

Cambridge O Level

| CANDIDATE NAME | | | | | |
|-------------------|--|--|---------------------|--|--|
| CENTRE NUMBER | | | CANDIDATE NUMBER | | |



ISLAMIYAT 2058/22

Paper 2 May/June 2024

1 hour 30 minutes

You must answer on the question paper.

No additional materials are needed.

INSTRUCTIONS

Answer four questions in total:

Answer Question 1.

Answer Question 2.

Answer two other questions.

- Use a black or dark blue pen.
- Write your name, centre number and candidate number in the boxes at the top of the page.
- Write your answer to each question in the space provided.
- Do not use an erasable pen or correction fluid.
- Do **not** write on any bar codes.

INFORMATION

- The total mark for this paper is 50.
- The number of marks for each question or part question is shown in brackets [].

This document has 16 pages.

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

| 1 | Cho | ose any two of the following Hadiths. |
|---|---------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | (a) | Describe their teachings about what Muslims believe. [4] |
| | (b) | Explain how Muslims can put these teachings into action. [4] |
| | | (i) |
| | | مَا أَكُلَ أَحَدٌ طَعَاماً قُطُّ خَيْراً مِّنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِه. |
| | | No one eats better food than that which he eats out of the work of his hand. |
| | | (ii) |
| | | رَحِمَ اللهُ رَجُلاً سَمْحًا إِذَا بَاعَ، وَإِذَا الثُّنَّرَى، وَإِذَا اقْتَضَى. |
| | | May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back. |
| | | (iii) |
| | | قِيْلَ: يَا رَسُولَ اللهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللهِ (صَلَّى الله عَلَيهِ وسَلَّمَ): 'مُؤْمِنٌ يُجَاهِدُ في سَبِيْلِ اللهِ بِنَقْسِهِ وَمَالِهِ. |
| | | 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.' |
| | | (iv) |
| | فُهُمَا | بَعَثَ رَسُولُ اللهِ (صَلَّىَ اللهُ عَلَيْهِ وَسَلَّمَ) أَبَا مُوْسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَن، وَبَعَثَ كُلَّ وَاحِدٍ مِّن عَلَى مِخْلافٍ. ثُمَّ قَالَ: 'يَسِّرَا وَلا تُعَسِّرَا وَبَثَيِّرَا وَلا تُنَقِّرَا.' |
| | | The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Muʿadh ibn Jabal to Yaman, and he sent each to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.' |
| | | |
| | | |
| | | |
| | | |
| | | |

© UCLES 2024 2058/22/M/J/24

| | | ••••• |
|------|------|-----------------------------------------|
| | | |
| | | |
| | | • • • • • • • • • • • • • • • • • • • • |
| | | |
| | | ••••• |
| | | |
| | | •••••• |
| | | ••••• |
| | | |
| | | |
| | | |
| | | ••••• |
| | | |

| |
|------|
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |

| 2 | (a) | Describe analogy (quanto support your answer | niyas) a wer. | ind how it | is use | d in | the m | naking | of | Islam | ic Law. C | Give one | exa | ample [10] |
|---|-----|----------------------------------------------|------------------|------------|--------|------|-------|--------|----|-------|-----------|-----------------|-----|---------------|
| | (b) | Give reasons why present-day issues. | | Muslims | might | be | less | likely | to | use | analogy | (qiyas) | to | solve [4] |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | |

| | | ••••• |
|------|------|-----------------------------------------|
| | | |
| | | |
| | | • • • • • • • • • • • • • • • • • • • • |
| | | |
| | | ••••• |
| | | |
| | | •••••• |
| | | ••••• |
| | | |
| | | |
| | | |
| | | ••••• |
| | | |

| | ••••• | | |
|------|-----------|-------|-------|
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | ••••• | | |
| | | | |
| | | | |
| | | | |
| | ••••• | | |
| | | | |
| | | | |
| | | | |
| | | ••••• | ••••• |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |

3

| ١. | Why do you think Abu Bakr was determined to challenge the tribes who refused to pay ch | 2 |
|----|----------------------------------------------------------------------------------------|-------|
| ′ | zakat)? | ıaı |
| | | |
| | | |
| | | ••• |
| | | • • • |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | • • • |
| | | • • |
| | | |
| | | |
| | | |
| | | |
| | | •• |
| | | • • |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | •• |
| | | |
| | | |
| | | |
| | | |
| | | |

| | | ••••• |
|------|------|-----------------------------------------|
| | | |
| | | |
| | | • • • • • • • • • • • • • • • • • • • • |
| | | |
| | | ••••• |
| | | |
| | | •••••• |
| | | ••••• |
| | | |
| | | |
| | | |
| | | ••••• |
| | | |

| 4 | (a) | | account of the of 'Umar. | Battle of I | Buwayb and | d the Battle | of Qadisiyyal | n, fought during | the [10] |
|---|-----|---------|--------------------------|-------------|-------------|----------------|-----------------|----------------------|-------------|
| | (b) | What do | 'Umar's actions | following t | the conques | st of Jerusale | em tell you abo | out his character | ? [4] |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |

| | | ••••• |
|------|------|-----------------------------------------|
| | | |
| | | |
| | | • • • • • • • • • • • • • • • • • • • • |
| | | |
| | | ••••• |
| | | |
| | | •••••• |
| | | ••••• |
| | | |
| | | |
| | | |
| | | ••••• |
| | | |

| |
|------|
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |

| 5 | (a) | Give an account of missed (<i>qada</i>) prayers and the importance of prayers for Muslims. [10] |
|---|-----|----------------------------------------------------------------------------------------------------------------------|
| | (b) | In your opinion, why is so much importance given to purification (<i>wudu</i>) before prayer (<i>salat</i>)? [4] |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |

| |
|------|
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |

| |
|------|
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |

Permission to reproduce items where third-party owned material protected by copyright is included has been sought and cleared where possible. Every reasonable effort has been made by the publisher (UCLES) to trace copyright holders, but if any items requiring clearance have unwittingly been included, the publisher will be pleased to make amends at the earliest possible opportunity.

To avoid the issue of disclosure of answer-related information to candidates, all copyright acknowledgements are reproduced online in the Cambridge Assessment International Education Copyright Acknowledgements Booklet. This is produced for each series of examinations and is freely available to download at www.cambridgeinternational.org after the live examination series.

Cambridge Assessment International Education is part of Cambridge Assessment. Cambridge Assessment is the brand name of the University of Cambridge Local Examinations Syndicate (UCLES), which is a department of the University of Cambridge.