CAMBRIDGE INTERNATIONAL EXAMINATIONS

International General Certificate of Secondary Education

MARK SCHEME for the May/June 2014 series

0493 ISLAMIYAT

0493/23 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.

You must answer Question 1, Question 2 and two other question

1. Choose any two of the following Hadiths, and:

(a) describe their teachings about what Muslims believe;

(b) explain how Muslims can put these teachings into action.

(i) A man asked the Messenger of Allah (may Allah bless hi
think that if I perform the obligatory prayers, fast in Ram
is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.

(ii) The world is a believer's prison and the unbeliever's paradise.

(iii) The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr'.

(iv) God will not show mercy to him who does not show mercy to others.

(a) (i) The teaching of this Hadith is that Islam is a very simple religion and that by following the pillars of Islam and staying away from what has been forbidden by God a Muslim can hope to achieve paradise. God has made *salat* and fasting compulsory for all Muslims and the pillars of *zakat* and *hajj* are incumbent only for those who have the capacity to fulfill them. God has made the practice of Islam easy for his believers but having done so He expects obedience from them.

(ii) From this Hadith a clear message is being given to Muslims, that is, to treat this world as a temporary place of abode and not to get so engrossed in its pleasures that one forgets ones accountability to the almighty. A God conscious Muslim will always bear in mind that on the Day of Judgment he will have to answer to God and hence will live his life according to the rules laid out by Him whereas a person who does not believe in God will live his life in this world without any fear of the hereafter. The comparison to a prison and paradise has been made in this Hadith to highlight the different perspectives of how a believer and non believer look upon this world.

(iii) God rewards His believers for every act of piety and has given the status of a martyr to not only those who fight in Allah's way in the battlefield but to all those Muslims who die practicing their faith and believing in the oneness and supremacy of God. *Jihad* is of many kinds; physical, mental and spiritual and all forms of *jihad* which entail striving in the way of God are rewarded by Him.

(iv) Some of the attributes of God are *rahman* and *raheem* and from the beginning of time God has been showing mercy to His creation. The first example of His mercy was forgiving the cardinal sin of Adam and Eve. The Qur'an also repeatedly tells that He is oft forgiving and most merciful. Bearing this in mind the teaching of this Hadith is for Muslims to develop the traits of kindness and mercy in their personalities and to show mercy to all of God's creation. God will reward Muslims for this quality by showing them His mercy. For those who do not practice mercy they simply deprive themselves of the almighty's mercy.

(b) (i) A Muslim can put into practice the teachings of this Ha offering of the 5 daily prayers and by fasting in the pre staying away from all *haram* foods and earnings. So about being obedient to God and give examples of how t could be cited to show more effectively how the te practiced.

(ii) By following the path prescribed by God and by being world has to offer Muslims can live a life that will lead could well give examples of how the Prophet refused th him to deviate from the path of God or give examples from present day of resisting temptations in order to attain success in the next life.

(iii) Muslims must always live righteously and according to the principles of Islam for by doing so they will get the rewards of martyrdom upon death. Examples of leading a righteous life could be given here by candidates. Some answers could write about the various forms of *jihad* a Muslim may be engaged in and how if death comes to them whilst they are striving to gain God's pleasure they may attain Paradise.

(iv) Muslims must practice mercy towards each other and towards all humankind in general. Examples from the Prophet's lifetime or from present day of mercy being shown to individuals by Muslims or the candidates themselves could be cited here.

2 (a) Describe how the compilers of the Prophet's Hadiths checked the biographies of the transmitters, and say why they thought it was important to do so. [10]

From the earliest times Muslims recognized that the example of Prophet Muhammad could not only help them understand the word of God better but help put the principles taught by Islam into practice as well. The compilers were very strict about the biographies of the transmitters to ensure that the Hadiths they collected were genuine. Candidates could give a list of the qualities that the great Islamic teacher al-Shafi'i said a transmitter of Hadiths must have: a firm faith; must be known for truthfulness in all that he reports; he should repeat exactly what he heard from his teacher and not use his own words; have a good memory; he should report what agrees with the reports of others who are known to have a good memory. Bearing in mind how important the biography of a transmitter was in order to collect only the authentic Hadiths, the compilers painstakingly went about their work so that future generations of Muslims were following what the Prophet had actually said and not some diluted version of his teaching. Answers could also include that Hadiths are also a useful tool in explaining the Qur'an and formulating laws and therefore it was imperative that only the *sahih* Hadiths were followed. A detailed response will earn the candidates higher levels.

(b) In your opinion what are the main advantages of having authentic Hadiths? [4]

Basic answers will say that authentic Hadiths enable Muslims to practice the Prophet's *sunna*. Better answers may state that as Muslims rely on Hadiths in the observance of many pillars of Islam it is important that they have authentic Hadiths to follow otherwise they could conduct the practice of the pillars incorrectly. As Hadiths elaborate the Qur'an the teaching of Islam would not be correct if weak or false Hadiths were to be used to understand the Qur'an. These and other reasons could be given in response to this part of the answer but it must be noted that marks are not to be given for description of what constitutes an authentic Hadith but for evaluating their importance for Muslims.

3 (a) Write a detailed account of the four false prophets, a defeated them.

The candidates need to write in detail about the four false and how caliph Abu Bakr defeated them during his cal candidates to write about other aspects of Abu Bakr's calipha the question. The false prophets were:

(i) Al-Aswad al 'Ansi: He was the leader of the 'Ans tribe earned him the title al Aswad i.e. the black man, he prophet as he covered his face to create an aura of mystery about himself. In the later years of the Prophet's life al-Aswad claimed to receive divine guidance and used tricks to convince people of his miracles. With a large army he invaded Narjan and most of Yemen. He was defeated and killed by a Persian Muslim Firuz al Dhalaymi. After the Prophet's demise his followers regrouped and revolted under Qais ibn 'Abd Yaghus but were again defeated by Firuz.

(ii) Tulayha ibn Khuwaylid ibn Nawfal al-Asadi: He was a wealthy leader of the Bani Asad and Ghatafan tribes in North Arabia. He was a renowned warrior who after initially opposing Islam embraced the faith in 630 only to rebel and proclaim himself as a prophet. He was accepted as a prophet by many tribes and he raised a strong force against the Muslims. Khalid ibn al-Walid was sent by Abu Bakr to quell his revolt and in the Battle of Buzakha in September 632 Tulayha was defeated. He escaped to Syria and after the Muslim conquest of that country converted to Islam again and participated in the battles of Jalula, Qadissiyah and Nihawand.

(iii) Sajah bint-al-Harith: She was an Arab Christian from the tribe of Taghlib. She had a following as a soothsayer and after the Prophet's death when many of her tribesman rejected Islam she declared herself as a prophet. With a force of 4000 she marched towards Madina, but learning of Tulayhas defeat Sajah dropped her plans. She then joined forces with another false prophet Musailimah. She went on to marry him and accept his prophethood. Khalid ibn Walid crushed Sajah's forces and then moved to tackle Musailimah who was killed in the battle of Yamama after which Sajah embraced Islam.

(iv) Musailimah al-Kadhdhab (The Liar): He belonged to the large and influential tribe of Banu Hanifa in the Yamama region. He was wealthy and powerful and used his influence to misguide people and declared himself a prophet during the Prophet's lifetime. He parodied the verses of the Qur'an and invented some verses and even wrote to the Prophet saying he had been given a share in his prophethood. The Prophet called him an 'arch- liar'. He abolished the injunctions of the Qur'an and made permissible what was forbidden and succeeded in gaining a large following. After the Prophet's death he challenged the caliphate of Abu Bakr which led to the Battle of Yamama in 632 and decided his fate. He was in command of 40 000 men. Ikrimah and Shurabil were sent by Abu Bakr to fight him but both were defeated. A force was then sent under Khalid ibn Walid which defeated him and he was killed by Wahshi al Harb. Details of this battle, etc. will help candidates get higher levels.

(b) Why did Abu Bakr think it of great importance to defeat t

An evaluative response giving the dangers of what could hav were not defeated by Abu Bakr should be cited. Levels attain given in the answers which could include points like the teac corrupted; the purity of the religion would have been lost an Muslims in reality would be following a man made faith. The been challenged as the second part of the *shahada* which de the Prophet Muhammad would be contradicted if one believe Muhammad.

4 (a) Write an account about the battle of Yarmuk fought during the caliphate of 'Umar. [10]

Some of the details the candidates could put forth and expand upon when writing about this battle are:

When reports of the fall of Damascus and defeat at Fihl and Hims in 635 AD was given to Heraclius he was determined to recover Palestine - the Holy Land - for Christian rule; he mobilized a large army, several times the size of the Muslim army to fight them; the Muslim army initially was under the command of Khalid ibn al-Walid, who began to group his forces along the River Yarmuk; 'Umar was in contact with the army and sent them messages and encouragement; the Romans tried to drive out the Muslims from Syria through negotiations and bribery but Khalid refused and in turn elaborated upon the positive changes that Islam had brought about in the Arabs and invited the Romans to accept Islam or pay *jizya*; during the course of the battle the caliph appointed Abu 'Ubaidah bin Jarra as the new commander-in- chief, the Muslim strategies paid off and after a fierce battle that lasted 6 days the Romans were defeated. The Muslims also lost 3000 men in this battle; the battle of Yarmuk was a turning point in the history of the Byzantine empire in the middle east and the fate of Syria was decided; though the Muslims had been successful in securing almost all of Syria the city of Jerusalem, besieged by Amr bin al-'Aas since the Yarmuk conflict had withstood surrender but after Abu Ubaidah's victory they agreed to surrender but only to the caliph himself. The candidates may give many facts about this battle and develop some of them or give a few facts and develop them in great detail. The answer will need to be read as a whole and given marks accordingly.

(b) 'Umar's unbending attitude led to his assassination'. What can Muslims learn from this? [4]

'Umar went about conducting the affairs of the caliphate even though there was a threat to his life, he did not increase the security around him, nor did he succumb to the demands of Abu Lulu who threatened his life for not relieving him from paying a tax. Candidates may well give this background but to get to the higher levels they need to evaluate the points they make e.g. they could say that Muslims should learn from 'Umar's action and have complete faith in Allah and believe that only He is the giver and taker of life. They must not give in to unjust demands and work honestly at whatever they do, etc. In Part **(b)** answers it is evaluation that will earn the candidates marks even if it is simply put.

5 (a) Write about how the pillars of Islam help Muslims relationships and social responsibilities.

Islam is a religion based on social justice. God has laid great it is incumbent on Muslims to care not only for their fellow large. Candidates can, referring to the five pillars and how t relationships and social responsibilities of Muslims, say concerned with a believer's responsibilities to God, and so responsibilities to other people. However, the two aspects c mainly responsibility to God but it is often performed in con together, promotes equality; the giving of *zakat* is about helping the poor and ensuring that everyone helps each other; the observance of *sawm* is about responsibility to God and about understanding the difficulties faced by the less fortunate in society making the better off more compassionate and generous, also the breaking of the fast together at sunset during Ramadan brings the community together. The *Hajj* is a Muslim's responsibility towards Allah but is a gathering of Muslims who become equal once they don the *ihram* and again is a forum for promoting equality, sharing ideas, solving problems that face the Muslim communities over the world, etc. Candidates can write in detail about the ideas listed above and give quotes to support their answers. Details and development in the response will help reach higher levels.

(b) Why is it beneficial for Muslims to pray *salat* five times a day? [4]

An evaluative response is needed here as in all other Part (b) answers. Answers could say that by praying five times a day Muslims become God conscious and are therefore less likely to commit sins; it teaches them punctuality, cleanliness, fosters humility and brotherhood and is a lesson in living righteously. Valid answers showing understanding and evaluation should be credited.