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Cambridge Ordinary Level

ISLAMIYAT

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MARK SCHEME

Maximum Mark: 50

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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.

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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
You must answer <u>Question 1</u>, <u>Question 2</u>, and <u>two</u> other Questions.		
1	<p>Choose any two of the following Hadiths, and:</p> <p>(i) The world is a believer's prison and the unbeliever's paradise.</p> <p>(ii) 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 property.'</p> <p>(iii) 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>(iv) 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.'</p>	
1(a)	<p>describe their teaching about what Muslims believe;</p> <p>(i) The teaching of this Hadith for Muslims is to treat this world as a temporary place and not to get too attached to it or its charms as a person's final dwelling is in the Hereafter and to attain paradise in the next world should be the objective of every believer. A believer has to live his/her life according to the laws of God and his/her life in this world has been compared to a prison where rules have to be followed. A disbeliever lives his/her life in self-gratification whereas the believer abides by God's laws to please Him and gain rewards.</p> <p>(ii) This Hadith gives the teaching of striving in the way of God to all Muslims with whatever means they can employ with the purpose of establishing a just and righteous society. Striving hard could be seen to have more than one meaning and candidates can refer to them to expand on their answer.</p> <p>(iii) The clear teaching in this Hadith is that God wants His believers to act kindly and to show mercy in all aspects of life including all business and financial dealings. Candidates could expand on the explanation by referring to the instruction given in the Qur'an on how trade should be conducted (<i>Al Isra</i>, 17:35).</p> <p>(iv) The Hadith specifically signifies the responsibilities of Muslim rulers and how they should work for the welfare and prosperity of their people. Leaders in the Prophet's time also performed the duties of religious leaders and so the teaching in the Hadith has a broader meaning instructing that religious instruction should be given with gentleness in order to make people more inclined towards the faith.</p>	4

Question	Answer	Marks
1(b)	<p>explain how Muslims can put these teachings into action.</p> <p>(i) By living according to laws set by God, Muslims can put the teaching of this Hadith into practice. Candidates could elaborate their answer by saying how they should stay away from the forbidden foods and drinks, practise modesty in their lives and not engage in transactions that are not permissible in Islam. All valid responses should be credited.</p> <p>(ii) A Muslim's every action should be to please God and he should constantly endeavour to struggle in God's way. This can be done in several ways, namely by preaching Islam, living righteously, caring for the community, striving to remove evil from society or even by migrating for the sake of God if the need arises as the Prophet (pbuh) and his Companions did. Each answer needs to be read for its own merit and marked accordingly.</p> <p>(iii) Showing mercy and acting with kindness is at the core of Islamic teaching and can be practiced by all Muslims. Talking to others kindly, asking about the health of a sick friend, neighbour, visiting orphanages are some ways in which a person can be kindly. Even in business/trading kindness can be shown, forgiveness is an aspect of kindness which should be practiced by forgiving the mistakes of others.</p> <p>(iv) All those in a position of authority should know that ultimate authority lies with God. Muslim governments should be fair in their actions and should base their authority on Islamic principles. Examples will help substantiate the answer.</p>	4

Question	Answer	Marks
2(a)	<p>From the set Hadiths you have studied outline the Prophet's teachings on the individual conduct of Muslims.</p> <p>Many of the Prophet's Hadiths outline the teachings on the individual conduct of Muslims. Candidates need to refer specifically to the set Hadiths given in the syllabus and say what the teachings given in them are for individual Muslims.</p> <p>Some of the Hadiths that candidates can refer to are Hadiths 1,4,6, 7,8,9,13 etc. which refer to the obligations of a Muslim concerning the observance of the Pillars of Islam, of how to deal with evil when confronted with it, of striving in the way of God, the dignity of labour and the importance of work etc.</p> <p>Good answers will quote and describe the Hadiths and say how the Prophet's teachings give Muslims a code of conduct to live by which helps them to live righteously and earn great rewards in this world and the <i>akhira</i>. It could also be said that when individual Muslims live according to the teachings of the Prophet's Hadiths their good conduct has a positive effect on society as a whole.</p>	10

Question	Answer	Marks
2(b)	<p>How do Muslims benefit in their community life by following the guidance given in the Prophet's Hadiths?</p> <p>Candidates can say that by following the teachings given in the Hadiths society at large benefits. When the Prophet's Hadiths are followed by Muslims evil and wrong doing is eradicated as everyone tries to live their lives as taught by the Prophet (pbuh) in accordance with God's teachings and earn the pleasure of the <i>almighty</i> as well.</p> <p>Brotherhood is established and the weak in society are cared for etc. All valid responses that offer evaluation in their content should be credited according to the level of the quality of their response.</p>	4

Question	Answer	Marks
3(a)	<p>Write an account of the achievements of Abu Bakr as the first caliph of Islam.</p> <p>Candidates in response to this answer can say that he laid the foundations of a truly democratic state and say how he did that, for instance, by consulting the <i>shura</i> etc. It could also be added that he divided the caliphate into provinces under a governor and list the task of the governor to develop the answer. It could be said that he also established military cantonments and maintained a reserve force.</p> <p>How he united the <i>ummah</i> at the critical time of his appointment, fought and defeated the false prophets, crushed the rebellions and upheld the Pillar of <i>zakat</i> could all be written about as his achievements. The preservation and compilation of the Qur'an will also be seen as one of his most important achievements as caliph.</p> <p>Candidates could also write about how he maintained the integrity of Islam and, with his campaigns in Persia and Byzantine, extended the boundaries of Islam.</p>	10
3(b)	<p>Which was his greatest contribution as caliph? Give reasons for your answer.</p> <p>Candidates can take any one of his achievements written about in Part (a) or not and say why in their opinion they feel it was his greatest contribution as caliph. Their choice has to be backed by valid reasons.</p>	4

Question	Answer	Marks
4(a)	<p>Describe any three of the following elements of pilgrimage (<i>hajj</i>):</p> <ul style="list-style-type: none"> • <i>ihram</i> (garments worn for pilgrimage) • <i>sa'i</i> (running between the hills of <i>Safa</i> and <i>Marwa</i>) • <i>rami</i> (stoning the <i>Jamarat</i>) • <i>Qurbani</i> (sacrifice). <p>Candidates need to select any three out of the four elements given above and write a descriptive account of them.</p> <p>Ihram: To be in <i>ihram</i> is to be in a state of ritual purity. Removing unwanted hair, bathing, <i>wudu</i> is done before donning the <i>ihram</i> which is two pieces of seamless garments for men whose ankles should remain uncovered as well as their heads. For women it is their ordinary clothes not displaying their adornments. They need to be completely covered with just their hands, faces and feet showing.</p> <p>Sa'i: Starts from <i>Safa</i> and ends at <i>Marwa</i>. <i>Safa</i> to <i>Marwa</i> is one round and <i>Marwa</i> to <i>Safa</i> the second. During each round men should run the distance between the two green pillars. <i>Dhikr</i> of God should be continued during the seven rounds.</p> <p>Rami: Is the stoning of the <i>Jamarat</i> carried out on three consecutive days starting from 10 till the 12 of <i>Dhu al-Hijja</i>. On the first day 7 pebbles are thrown at the <i>Jamart ul Aqaba</i> by calling <i>Bismillah Allahu Akbar</i> every time a pebble is thrown. On the 11th all 3 <i>jamarat</i> are stoned starting from the smallest, after stoning <i>du'a</i> is made facing the <i>qibla</i>. On the 12th again all three <i>Jamarat</i> are stoned starting with <i>Jamarat ul Sughra</i> then <i>Wusta</i> after which <i>du'a</i> is made following which <i>Jamarat ul Aqaba</i> is stoned after which the pilgrim leaves without making any further <i>du'a</i>.</p> <p>Qurbani: Following the stoning on the 10th of <i>Dhu al-Hijja</i> an animal is sacrificed reminding Muslims of Ibrahim's willingness to sacrifice his son for the sake of God and to show the pilgrims readiness to sacrifice in God's way and to offer thanksgiving etc.</p> <p>Above are brief notes that need to be developed in answers.</p>	10
4(b)	<p>Why do you think pilgrims strive so hard to touch the Black Stone (<i>Hajr al Aswad</i>)?</p> <p><i>Hajr al Aswad</i> is the only part remaining from the original structure that was built by prophet Ibrahim. When a Muslim touches the <i>Hajr al Aswad</i> he is identifying with the prophet Ibrahim, the spiritual father of monotheism and following the <i>Sunna</i> of the Prophet Muhammad (pbuh). It could also be said that by touching the stone one feels part of the community of believers that descended throughout history. All valid responses to be credited.</p>	4

Question	Answer	Marks
5(a)	<p>Give a detailed account of the following events:</p> <ul style="list-style-type: none"> • the opposition faced by ‘Ali when he became caliph and • the Battle of Camel <p>Candidates need to write about the fierce opposition faced by ‘Ali on becoming caliph by Hazrat Aisha who was joined by Talha and Zubayr. How he was accused of manipulating the political strife that led to the martyrdom of ‘Uthman. The fact that he was a reluctant arbitrator and other details related to his contribution in resolving the crisis between ‘Uthman and the rebels were ignored.</p> <p>Following the above a detailed account of the Battle of Camel should be written about e.g. the number of men on either side, how a tentative peace treaty was brokered but broken by the mischief makers etc.</p> <p>The mark is not divided between the two parts and the answer should be read as a whole.</p>	10
5(b)	<p>In your opinion what was the greatest threat faced by ‘Ali during his caliphate?</p> <p>A whole range of answers could be given. Some could say that the disunity and opposition faced by ‘Ali on becoming caliph sowed the seeds of turmoil and was the greatest threat to him as it led to the first civil war in Islam.</p> <p>Others can say that Mu’awiyah’s continued opposition to ‘Ali led to the Battle of Siffin and that the inconclusive outcome of this battle was the most significant event that weakened ‘Ali’s caliphate.</p> <p>Blame could also be put at the doorstep of the Kharijites. Whatever the response it has to be backed with reasons as in all evaluative responses.</p>	4