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**ISLAMIYAT**

**2058/21**

Paper 2

**May/June 2019**

MARK SCHEME

Maximum Mark: 50

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**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.

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This document consists of **9** printed pages.

**PUBLISHED****Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

**GENERIC MARKING PRINCIPLE 2:**

Marks awarded are always **whole marks** (not half marks, or other fractions).

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

**GENERIC MARKING PRINCIPLE 4:**

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

**GENERIC MARKING PRINCIPLE 5:**

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

**GENERIC MARKING PRINCIPLE 6:**

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Question	Answer	Marks
1	<p><b>Choose any <u>two</u> of the following Hadiths, and:</b></p> <p>(i) Every person's every joint must perform a charity every day the sun comes up; to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.</p> <p>(ii) God does not look at your forms and possessions, but he looks at your hearts and your deeds.</p> <p>(iii) Modesty produces nothing but good.</p> <p>(iv) One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night and fasts in the day.</p>	
1(a)	<b>describe their teaching about what Muslims believe.</b>	<b>4</b>
1(a)(i)	In this Hadith the Prophet (pbuh) has given Muslims some examples of acts of charity which Muslims should try to practise in their everyday lives. This Hadith is teaching Muslims that it is not just the giving of money or material things that come under the umbrella of charity, but small acts of kindness come under this category as well and carry great reward. The important teaching of this Hadith is that every act done with the intention of pleasing God is considered a charity.	
1(a)(ii)	In this Hadith the teaching given is that the connection between God and His servant is through righteousness ( <i>taqwa</i> ), so whoever has more <i>taqwa</i> is closer to God. Hence a true believer is never proud of his wealth, beauty or children etc. All good actions must be done out of sincerity and the motive behind these acts should be to seek the pleasure of God as on the Day of Judgment the intentions will be tested along with outward actions and rewarded.	
1(a)(iii)	Modesty helps to create a morally pious and respectful society as by being modest, a believer does not seek to promote his/her position or rights but works towards the creation of a peaceful society. The Prophet (pbuh) makes it a condition of faith that one considers others in the same way as one considers oneself. Candidates can quote other Hadiths to develop their answer further.	
1(a)(iv)	Attending to the needs of the vulnerable in society is the focus of this Hadith. Great emphasis is laid on the welfare of the community in Islam and this Hadith encourages the believers to fulfill the needs of all those individuals who would struggle without help. Widows and orphans are specifically mentioned, but the broader meaning of the Hadith can be seen to include all the vulnerable people in society, helping whom is comparable to be engaged in worshipping God.	

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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)	<p>Some examples of how the teachings of the Hadith can be put into action are given in the Hadith itself. Some other examples of its application in life could be as follows:</p> <ul style="list-style-type: none"> <li>• Greeting others with a smile;</li> <li>• Giving good advice to someone, perhaps even uniting two siblings or friends after an argument;</li> <li>• Feeding a hungry person;</li> <li>• Adopting a child or visiting an orphanage etc.</li> </ul>	
1(b)(ii)	<p>A Muslim's action must be based on sincerity. Therefore, when giving charity the amount is not important but the intention behind it is i.e. when charity is given it should be to help the needy and not to gain a good reputation as a generous person. Candidates can with the help of examples say how Muslims must strive to do the best they can with the intention of pleasing God.</p>	
1(b)(iii)	<p>Modesty can be practised today by taking the moderate/middle path. A Muslim's dress, mannerisms, attitude towards life must not be extravagant or ostentatious, but instead be simple and humble. By acknowledging God as the Master and the giver of all blessings, a Muslim can practice modesty as it is a trait of a humble person. Other examples of modesty can be given by candidates and should be credited where valid.</p>	
1(b)(iv)	<p>The teachings of the Hadith can be put into practice by providing resources to the poor, by helping to establish social housing for the homeless, providing healthcare to those who do not have access to it, supporting widows and orphans so that no one is left behind and all get a fair chance in society. Examples from the life of the Prophet (pbuh) and his Companions could be given to develop the answer of how to practice this Hadith.</p>	

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
2(a)	<p><b>Give a detailed account of the checks made on the text and narrators of Hadiths.</b></p> <p>Compilers of Hadiths made a number of checks to confirm the reliability of the narrator and the authenticity of the Hadith they related. Some of the checks they made are listed below and could well be given by candidates in their answer. If other valid checks are given which are not listed in the MS they should be credited as well.</p> <ul style="list-style-type: none"> <li>• The narrator must be a person Muslim of faith.</li> <li>• The chain of narrators must be complete and continuous.</li> <li>• The narrator must be known for his truthfulness and honesty.</li> <li>• He should be at an age where he understands the significance of what he hears and realises that the slightest change may change the meaning of the Hadith.</li> <li>• He should report exactly as he heard the Hadith.</li> <li>• The text should not be contrary to what the Qur'an has to say.</li> <li>• It should not be against common sense or other verified Hadiths.</li> <li>• It should not praise an individual, tribe or place etc.</li> </ul> <p>Development of the points given above and other valid points which are made will add substance to the answer.</p>	<b>10</b>
2(b)	<p><b>In your opinion what are the main advantages of carrying out checks to confirm the reliability of the Hadiths?</b></p> <p>Here candidates need to give an evaluative response in which they need to express their views as to what the advantages of making checks to confirm the authenticity of Hadiths are. They could say that:</p> <ul style="list-style-type: none"> <li>• <i>Sahih</i> Hadiths provide an accurate model for Muslims to follow.</li> <li>• Prevent weak and false Hadiths to be accepted.</li> <li>• Keep the faith and the practise of Islam pure.</li> <li>• Create unity in the <i>ummah</i>.</li> <li>• Help in the classification of Hadiths and making Islamic law.</li> </ul> <p>All valid responses to be credited.</p>	<b>4</b>

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
3(a)	<p><b>Outline the reasons for the unrest against ‘Uthman and write an account of the rebellion in Madina that led to his martyrdom.</b></p> <p>The years 651 to 656 were the years of trouble for the third caliph of Islam. In their answer, candidates have to give the reasons for the unrest against ‘Uthman. The main charges against him that could be given are:</p> <ul style="list-style-type: none"> <li>• Appointment of relatives and clan members in important posts of government;</li> <li>• Leniency shown to them in both their personal and professional conduct;</li> <li>• Burning of the copies of the Qur’an; and</li> <li>• Spending from the public treasury on his relatives.</li> </ul> <p>Candidates need to develop these charges. Some may well give reasons to say whether they were justified or not in their discussion, which should be seen as development of the response. They also need to write an account of the rebellion in Madina against him that led to his martyrdom.</p> <p>For the second part of the answer it could be said that three columns of men left their garrison cities apparently for pilgrimage. Upon reaching Madina they set up camp, they were armed. The rebels sent their deputations to the three most respected members of the inner council of Companions still alive. Their reaction followed by what ensued should be included in the answer. The response should also include the rebels’ return after having their demand met by ‘Uthman and their return to Madina after intercepting a letter supposedly from the caliph to the governor of Egypt to put the rebels to death upon their return etc. The siege of the caliph’s house and the events that led to his martyrdom should all be given in the answer as well.</p>	<b>10</b>
3(b)	<p><b>‘Umar and ‘Uthman stood by what they believed to be just and were martyred for the position they took. Can lessons be learnt from their martyrdom?</b></p> <p><b>Give reasons for your answer.</b></p> <p>For this evaluative response the candidate’s own views are being asked for and should be credited on its own merit.</p>	<b>4</b>

Question	Answer	Marks
4(a)	<p><b>Write about the following:</b></p> <ul style="list-style-type: none"> <li>• <b>The benefits of private prayer (<i>du'a</i>) in a Muslim's life.</b></li> <li>• <b>The times when God is thought most likely to accept <i>du'a</i>.</b></li> </ul> <p>Candidates could say that <i>du'a</i> is the act of remembering God and calling upon Him. Through <i>du'a</i> Muslims call upon God for forgiveness, guidance and strength. <i>Du'a</i> can be made to seek help from God in a believer's personal matters or to protect, guide or bless a relative etc.</p> <p>The opportune moments of the acceptance of <i>du'a</i> are given as:</p> <ul style="list-style-type: none"> <li>• While travelling;</li> <li>• While sick or visiting the sick;</li> <li>• Late night (last third of the night);</li> <li>• Whilst in <i>sujood</i>;</li> <li>• Between the <i>adhan</i> and the <i>iqama</i>;</li> <li>• While experiencing injustice and oppression;</li> <li>• When a parent is making <i>du'a</i>;</li> <li>• On the Day of Arafat;</li> <li>• During Ramadan/or during <i>nafl</i> fasts.</li> </ul>	<b>10</b>
4(b)	<p><b>How does <i>du'a</i> bring a believer closer to God?</b></p> <p>Personal views will be given by each candidate. It could be said that <i>du'a</i> is direct communication between the believer and his Creator. When a believer opens his heart to God and asks for His mercy and bounty there are no barriers between them.</p> <p>All valid responses to be credited.</p>	<b>4</b>



Question	Answer	Marks
5(a)	<p><b>Describe how Muslims observe the fast of Ramadan and how this month should be spent.</b></p> <p>Some of the guidelines of how Muslims should observe the fast of Ramadan and how they should spend this holy month are as follows:</p> <ul style="list-style-type: none"> <li>• Intention (<i>niyah</i>) to observe the fast must be made after <i>suhur</i> has been taken before the break of dawn and the fast must end at sunset promptly. Candidates can quote the supplication made for the intention of the fast and can say that it is <i>Sunna</i> to break the fast with dates or water; supplication recited at the time of opening the fast can also be given;</li> <li>• Whilst fasting Muslims are conscious of keeping their minds and body clean, staying away from gossiping, back biting and fighting etc.;</li> <li>• Spending more time in the recitation of the Qur'an and remembrance of God, prayer and supplication;</li> <li>• Being charitable and generous, <i>zakat</i> is given by many Muslims in the month of Ramadan;</li> <li>• Maintaining cordial relations with all, reconciling differences etc.;</li> <li>• Reflecting on their spiritual and moral conduct.</li> </ul>	<b>10</b>
5(b)	<p><b>What is the purpose of fasting during the month of Ramadan?</b></p> <p>Candidates need to write their own reasons for why they think God has made fasting obligatory on Muslims in Ramadan and all valid responses should be credited. The responses need to be evaluative. Candidates could say that fasting in Ramadan teaches Muslim's sincerity and discipline, creates unity and brotherhood and brings a Muslim closer to God.</p>	<b>4</b>