

## **MARK SCHEME for the October/November 2012 series**

### **0493 ISLAMIYAT**

**0493/21**

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 October/November 2012 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

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**AO2 (Understanding – part (b) questions)**

Level	Mark	Level Descriptor
4	4	<b>Very Good/Excellent.</b> Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	<b>Good.</b> Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	<b>Satisfactory.</b> Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	<b>Basic.</b> Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	<b>Irrelevant.</b> No response submitted, or clearly lacks any understanding of the subject matter.

Candidates must attempt **Question 1, Question 2** and **two** other Questions.

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

**(a) describe their teachings about what Muslims believe; [4]**

**(b) explain how Muslims can put these teachings into action. [4]**

- (i) Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.**
- (ii) God will not show mercy to him who does not show mercy to others.**
- (iii) One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.**
- (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'.**

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- 1 (a) (i) The main teaching of this Hadith is that Islam is a religion which lays immense focus on social responsibility. Candidates can simply state that Muslims should take care of the needs of their fellow beings and that small everyday acts of kindness carry the reward of charity. The better answers will point out that the term charity in Islam is not restricted to simply fulfilling the material needs of other people.
- (ii) The teaching of this Hadith, some candidates may say, is that a Muslim's treatment of others influences God's treatment towards them. This is a basic answer, however, good answers will highlight the point that kindness and mercy are integral to Islam and to deserve God's mercy Muslims must be kind to his creation.
- (iii) Caring for the needs of others, especially those in most need, is an expression of true faith. Islam strongly promotes the concepts of social and economic welfare in society. Some answers could well discuss the broader meaning of *ibadah* which includes the care of others.
- (iv) Ultimate authority lies with God and is given to a ruler, parent, teacher etc as a trust from Him. The more thoughtful answers may well discuss this point. Others might focus on the more obvious teaching of this Hadith that Muslim leadership should never be by force but by encouragement. Other Hadiths could be quoted to support the teaching of this Hadith.
- (b) (i) A range of answers could be given. From greeting others with a smile, to removing obstacles from the path of someone, to walking to the mosque to offer prayers can all be deemed as acts of charity and ways in which the teaching of this particular Hadith is put into action. Candidates could give examples from their own lives or the lives of Muslims and give their own views. All valid responses must be credited.
- (ii) By practising brotherhood Muslims can put the teaching of this Hadith into action. Some could go on to elaborate and give examples of how brotherhood could be practised. Examples from the Prophet's life can also be given. Candidates can give examples from their own life or those of Muslims to answer this part of the question. Mercy being shown to mankind in general irrespective of faith could also be written about in the answer.
- (iii) Providing resources for the poor, looking after the needs of the vulnerable are all worthy acts that can be compared to fighting *jihad* or practising the pillars of Islam. Muslims must help others in need. Candidates can substantiate their answers by giving examples.
- (iv) Muslim governments should always be fair in their actions and should positively lead the community. Some candidates could bring out the wider meaning of this Hadith by saying that all those in a position of responsibility towards others should be kind and thoughtful towards those they are responsible for. Candidates could give examples here to support their answers and all valid responses should be credited where deserved.

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2 (a) Outline how the following sources are used in establishing Islamic law:

(i) Hadith and Sunnah; and

(ii) Qiyas. [10]

Answers should focus on Hadith and Sunnah and *qiyas* as is required by the question. Detail and development such as how Hadith and Sunnah with the Qur'an could give answers to questions of how to live a good life in all the different conditions in which Muslims find themselves and the method used in *qiyas* which help formulate Islamic laws should be included.

(b) How easy is it to use *ijma* in Islamic legal thinking today? [4]

Candidates could simply say that as *ijma* is the consensus of the majority opinion of Muslim jurists it is thus binding on Muslims and leaves no room for controversy. They could substantiate their answer with an example. However others could state that scholars differ in their definition of *ijma* or whose *ijma* should be accepted and hence it is not as straight forward to follow. Examples of these different opinions could be given. All valid answers must be credited.

3 (a) Give an account of Muslim belief in the following:

(i) angels; and

(ii) prophets. [10]

The answer should not be marked in two parts, i.e. 5 marks for angels and 5 marks for prophets. Instead the answer needs to be read as a whole and detail and development will dictate the level awarded. A descriptive account of belief in angels could include some of the following; angels are God's servants and are made of light; their sole purpose is to obey, serve and worship Allah; their service as messengers; names and tasks of angels could be given in detailed answers. On prophets things to look out for are that they were sent from God to all peoples; they brought messages from Him which contained instructions and teachings; it is believed that there are 124,000 prophets in all and that they should all be respected equally; Muhammad is the seal of the prophets. Supporting quotations could be given for both parts (i) and (ii) and should be credited where valid.

(b) Explain the importance of the Day of Judgment in Muslim belief. [4]

This world is seen by Muslims as a temporary abode. Every Muslim believes in life after death when humankind will be presented in the court of God on the Day of Judgment to account for their deeds in this world. It is the fear of this day and its accountability that makes Muslims fearful of doing wrong and keeps them on the path of righteousness fulfilling the obligations of the creator and their fellow beings. Candidates need to include explanation of the importance of the Day of Judgement in their answer and not just describe the belief.

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- 4 (a) Write about the election of Abu Bakr as caliph and how he dealt with the false prophets during his reign. [10]

Candidates could give a simple answer about the election of Abu Bakr as caliph by stating that 'Umar took *bait* at the hand of Abu Bakr and the people from all sides rushed to pledge their loyalty to him.

Other answers will describe the gathering of the *ansar* at *Saqifah-i-Bani* to discuss the appointment of a caliph where they were joined by Abu Bakr, 'Umar and other eminent *muhajireen*. Whether the caliph was to be from the *ansar* or the Quraish could be discussed here, Abu Bakr's nomination of 'Ubaidah bin Jana could also be mentioned. The general pledge was taken the next day. Good answers may well include an extract from Abu Bakr's address.

In answering the second part of the question the candidates could simply say that Abu Bakr dealt very effectively with the false prophets who were a great threat to the unity of the Muslims. Names of the prominent false prophets and the tribes they belonged to need to be given. Better answers will also give details of how Abu Bakr sent forces against all of them and write about the fighting against Musaylima in the battle of Yamama which was the most fiercest, and one in which many memorizers of the Qur'an were killed. Candidates should not be credited for writing about the *ridda* wars or Abu Bakr's contribution in compiling the Qur'an as the question is focussing on his election and how he dealt with the false prophets.

It must be noted that marks are not divided between the two parts of the answer equally but are given on the overall answer.

- (b) Was Abu Bakr a good choice as caliph? Give reasons to support your answer. [4]

Candidates could give a variety of reasons to support their answer, if they agree to him being a good choice as caliph, they could refer to him being the first male Muslim, to his being the Prophet's closest friend and father-in law, for being appointed as the first *Amir al Hajj* by the Prophet when it first became obligatory in the 9th year of *Hijra* and for all his contributions to Islam etc. If they disagree they will need to support their view. All valid points must be credited.

- 5 (a) Describe the benefits of *zakat* for the Muslim community. [10]

Candidates could say that *zakat* is a blessing for the giver and the receiver. It leads to an equal distribution of wealth in the society and prevents its accumulation in the hands of a few. It fosters goodwill, brotherhood and equality in society. *Zakat* also stimulates investment and discourages hoarding in the community, if people do not invest their wealth it will gradually be consumed by *zakat*, therefore it is an effective way of keeping wealth in circulation. Hadiths of the Prophet could be cited to support the above points made e.g. the Prophet said, 'If anyone of you is a guardian of an orphan who owns property, he must trade with (invest) it and not leave it till *sadaqa* (*zakat*) consumes it' (*tirmidhi*).

Good answers will give quotes from the Qur'an and the Hadiths of the Prophet regarding the benefits of *zakat* for the community.

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**(b) How might fasting and *zakat* bring Muslims closer to God?** [4]

As in all part (b) answers we are looking for an evaluative response. Candidates could say that both observances remind Muslims that they are God's creatures and by fasting and giving *zakat* they are showing their obedience to God and thus getting closer to Him. Candidates could elaborate on their answers by saying that by fasting Muslims realise the blessings that God has given them and are grateful to Him for their sustenance. Believers give charity for the love of God and hence it brings them closer to Him. All valid answers should be credited.