership for Muslim rulers as firstly they were chosen by the <i>shura</i> and general consensus of Muslims, which immediately establishes democracy and proves that there is no place for dictatorship in Muslim countries. Here candidates can quote from the famous speech Abu Bakr delivered at the time of his election. They could also write about how the other caliphs were elected, e.g. Abu Bakr nominated 'Umar and as there was no opposition to him he was elected. On his death bed 'Umar appointed a panel of six to choose the next caliph, 'Ali to was elected by the Muslims in the mosque of the Prophet (pbuh). These examples go to show that leadership or caliphate is not a hereditary concept in Islam. And if it wasn't practised by the Rightly Guided Caliphs, surely there is no place for it in today's democratic world.</p> <p>The caliphs always consulted the <i>majlis e shura</i> in the affairs of the state where everyone was free to express their opinion. Everyone in the caliphate was also free to express their opinion and criticise the caliph. Here as an example of this practice it could be written that once a woman asked 'Umar during his caliphate how he made a shirt from a piece of cloth from the <i>bait ul maal</i> when it was not long enough for others to make a shirt from and he replied to her that his son had given him his share. Detail and development of points made will take the answer to higher levels. Other examples of leadership could be that the caliphs were available to the people at all times and that the judiciary was independent and nobody was above the law. Again examples of these and other such points made would give substance to the answer. It could also be said that the <i>bait ul maal</i> was public property and was so treated by the caliphs.</p> <p>The best answers will be those which deal with the caliphates of all four caliphs.</p>	10
4(b)	<p>In your opinion which characteristic of the rules of the caliphs, if adopted by the present day rulers, would improve the lives of ordinary people in the countries they live in?</p> <p>A range of responses could be given and the answer does not necessarily have to take a quality given in part (a), though there is no restriction on it being from part (a). Candidates could say e.g. that religious tolerance practised and encouraged by the caliphs was their greatest quality or the implementation of justice, or the enforcement of the pillars of Islam or the democratic way in which they were elected. All valid responses are to be credited and should be backed by reasons for the choice, e.g. if the candidates chose the religious tolerance as the most important characteristic of the rule of the caliphs, they could say that if practised today it would lead to peace and harmony in the community. Countries would be safe for all its citizens not just Muslims, also religious tolerance shows the implementation of Islamic teaching as God says that there is no compulsion in religion.</p>	4

Question	Answer	Marks
5(a)	<p>Prayers (<i>salat</i>), whether obligatory or voluntary, require preparation. Write an account of how a Muslim prepares for it?</p> <p>Straight forward question requiring the candidate to say how Muslims prepare themselves to say their obligatory <i>farḍ</i> or voluntary <i>nafl</i> prayers. Before any prayer is offered the believer needs to be in a state of purity by performing ghusl/wudu as necessary. Candidates could give an account of how both are performed and this should be read as development of the answer. In the case of non-availability of water <i>tayammum</i> should be performed and again the good answers will give its method. Answers could quote from the Qur'an to support the need to perform purification. Candidates could quote Hadiths like '<i>Allah does not accept any prayer that was not performed while in a state of purity</i>' (Agreed). Besides the body, the clothes of the worshipper as well as the place where <i>salat</i> is to be performed should be clean of all impurities. The timings are also important and candidates could say that the <i>farḍ</i> prayers should be offered at the prescribed times, again some candidates may give the names and timings of the five obligatory prayers. It is prohibited to pray when the sun is in the Meridian or is rising or setting and this prohibition applies to both <i>farḍ</i> and <i>nafl</i> prayers and could be given in the answers and should be read as development of the answer. <i>Sattar</i> must be observed, for men this means that they should be covered from the naval to the knees and for women all the body besides her face and hands should be properly covered. Finally, the worshipper needs to face the <i>qiblah</i> by making the effort to know the direction of the <i>Ka'ba</i> and by making a pure intention before starting the <i>salat</i>.</p>	10
5(b)	<p>Invocation (<i>dua</i>) is highly recommended immediately after obligatory prayer. Why do you think that is?</p> <p>Every response will vary as each candidate will give their own personal answer to why <i>dua</i> after obligatory prayers is recommended. They could say that after one has completed his/her <i>salat</i>, one is still in a state of purity or wudu, facing the <i>qiblah</i>, has made his connection with his Lord during the prayer and so it is an opportune time to seek God's mercy and ask for the fulfilment of one's wishes or needs. Others could say that the Hadith of the Prophet (pbuh) informs Muslims that amongst other times after performing obligatory prayers is an opportune moment to make <i>dua</i> so by making <i>dua</i> after <i>salat</i> Muslims are practising the <i>sunna</i> of the Prophet (pbuh). Again as in all Part (b) answers all valid responses should be credited.</p>	4