



**Cambridge International Examinations**  
Cambridge Ordinary Level

---

**ISLAMIYAT**

**2058/22**

Paper 2

**May/June 2016**

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 2016 series for most Cambridge IGCSE<sup>®</sup>, Cambridge International A and AS Level components and some Cambridge O Level components.

---

© IGCSE is the registered trademark of Cambridge International Examinations.

This document consists of **6** printed pages.

© UCLES 2016



**[Turn over**

Page 2	Mark Scheme	Syllabus	Paper
	Cambridge O Level – May/June 2016	2058	22

You must answer Question 1, Question 2 and two other questions.

1 Choose any two of the following Hadiths, and:

(a) describe their teaching about what Muslims believe; [4]

(b) explain how Muslims can put these teachings into action. [4]

#### Hadith 12

- (i) The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate'.

#### Hadith 15

- (ii) God will not show mercy to him who does not show mercy to others.

#### Hadith 7

- (iii) 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 hard in the way of Allah with his person and his property'.

#### Hadith 9

- (iv) No one eats better food than that which he eats out of the work of his hand.
- (a) (i) Ultimate authority lies with God and is given to a ruler as a trust from him. The hadith focuses on Muslim leadership being helpful to those they are leading and that they should never lead by force but with kindness and encouragement.
- (ii) Mercy and kindness are integral to Islam and it could be said in the answers that the teaching of this hadith is that Muslims must show kindness to God's creation and in return God will be merciful towards them.
- (iii) A Muslim should always strive to gain God's pleasure and not hesitate to use his wealth or his person in this cause. The teaching of this hadith says that a Muslim who is willing to do this in God's cause is the best amongst believers.
- (iv) Lawful earnings, no matter how meagre, have a high position in Islam. Muslims are encouraged to earn their daily wage honestly and through their own efforts. Beggary, reliance on others and earning unlawfully are condemned in Islam.
- (b) (i) Candidates could say that the hadith is referring to all those who are in a position of authority and is asking them to lead positively and to be fair. Examples such as governments, school teachers, parents could be given to demonstrate the implementation of this hadith.

Page 3	Mark Scheme	Syllabus	Paper
	Cambridge O Level – May/June 2016	2058	22

- (ii) The teachings of this hadith could be put into practice by practising brotherhood. Examples from the Prophet's (pbuh) life or the modern world could be given to demonstrate how the teachings of the hadith could be practised in today's world. Some answers could also highlight the fact that the teaching of this hadith encompasses all mankind and that mercy should be shown to humanity at large, irrespective of faith and belief.
- (iii) Sacrificing one's time, money and, if need be, one's life in the way of God is one way of putting the teaching of this hadith into action. Further elaboration of this could be helping to fund the construction/upkeep of a mosque, teaching fellow Muslims to read the Qur'an, etc. These and many other examples could be given to support the answer.
- (iv) A Muslim can act upon this hadith by earning for themselves and their family an honest living through their own efforts. Examples from the life of the Prophet (pbuh) and his companions could be cited in the answers, or candidates could simply give examples of people conducting themselves honestly in the work place.

- 2 (a) **Write a detailed account of the parts of a Hadith and say how these parts help in determining the different categories of Hadiths, namely: *sahih*; *hasan*; *da'if* and *mawdu'*.** [10]

Candidates could launch into the answer by stating that a hadith consists of two parts: the *Sanad* (*isnad*/chain of narrators) and *Matn* (text). They can then go on to explain what they are. *Isnad*, it could be said, means support as it is the authority for establishing the genuineness of a hadith. The transmitters of hadiths had to have met each other with the line ending with the Prophet (pbuh). They had to have a flawless character and sharp memory, etc., whereas for validating the *matn*, the compilers had to make sure that the text was not against the Qur'an or other authentic hadith and did not give high rewards for small deeds or vice versa, etc. The principles used for establishing the genuineness of *isnad* and *matn*, which helped to categorically determine the category of a hadith, e.g. *sahih*, *hasan*, *da'if* or *mawdu'*, have to be clearly given in the answer. Detail and development of points made in the answer will help achieve the higher levels.

- (b) **Why do you think the Prophet practised and encouraged the use of *ijma'*?** [4]

Here, candidates need to give a personal view of why they think the Prophet (pbuh) practised and encouraged the use of *ijma'*. They could well say that the use of *ijma'* in legal thinking is based on a number of verses in the Qur'an which indicate that the community has been given authority because it is upright and follows the guidance of God and the example of the Prophet (pbuh). They could also say that *ijma'* was encouraged as it was safeguarded by the agreement of leading Muslims/experts who could say whether or not a principle was in harmony with the Qur'an and *sunna*. All valid answers should be credited.

Page 4	Mark Scheme	Syllabus	Paper
	Cambridge O Level – May/June 2016	2058	22

- 3 (a) Write a detailed account of the battle of Yamama, and of the compilation of the Qur'an during the caliphate of Abu Bakr. [10]

In response to this question, a detailed account of when and what happened in the battle of Yamama, with names of commanding generals and outcome, etc. need to be given along with how Abu Bakr was persuaded to compile the Qur'an by 'Umar and how he went about doing it.

Answers could state that the Battle of Yamama was fought against the false prophet Musaylimah, who belonged to a central Arabian tribe of Banu Hanifa and had claimed prophethood during the Prophet's (pbuh) lifetime and had been accepted as one by his tribe. In December 632, he was in command of 40 000 Bedouin, some of whom did not believe his claims but had joined forces with him to support their tribe. Abu Bakr first sent Shurhbeel bin Hasanah and 'Ikrimah to crush the rebellion and instructed them to wait for each other to launch a combined attack on Musaylimah. They disobeyed him and hence were defeated. Abu Bakr then sent a larger force under the command of Khalid bin Waleed to Yamama. The Muslims, numbering 13 000, fought a long drawn out battle with many casualties as they met with a strong resistance. Eventually Musaylimah was killed by Wahashi.

In this battle, many hundreds of Muslims were martyred; amongst them were 360 *huffaz*. 'Umar therefore advised Abu Bakr to take the necessary steps needed to preserve the Qur'an lest it be lost, forgotten or corrupted. Abu Bakr, though hesitant at first, finally saw the importance of carrying out this task and appointed Zayd ibn Thabit along with a group to collect the texts of all the verses from the surviving *huffaz* and companions of the Prophet (pbuh). These were then compared, authenticated and compiled into a single volume.

The mark is not divided between the two parts; the answer needs to be read as a whole and a global mark for both parts of the answer should be given.

- (b) The Prophet called Abu Bakr '*al-Siddiq*' (Testifier of the Truth). How did Abu Bakr live up to his title during his caliphate? [4]

During his caliphate, Abu Bakr fought to uphold the finality of the Prophet (pbuh) in the wars against the false prophets; he refused to give in to the demands of those who wanted to be exempted from paying *zakat* and fought battles with them, and he preserved the word of God by having the Qur'an compiled. One or more of these events could be given by candidates as examples of how Abu Bakr always stood by the truth and fought to maintain it, by which he lived up to the title of '*al-Siddiq*' (Testifier of the Truth) which the Prophet (pbuh) had given him when he was the first to believe the Prophet's (pbuh) account of *mi'raj*.

Page 5	Mark Scheme	Syllabus	Paper
	Cambridge O Level – May/June 2016	2058	22

- 4 (a) 'And complete the *hajj* or *umra* in the service of God' (*al-Baqara* 2:196). What observances does a pilgrim complete in the performance of *umra* and how is *umra* different to *hajj*? [10]

Many acts of *umra* are similar to *hajj* but there are some fundamental differences. In *umra* the pilgrim puts on the *ihram* at *meeqat*, recites the *talbiya*, then goes for *tawaf* of the Ka'ba, then performs two *rakah* at the station of Ibrahim, then performs *sa'y*, after which men shave their head or cut their hair while the women cut a lock of their hair.

*Umra* is different to *hajj*. *Hajj* is obligatory and *umra* is not; unlike *hajj*, which is performed during the prescribed month, *umra* can be performed at any time of the year; there is no *wuquf Arafah*, no *wuquf Muzdalifa* in *umra*. When performing *umra talbiya* is stopped upon arriving at the *Haram*, whilst on *hajj talbiya* is said till the *rammi* on 10th *Dhu al-hijja*. There is also no stay at Mina and sacrifice is not offered in *umra*.

- (b) Explain how the outward actions performed during *umra* improve a pilgrim's inner spirituality. [4]

An evaluative response is needed here. Candidates could say that fulfilling the different observances of *umra* helps a pilgrim to develop their inner spirituality in a number of ways. One or two examples could be given here. It could be said that upon donning the *ihram* a pilgrim is reminded of the equality of all men before God and this makes him/her feel humbled. The recitation of the *talbiya* focusses the mind of the pilgrims on the fact that they have come in response to the call of their Creator, that they are obedient to him and acknowledge that no one is worthy of worship besides God. With the *tawaf*, each pilgrim is glorifying God, praising him, seeking forgiveness and acknowledging his greatness and superiority. Just to look upon the Ka'ba is a spiritual experience of immense magnitude for every Muslim. Candidates could give other reasons or say how the two *rakah* at the station of Ibrahim, the *sa'y* and the shaving/cutting of hair at the end of the *umra* improve the inner spirituality of the pilgrim. All valid answers should be credited.

- 5 (a) Write an account of the events that resulted from the opposition of Talha and Zubayr to 'Ali. [10]

Here, candidates could write about how Talha and Zubayr were amongst the first people to do *bay'a* on 'Ali's hand and how, because of his delay in punishing the assassins of 'Uthman, they turned against him. Answers could go on to give details of how, on account of their opposition, they asked Ayesha to join forces with them and raised a force of their own. 'Ali also raised an army of 10 000 and marched to Basra to face them.

Negotiations were held between the two sides and were almost successful, but the mischief mongers attacked both sides at night, as peace would not have been in their interests, and this finally led to the war. Talha and Zubayr left the battlefield as per the terms of the treaty but were killed and Ayesha fought the battle seated on her camel. This is how the battle got its name, i.e. battle of camel. 'Ali won this battle and Ayesha was sent back to Madina with due respect. This was the first civil war of Islam in which 10 000 Muslims lost their lives and after which 'Ali moved his capital to Kufa from Madina. Some answers could well say that on account of this battle 'Ali was prevented from dealing effectively with Mu'awiya earlier and that the battle caused a deep divide amongst the *umma*.

The above were some of the immediate challenges that 'Ali faced due to the opposition of Talha and Zubayr. The long term effects of this opposition, however, were felt till his martyrdom.

Page 6	Mark Scheme	Syllabus	Paper
	Cambridge O Level – May/June 2016	2058	22

- (b) Explain why you think Mu'awiya refused to step down from the governorship of Syria at 'Ali's request. [4]

A range of opinions could be given in response to this question. Candidates could say that he wanted 'Ali to take immediate action against the killers of 'Uthman; another reason could be the rivalry between the *Ummayyads* and the *Hashimites*. Some could even say that a desire for justice or personal ambition was the reason why he refused to step down as governor of Syria at 'Ali's request. Whatever the opinion, it needs to be backed up with sound reasoning. All valid responses are to be credited.