UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIO

International General Certificate of Secondary Education

0493 ISLAMIYAT

0493/02 **Paper 2**

Due to a security breach we required all candidates in Pakistan who sat the paper for 0493/02 to attend a re-sit examination in June 2013. Candidates outside of Pakistan sat only the original paper and were not involved in a re-sit.

UNIVERSITY of CAMBRIDGE
International Examinations

CAMBRIDGE INTERNATIONAL EXAMINATIONS

International General Certificate of Secondary Education

MARK SCHEME for the May/June 2013 series

0493 ISLAMIYAT

0493/02 Paper 2, maximum raw mark 50

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 2013 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

1 Choose any <u>two</u> of the following Hadiths, and:

(a) Describe their teaching about what Muslims believe;

(b) Explain how Muslims can put these teachings into action

(i) Whosoever of you sees an evil action, let him change i able to do so then with his tongue, and if he is not able t that is the weakest of faith.

(ii) 'I and the man who brings up an orphan will be in paradise like this'. And he pointed with his two fingers, the index finger and the middle finger.

(iii) The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.

(iv) 'Religion is sincerity'. We said: 'To whom?' The Prophet said: 'To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people.

(a) (i) The main teaching of this Hadith is that Muslims should not allow evil to take place in any circumstance and when they do see it taking place they should do all that is in their power to stop it. This they can do by any lawful means available to them and if they are unable to prevent it from taking place they should not give in to its power and at the very least always condemn it.

(ii) The Prophet has promised a great reward for those who care for orphans and look after their needs in this Hadith. Those Muslims who follow the Prophet's recommendation of caring for orphans will find themselves close to the Prophet in Paradise.

(iii) Brotherhood is a key element in Muslim belief. The essence of this Hadith is to teach Muslims about community relations and how they should feel and act towards fellow believers. Some answers could draw comparisons with the Hadith to state that just as the head is the command centre and thus vital to humans, brotherhood is essential to all Muslims. Others could write about how Muslims are joined in brotherhood by their common faith and the sufferings of one affects the community as a whole.

(iv) The all important teaching of this Hadith is that Muslims must follow the teachings of Islam. Answers which are likely to get to the higher levels may well give an insight into the elements of the Hadith by stating that Muslims must be loyal to the basic teachings of Islam and whilst sincerely following the five pillars should be sensitive to the needs of other believers and at the same time be loyal members of their community.

(b) (i) A Muslims fight against evil should never stop, they should fight the evil confronting them using their hands, or voices or even their thoughts. The fight against evil involves many methods and they could be given in the answer. Examples from everyday life could be cited by candidates to show how Muslims can or are resisting the evil they face.

(ii) Muslims must always be willing to look after the needs of orphans and do whatever they can to help them. Examples of sponsoring orphans in different parts of the world through aid agencies could be given or other examples that reflect the care and support given to them in society or in the candidate's personal life could be cited here.

(iii) Muslims must always be willing and ready to help out f they can be it morally or financially. By being united and community can help resolve the problems of fellow M world.

(iv) By following the teachings of Islam Muslims can put int Hadith. Answers could say that a true Muslim not o Prophet but endeavours to maintain the good of soci examples from everyday life to support their answer.

2 (a) Why do Muslims need to know about the Prophet's Hadiths and what benefit do they hope to get by following his *sunna*? [10]

Candidates in answer to this question may well say that the Prophet's Hadiths are an important source of explaining the teachings of the Qur'an e.g. Qur'an stresses on the need to offer prayers but it is the Hadith/*sunna* of the Prophet that show the method of offering *salat*. How to pay *zakat* or perform the rites of *Hajj* are also found in the Prophet's Hadiths. Hadiths are also the source of *Shari'a* law after the Qur'an. The Prophet has laid down principles of law in his Hadiths regarding all aspects of life; e.g. buying, selling, inheritance, marriage etc. The Prophet's Hadiths have been a source of guidance for Muslims throughout the ages and are used to this day in all spheres of a Muslim's life and especially when *ijma'* and *qiyas* are being practiced.

By following the *sunna* of the Prophet Muslims hope to walk the path of righteousness. The Qur'an itself says 'Obey Allah and obey the Prophet' [64:12]. The Hadith and the *sunna* of the Prophet are second only to the Qur'an in importance and if Muslims follow the Prophet's practice they will be closer to attaining paradise. Candidates could quote from the Prophet's Hadiths 'I leave with you two things. If you hold fast to them you will never be misguided: the Book of Allah and my *sunna*.'

The answer should be read as a whole and marks should be awarded accordingly.

(b) Briefly discuss why the need arose during the early Islamic period to compile the Hadiths of the Prophet? [4]

Here candidates could discuss in their answer that during the early Islamic period the companions had spread far and wide and had settled in countries that had been conquered by the Muslims. There was no single collection of the Prophet's Hadiths that could be referred to. Different centres arose around each companion where they lived, however students were not satisfied with one centre as that companion may not have known all the Hadiths and as the Muslims in that period were anxious to guide themselves and the future generations by following the teachings of the Prophet as closely as they could they felt the need to compile the Prophet's Hadiths.

3 (a) Which important battles were fought during the caliphate of 'Ali? Write a descriptive account of each. [10]

A detailed account of the battles of Camel and Siffin stating the reasons for them, dates, who they were fought against and their outcome will take the candidates up the levels. More well prepared candidates will also mention the important battle of Nahrawan which 'Ali fought against the Kharijites and in which he inflicted a crushing defeat upon them.

Some of the main points that candidates could mention w
Camel are: Talha and Zubair who had initially sided with 'Al
the cry for vengeance of the blood of 'Uthman they were
Aisha. They raised an army and marched towards Basra. '
meet them. Negotiations took place between the two sides
the trouble makers in the camp started the fight. Talha and Z
leave the battlefield. Aisha personally participated in the bat
was seated became the focus of attention and this is how th
won and Aisha was sent back to Madina escorted by her brot

Main points of Siffin are: 'Ali was forced to raise an army against Mu'awiya. He raised 80,000 men and marched to Syria. Both armies met at Siffin in Muharram 37 A.H. Fighting continued for several days with loss of lives on both sides but when the battle started to favour 'Ali Mu'awiya asked his men to tie the Qur'an on their lances to stop the war and decide the outcome by referring to the Qur'an. A section of 'Ali's army refused to fight on and he was forced to agree on a truce. According to the terms of the truce the dispute about the caliphate was to be referred to two arbitrators, one from each side, the arbitrators were to meet in six months time.

'Ali was preparing to go to war against Mu'awiya when the Kharijites who had gathered at Nahrawan began to plot against the caliph. 'Ali advanced towards them and gave them a crushing defeat.

(b) 'Ali was the right ruler for the time'. Briefly discuss this statement. [4]

Here candidates are required to either agree or disagree with the statement and then back it up with reasons to support their point of view. A variety of views could be put forward from some saying that he should have been the immediate successor to the Prophet, to others saying that he was a brilliant religious scholar, a brave soldier but not an astute politician … and some even saying that it was God's will. All valid answers should be credited.

4 (a) Outline the Muslim teaching about the belief in the oneness of God (*tawhid*). [10]

Candidates could begin their answer by stating that belief in the oneness of God is the fundamental teaching of Islam. Without believing in the oneness of God one cannot be a Muslim. Some candidates may well discuss the three aspects of *tawhid*, which are Oneness of the Lordship of God; Oneness in worship of God; and Oneness of the names and qualities of God. Quotes from the Qur'an in reference to these three aspects of *tawhid* could also be given.

(b) Why is associating partners with God (*shirk)* regarded as a great sin? [4]

Shirk in Islam is regarded as a great sin because it signifies ascribing the divine attributes of God to others besides Him. It is believing that the source of power, harm and blessings comes from others besides God and goes against the most fundamental teaching of Islam, *tawhid*. There must be evaluation in the answer, not just a statement.

5 (a) How do the Pillars of prayer (*salat*) and fasting (*sawm*) God and other people?

When marking this part of the question please remember th between *salat* and *sawm* but has to be read as a whole. Ca the observance of each Pillar in their answer and then go on Muslims to show their obedience to God and how its obser God's demands on his creation and also how it makes Mu creator and sustainer and how humbly they serve him. Also promotes unity and equality between Muslims and makes th etc. This equality and awareness that they have all been created by God is what brings Muslims closer to one another. Other points that have not been mentioned in the mark scheme could be given by the candidates as the mark scheme is only a guidance to the examiners. In order to get to the top levels answers must make a reference to how the two Pillars enable Muslims to get closer to God and their fellow beings.

(b) Briefly reflect upon the importance of any one of the remaining three Pillars in the life of a Muslim. [4]

As the question clearly states any one Pillar besides *salat* and *sawm* has to be chosen and its importance in the life of a Muslim has to be discussed. If e.g. the candidate chooses to write about *hajj* then it could be brought out that its performance shows obedience to God's command. Candidates could write about the social, economic, political and spiritual benefits of *hajj.* All valid answers are to be credited.