
ISLAMIYAT

2058/22

Paper 2

May/June 2018

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.

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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.

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| Question | Answer | Marks |
|-----------|---|----------|
| 1 | <p>Choose any <u>two</u> of the following Hadiths, and:</p> <p>(i) May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.</p> <p>(ii) 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>(iii) He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.</p> <p>(iv) No one eats better food than that which he eats out of the work of his hand.</p> | |
| 1(a) | describe their teaching about what Muslims believe | 4 |
| 1(a)(i) | There is a clear teaching in this Hadith that God wants His creation to treat each other with mercy and show each other kindness in all aspects of life. Those who show kindness and mercy to others can be certain of God's mercy for themselves. Muslims are specifically advised in this Hadith to be kind when doing business and in all financial dealings. Other Hadiths and examples from the Prophet (pbuh) can be cited to support this Hadith. | |
| 1(a)(ii) | In this Hadith some examples of performing charity are given by the Prophet (pbuh). What the teaching of this Hadith highlights is that charity should be practised on a daily basis and has a broad meaning encompassing not just financial assistance to those in need but everyday acts of kindness. | |
| 1(a)(iii) | The teaching of this Hadith confirms what is indicated by the text of the Qur'an that all those who affirm the oneness of God will enter Paradise, initially or later on, unlike the obedient believer who is free of any major sin and will enter Paradise without being exposed to hell fire. Pride on the contrary is linked with arrogance, a trait which led Iblis to be expelled from Paradise and one that Muslims should shun. In this Hadith, the clear teaching is that everything a person has is God given, and that a Muslim should be grateful to God for the blessings given and avoid pride lest he/she be led astray. | |
| 1(a)(iv) | Dignity of labour and earning lawfully are stressed in Islam. The teaching of this Hadith strongly discourages reliance on others and encourages Muslims to earn lawfully and to live within their means. The Prophet (pbuh) himself in his early days worked as a shepherd. | |

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| Question | Answer | Marks |
|-----------------|--|--------------|
| 1(b) | explain how Muslims can put these teachings into action. | 4 |
| 1(b)(i) | Practical examples can be given in this part of the answer from the time of the Prophet (pbuh) and his Companions to show how the teaching of this Hadith was and should be implemented by Muslims. For example, candidates could give the example of Hazrat 'Uthman who used to give more measures and weights when selling commodities and when he bought something would often pay more than the asking price, saying that God had given him more than he needed. | |
| 1(b)(ii) | Social responsibility is the essence of this Hadith and Muslims can practise it by greeting others with a smile, giving correct advice when asked, feeding the hungry. Candidates can give personal examples of how to practise the teaching of this Hadith and all valid responses should be duly credited. | |
| 1(b)(iii) | Remaining firm in his/her faith and avoiding pride are ways in which the teachings of this Hadith can be practised. The Prophet (pbuh) remained humble even after the conquest of Makka. Candidates could say how Iblis, on account of his pride, disobeyed his Creator and was subsequently expelled from Paradise. Hence Muslims should always make sure that there is no place for pride in their hearts. Quotes from the Qur'an and other Hadiths could be given here. | |
| 1(b)(iv) | The teachings of this Hadith can be implemented by Muslims today by earning an honest living and staying away from all sorts of corruption. Living within one's means and being grateful to God for His provision is the way to act upon the Hadith. The example of the Prophet (pbuh) assisting in the construction of the mosque in Madina, his participation in digging the trench during the Battle of Trench are examples of dignity of labour that Islam and the Prophet (pbuh) promoted and could be cited in the answer. | |

| Question | Answer | Marks |
|----------|---|-------|
| 2(a) | <p>Why did it become important to compile the prophetic Hadiths after the time of the Rightly Guided Caliphs?</p> <p>Candidates in their response could begin by saying why it was important to compile the Hadiths of the Prophet (pbuh) and why this need became all the more urgent after the end of the caliphates of the Rightly Guided Caliphs in 661. The answers could say that the Islamic governments that followed the <i>Khulafa e Rashidun</i> were more political and divisive. Other compelling reasons could be given such as:</p> <p style="padding-left: 40px;">The four Rightly Guided Caliphs were close Companions of the Prophet (pbuh). They followed his Sunna closely and after the end of their caliphate it became important to compile the Prophetic Hadiths so that future generations could use the Prophet's example to clarify and resolve questions and disputes.</p> <p style="padding-left: 40px;">Some people fabricated Hadiths. Overzealous teachers, perhaps with the best of intentions, made up Hadiths to advance the teachings of Islam. Yet some heretics attributed Hadiths to the Prophet (pbuh) that were false.</p> <p style="padding-left: 40px;">The increasing number of people accepting Islam needed guidance on the Islamic way of life and wanted to follow the pattern of conduct set by the Prophet (pbuh).</p> <p style="padding-left: 40px;">The close Companions of the Prophet (pbuh) were also passing away due to age or wars, and a need was felt to preserve the Hadiths of the Prophet (pbuh) even more with their demise.</p> <p style="padding-left: 40px;">Islamic jurisprudence was developing rapidly and needed a compiled collection of authentic Hadiths as source material.</p> <p style="padding-left: 40px;">In order to eliminate genuine errors in Hadiths on account of verbal narrations, faulty memories, forgetfulness, etc., Hadiths needed to be compiled.</p> <p>For all these reasons, it was felt that it was crucial to preserve and compile the Hadiths of the Prophet (pbuh) for all generations to follow. Candidates can refer to other reasons apart from the ones given above and, if valid, marks should be credited. Some well-developed answers could go on to say that the command to follow the Prophet (pbuh) is given in the Qur'an and it was with the help of the Hadith movement that the Prophet's Hadiths were preserved and spread for all time.</p> | 10 |
| 2(b) | <p>In your opinion, can Islam be practised without the Hadiths?</p> <p>Candidates could say either: that Islam could or could not be practised without Hadiths. Whichever their viewpoint, they need to support their choice with reasons. Answers could say that the most fundamental belief in Islam is <i>tawhid</i> which one can know from the Qur'an. Others could say that, to practise the Pillars of Islam, guidance is needed from the Hadiths. They could say that the instruction for prayer is given in the Qur'an but its performance is taught by the Prophet (pbuh) and without his Hadiths, Muslims would not be able to offer their five daily prayers as they are supposed to do. It is the strength of the evaluation which is to be taken into account and marked accordingly.</p> | 4 |

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| Question | Answer | Marks |
|-----------------|--|--------------|
| 3(a) | <p>Write a detailed account of <u>two</u> battles under the caliphate of 'Umar.</p> <p>Many battles were fought during the caliphate of 'Umar. Candidates need to choose two battles and write about them in detail.</p> <p>Dates, names of the commanders, events of the battle, their outcomes, etc., are facts which, when written about and discussed, will earn the candidates marks. As in all descriptive responses, the comprehensiveness of the answer will earn the higher level. Notes on the battles fought during 'Umar's caliphate will be provided for examiners' reference.</p> | 10 |
| 3(b) | <p>Give reasons for why you have selected the <u>two</u> battles in <u>Part (a)</u> as being the most important.</p> <p>In the response given to this question, candidates have to evaluate and say why they think the battles discussed in Part (a) by them were in their opinion the most important. They can do this by discussing the outcome of the two selected battles and how they impacted the Islamic empire, and focus on their importance.</p> | 4 |

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| Question | Answer | Marks |
|-----------------|--|--------------|
| 4(a) | <p>Write in detail about Muslim belief in Life after Death and the Day of Judgement.</p> <p>Candidates in this answer need to write in detail as the question is asking them about Muslim belief in Life after Death and the Day of Judgement. Responses could include information such as: Belief in life after death is a fundamental belief of Muslims. It could be added that a mini judgement takes place in the grave. This belief shows a direct relation between a person's conduct on earth and the life beyond. Muslims believe the present world to be a trial and that rewards and punishments are dependent on how one lived one's life.</p> <p>Candidates also need to write about the Day of Judgement and here they could say that at the appointed hour, which is only known to God, this world will come to an end. Following its end will be the day of resurrection and in this universal gathering all will have to give an account of their deeds; no injustice will be meted out, Paradise and hell will be the final resting places. It is the detail and development of some or many of the points given above that will earn candidates the mark desired. The points given are guidance and candidates could mention other elements like the <i>Siraat</i>, etc. Where necessary, marks should be given even if the points are not mentioned above, but are relevant.</p> | 10 |
| 4(b) | <p>How does belief in life after death affect the life of a Muslim?</p> <p>Here candidates need to give an evaluative response saying how in their opinion belief in life after death affects the life of a Muslim. It is a subjective response and will vary from one to another. However, one may expect responses such as: it makes Muslims realise that they have to live in accordance with the guidance given by God; it makes them realise that they will be held to account for their actions in this world: this belief makes them God conscious, etc. A range of responses can be given, but whatever is written needs to be substantiated.</p> | 4 |

| Question | Answer | Marks |
|----------|--|-------|
| 5(a) | <p>‘There is no God but Allah, and Muhammad is his messenger.’ Write about the significance of the <i>shahada</i> to a Muslim.</p> <p>The <i>shahada</i> is the first Pillar of Islam and the declaration of this pledge that a person makes with God enters him/her into the fold of Islam. The <i>shahada</i> starts with the belief in the Oneness of God, which is the root of Islam and affirms God’s supremacy and makes a Muslim focussed on following the path set by Him which can only be done by following the perfect example of the Prophet (pbuh). The <i>shahada</i> affirms the belief in God and the message brought by His messenger. The significance of the <i>shahada</i>, it could be said, is that it is a reminder to Muslims that God is One and our day should be spent worshipping Him. It reminds Muslims that none is worthy of worship but God and that He gave humans a life to obey Him. Muslims do this by following the guidance of the Qur’an and the Prophet (pbuh).</p> <p>It could be added that by saying the <i>shahada</i> Muslims become a part of the <i>umma</i>. By repeating it in our daily prayers, Muslims become confident and fear no one but God. When Muslims say that Muhammad (pbuh) is the messenger of God, they acknowledge his right to be respected and obeyed, and also followed as a model, knowing that he was the best of creation.</p> | 10 |
| 5(b) | <p>Why is the second Pillar of Islam prayer (<i>salat</i>) so important in a Muslim’s life?</p> <p>Evaluative responses are being looked for. For example, it could be said that the five daily prayers signify a believer’s submission to God.</p> <p>It could be said that they serve as physical evidence of the believer’s adherence to Islam.</p> <p>Prayer is considered to be the foremost duty of a Muslim and such is its importance that it is considered to be the distinguishing feature between a Muslim and a non-Muslim. Its chief purpose is to remind Muslims of God throughout the day and to keep believers mindful of God.</p> | 4 |