CAMBRIDGE INTERNATIONAL EXAMINATIONS

International General Certificate of Secondary Education

MARK SCHEME for the May/June 2014 series

0493 ISLAMIYAT

0493/22 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 2014 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 teachings 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) Modesty produces nothing but good.

(iv) Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.

(a) (i) This Hadith carries the clear instruction that evil must never be allowed to exist in society and that a Muslim must do all that is in his power to resist it. They should always stand against it in whatever way they can, if they are powerless to prevent it they must at the very least condemn it. Muslims must verify their faith through actions, is what should be brought out in the top level answers.

(ii) Looking after the vulnerable in society especially orphans is highly recommended in Islam. This Hadith promises the reward in the hereafter of being close to the Prophet in paradise to those who look after the needs of orphans in this world. The Prophet who was an orphan himself especially recommended Muslims to care for orphans.

(iii) Modesty leads to good conduct as it embraces the virtues of simplicity, humbleness and charity and hence prevents a person from wrong doings. Answers could also reflect on how it develops a person's character and that a modest person will be one with good values who will always act to the best of his/her abilities.

(iv) This Hadith gives a simple teaching that a person who believes in God and is conscious of his accountability before Him on the Day of Judgment will fulfil his worldly obligations with the view to please God. Good and kind conduct in the community is essential to being a good Muslim. Good behaviour should encompass both words and action of a Muslim.

(b) (i) Evil needs to be fought against and stopped whenever and wherever it rears its ugly head. Muslims must persevere in their fight against evil however they can, with their hands or voices or even thoughts to bring about a positive change in society. Examples from everyday life, current events etc. could be cited by candidates to secure good marks.

(ii) Muslims can put the teachings of the Hadith into action b can be done in many ways, by adopting an orphan or after orphans or by giving them the emotional support them guidance or whatever assistance they may need. or from everyday life can be given to support the answer.

(iii) A Muslim needs to practice modesty in all actions. From well being of others which eliminates many social proble candidates could give examples of modesty bringing so repeated example of lowering one's gaze in the presenc explains how modesty is a shield against immorality.

(iv) Answers need to reflect the application of this Hadith in real terms not simply state that Muslims must look after their neighbours and guests and be kind to them. One way of showing how this Hadith can be applied to life is by referring to other relevant Hadiths e.g. None of you believes… Candidates could also say that Muslims should refrain from idle talk and that they must hold others in high regard irrespective of creed or faith or position for that matter and be of service to them.

2 (a) What rules did the writers of the six authentic books (*Sihah Sitta*) apply to ensure the authenticity of Hadiths? [10]

The writers of the six authentic books applied a very strict criteria in selecting the Hadiths for their books could be a simple start to this answer. Candidates need to give accurate information about the methods they employed of scrutinising *isnad* and *matn*. To get to the higher levels candidates will also need to write in some detail about how the compilers compared the body (*matn*) of the Hadith with reason, the Qur'an and other Hadiths to ensure that it agreed with the main Islamic principles. The importance of the chain of narrators (*isnad*) being unbroken could well be mentioned as well as the need to ensure that the narrator was of a sound mind, with a good memory and exemplary moral character. Examples of narrators going about collecting Hadiths could also be cited in well developed responses.

(b) Why in your opinion was it important for them to apply these rules? [4]

This is an evaluative answer and candidate's responses should reflect their understanding of why it was deemed important to catalogue authentic Hadiths by the writers and perhaps reflect upon what could have been the possible dangers of not doing so.

3 (a) 'Ali's caliphate was riddled with problems. Describe what

Candidates could well write about the crisis loaded atmosph
After the assassination of 'Uthman Madina was without any
virtually controlled by the rebels who were pressing 'Ali to ta
'Uthman on the other hand demanded swift action against t
power. The change of governors resulted in creating a po
Mu'awiya. To add to that the Muslim empire had become s
controlling affairs was no easy task. The battles fought in hi
wars in Islam. These battles were, the battle of Camel in initially sided with 'Ali turned against him and raised the cry for vengeance for the assassination of 'Uthman. They were supported by A'isha. An attempt was made to settle the differences but extremists provoked a fight, which grew into a battle around the camel on which A'isha was seated. The next battle was the battle of Siffin fought between 'Ali and Mu'awiya in 657AD. The fight proved indecisive for many days and when it appeared that Mu'awiya's side might lose he ordered his soldiers to fix the Qur'an on their lances and called for arbitration. Some advanced answers could well give an account of the battle of Nahrawan as well.

The above are the enormous problems 'Ali faced on assuming caliphate. Good answers will need to develop many of these problems and not simply list them. A detailed and well developed answer will take the candidates to higher levels.

(b) Choose any <u>one</u> problem you have written about in <u>Part (a)</u> and say why you think it was significant. [4]

A variety of answers could be given by the candidates. The candidates in this answer need to write their reasons for why the event they have chosen from **Part (a)** to discuss in this answer was significant e.g. they could choose the battle of Camel and say how this was the first civil war amongst the Muslims etc. Good evaluation is what will earn the candidates the higher levels.

4 (a) How do Muslim individuals and the Muslim community benefit from the annual pilgrimage (*hajj*)? [10]

When answering this question candidates need to write about both the individual benefits and the communal benefits to the Muslim community that result from the annual pilgrimage (*hajj*). They could well state that *hajj* is the 5th pillar of Islam and compulsory for all Muslims who are physically and financially able to perform it. *Hajj* is a form of *ibadah* which covers all aspects of human life. In its performance a Muslim sacrifices his wealth, his time as well as his physical and mental energies. So for the individual it is an incomparable experience, one in which the pilgrim is showing his/her obedience to the almighty and confirming His unity and fulfilling a pillar of their faith. On a community level it demonstrates equality and promotes brotherhood. As trade is allowed in pilgrimage it helps the economy to flourish which in turn is good for the community. People from all occupations come together and have the opportunity to discuss their economic problems and find mutually beneficial solutions to them. Problems facing the Muslim world could be discussed and alliances can be formed amongst say visiting leaders of the Muslim world when they come on the annual pilgrimage and help solve the difficulties faced by the *ummah* in different parts of the Muslim world. Comprehensive and detailed answers are needed to get higher levels.

(b) How does the *talbiya* sum up the relationship between th

The answer lies in the very lines of the *talbiya*, God's onene reaffirmed by the pilgrims repeatedly and their pledge of obed The *talbiya* sums up the relationship between the pilgrim beautifully, that there is no God but Allah and that He has sovereign and all power lies with Him and that the pilgrims a candidates may well write the lines of the *talbiya* itself in their

5 (a) Write an account of:

(i) The Prophet's teachings about armed warfare (*jihad*).

(ii) Under what circumstances is *jihad* thought to be compulsory? [10]

The Prophet laid down a set of rules about conduct during armed warfare (*jihad*). In answering the first part of the question candidates need to show sound knowledge of what these rules are e.g. Muslims shall not be the first to initiate fighting; women, children, old people are not to be harmed; fruit bearing trees are not to be cut down; places of worship of any faith are not to be destroyed; captives should be treated kindly; corpses of the enemy should not be mutilated; treaties should be respected and ambassadors should not be mistreated or killed etc. For the second part of the question the candidates have to write about the conditions under which *jihad* becomes compulsory like it is obligatory when not only the beliefs of Muslims are threatened but their lives, homes and property etc. are at stake; whenever a Muslim state is attacked it becomes the religious duty of every Muslim of that state to fight against the invaders. These and other points that are relevant to the answer could be made. Good answers may well give quotes from the Qur'an to support their answer. It should be remembered that the marks are not divided 5x5 between the two parts but the answer has to be read as a whole and the mark should be given accordingly.

(b) 'The Prophet's teachings about armed warfare (*jihad*) are not relevant today'. Do you agree? Give reasons for your answer. [4]

Answers could agree or disagree with the statement. However, whatever their response the candidates need to back up their point of view with valid reasons. For example some might agree with the statement saying that modern weapons of war like bombs don't discriminate between the men, women or children they kill or the damage they do to the environment. Some on the other hand could disagree with the statement and say the teachings of the Prophet regarding armed warfare are just as relevant today as they were in the Prophet's time and that we must have respect for life and the environment and use *jihad* as a last resort and when engaged in it make sure that the code of conduct set by the Prophet is followed. All valid answers must be credited.