
ISLAMIYAT**0493/21**

Paper 2

May/June 2018

MARK SCHEME

Maximum Mark: 50

Published

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 International will not enter into discussions about these mark schemes.

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Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Question	Answer	Marks
1	<p>Choose any <u>two</u> of the following Hadiths, and:</p> <p>(i) 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: <i>'Be gentle and do not be hard, and cause rejoicing and do not alienate.'</i></p> <p>(ii) <i>'I and the man who brings up an orphan will be in paradise like this.'</i> And he pointed with his two fingers, the index finger and the middle finger.</p> <p>(iii) God will not show mercy to him who does not show mercy to others.</p> <p>(iv) 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: <i>'The believer who strives hard in the way of Allah with his person and his property.'</i></p>	
1(a)	describe their teachings about what Muslims believe	4
1(a)(i)	This Hadith of the Prophet (pbuh) signifies the responsibilities of Muslim rulers. Those in authority should devote their energies to the welfare and prosperity of the people they are governing over. It is with kindness and justice that all matters must be dealt with and the hearts of the people won. In this Hadith the Prophet (pbuh) is specifically giving instruction to two of his emissaries to cooperate with the populace and asking them to guide the people towards the path of righteousness.	
1(a)(ii)	The Prophet (pbuh) promises a great reward in this Hadith to those who care for orphans in their own community and in the world at large. Being an orphan himself he understood the plight of orphans and not only showed great care to them himself but instructed the <i>umma</i> to show kindness towards them. The Qur'an too speaks of the good treatment of orphans; in Sura 93:9 it is said, <i>'Treat not the orphan with harshness'</i> .	
1(a)(iii)	Rights of fellow beings have been stressed upon by both God and His Messenger (pbuh). This Hadith clearly instructs all Muslims to show compassion to those around them in order to gain God's mercy and compassion. Two of God's attributes are <i>Rahman</i> and <i>Rahim</i> and His mercy is evident in all the blessings we see in this world. The clear teaching in this Hadith is that God wants humankind to be compassionate in their dealings with each other and that He will deprive those of His mercy who are devoid of it in this world.	
1(a)(iv)	In this Hadith it has been made clear that a person who is ready to sacrifice his person and property and even his life for the sake of Islam is the best of believers and has an exalted position. The teaching of this Hadith instructs Muslims to establish a society based on justice and righteousness. The words 'striving hard' in this Hadith have a broad meaning and this can be brought out in the answer with how this can be done, e.g. migrating for the sake of one's faith, giving <i>dawah</i> , etc.	

Question	Answer	Marks
1(b)	explain how Muslims can put these teachings into action.	4
1(b)(i)	Muslim rulers should exercise their authority with justice and kindness and always work for the betterment of the society at large. They should treat all the people to whichever faith they may belong with fairness and practise religious tolerance. Even when implementing the Islamic way of life they should be moderate. An example that could be given here is that a man complained to the Prophet (pbuh) that Mu'adh recited very long Suras in prayer which caused this man hardship as he worked as a manual labourer and was tired by the time of the evening prayer. The Prophet (pbuh) instructed Mu'adh to recite smaller Suras saying, ' <i>O Mu'adh! You are putting the people to trial</i> '. (Bukhari)	
1(b)(ii)	Care for orphans can be shown in a variety of ways. A Muslim can provide them with food, shelter and financial assistance. If the orphan's father was in debt, the debt can be exonerated or dowries for Muslim girls of marriageable ages could be provided. Even good advice can be given to them if a person cannot give support financially. Examples will help develop the answer.	
1(b)(iii)	Muslims can practise the teaching of this Hadith in their daily lives by doing small acts of kindness every day. Helping a blind man cross the road, feeding a hungry person, giving directions to a traveller, forgiving the mistake of a fellow being are all examples of how mercy can be practised. The Prophet (pbuh) showed the people of Ta'if great mercy by forgiving them despite their harsh treatment of him.	
1(b)(iv)	Sacrificing one's time and money by spreading Islam, developing schools, helping charitable organisations, sheltering refugees are some of the ways in which the teaching of this Hadith can be put into practice. Offering <i>tahajud</i> prayers, sponsoring the <i>hajj</i> of a poor Muslim are also ways in which this Hadith could be practised on a personal level.	

Question	Answer	Marks
2(a)	<p>Outline the relationship between the Hadith and the Qur'an as sources of Islamic law. Give examples to support your answer.</p> <p>The use of Hadith is indispensable in the practice of Islam. The Qur'an itself in its various verses stresses the need to follow the guidance of the Prophet (pbuh). <i>'So take what the messenger gives you, and refrain from what he prohibits you'</i> (Al Hashr, 59:7).</p> <p>The Hadith and Sunna of the Prophet (pbuh) not only provide a framework to Muslims on which to build institutions of faith, but also serve as a valid source to legislate in matters where the Qur'an is silent, or where a verse needs explaining or when it comes to restricting the meaning of a verse. As an example we can take Sura 5:38 from the Qur'an which says, <i>'As for the thief both male and female cut off their hands...'</i> How much of the hand needs to be cut off? Which hand, the left or the right is to be cut off? The Prophet (pbuh) explained the verse on theft saying the right hand up to the wrist is to be cut off. Likewise laws of inheritance are also determined by the Prophet's Hadith which says, <i>'A Muslim may not inherit from a non-Muslim and a non-Muslim may not inherit from a Muslim'</i>. Payment of <i>zakat</i> is also calculated from the guidance given in the Hadith of the Prophet (pbuh). These and other examples can be given in support of the answer. Candidates could also say in their answer that Hadiths never contradict the Qur'an and that, after the Qur'an, they are the primary source of law.</p>	10
2(b)	<p>Why have Muslims, right from the earliest years of Islam, attached so much importance to the Prophet's Hadiths?</p> <p>The Prophet (pbuh) not only conveyed the message of God to humanity but was the best interpreter of the guidance given by God to humanity. Candidates could say that people from very early on realised that the path to salvation was in following his guidance. We are looking for the candidates' personal views on the importance of Hadiths and all relevant answers should be marked according to the level of understanding and evaluation offered.</p>	4

Question	Answer	Marks
3(a)	<p>Write a detailed account of Abu Bakr’s achievements as Caliph.</p> <p>In this answer, candidates need to reflect upon the services rendered by Abu Bakr during his caliphate which, though brief, was packed with significant achievements. It could be said that he laid the foundations of a truly democratic state, by running the affairs of the caliphate in consultation with the <i>Majlis e Shura</i>. He administered in accordance with the practice of the Prophet (pbuh) and set the precedent of maintaining strict standards of accounting for public finances. Apart from his administration, he united the <i>umma</i> at a critical time after the death of the Prophet (pbuh). He dealt firmly with the apostate tribes who left Islam or refused to pay <i>zakat</i>, and fought the false prophets. The compilation of the Qur’an in a single volume can be counted as one of his greatest services to Islam as Caliph. Development of these points will determine the final mark a candidate receives.</p>	10
3(b)	<p>What was the significance of his actions in dealing firmly with the apostate tribes?</p> <p>It could be said that by taking action against the apostate tribes and defeating them he maintained unity and made clear that deviations from the faith like non-payment of <i>zakat</i>, challenging the finality of the Prophet Muhammad (pbuh), etc., would not be tolerated. The apostasy was confirmed that the Muslim state was one under the leadership of one Caliph. Candidates could back up their answers by saying what could have happened if Abu Bakr had not taken firm action. All valid responses need to be credited on their own merit.</p>	4

Question	Answer	Marks
4(a)	<p>List the Six Articles of Faith and give an account of what any <u>two</u> of them teach.</p> <p>A straightforward question to which a descriptive response is needed. Candidates need to list the Six Articles of Faith namely: Belief in God; angels; revealed books; prophets; life after death and Day of Judgment; and divine decree. From the Six Articles of Faith they need to choose any two and write an account of what belief in them contains. The following is a brief account of all the Six Articles of Faith is given as guidance, indicating what could be expected in answers.</p> <p>Belief in God means that a Muslim believes in His existence, that He is the Lord, the Creator and the Sustainer and none share His authority. Only He is entitled to worship and that He has the most beautiful names and attributes, that He is unique and no evil or deficiency can be attributed to Him.</p> <p>The second belief in angels is about belief in their existence, as creations of God who have no right to be worshipped, belief in the names by which they are identified in the Qur'an and Sunna, and belief in the tasks assigned to them in the Qur'an.</p> <p>Belief in revealed books is that God sent them to various prophets and that they contained the words of God. Muslims also believe that, other than the Qur'an, all previous books are not in their original form.</p> <p>Belief in prophets is that a prophet was sent to every nation, they were the best of humanity, their role was to convey God's message. Respect and obedience to them is due and that Muhammad (pbuh) is the seal of prophets.</p> <p>The fifth Article believes that this world will come to an end with the command of God after which humanity will be raised again. Humankind will be accountable before God and will be rewarded or punished depending on their deeds.</p> <p>Belief in divine decree entails that God has foreknowledge which is all inclusive, everything is recorded and happens by God's will. God's complete knowledge over every matter does not reduce human responsibility.</p> <p>Both Articles selected by the candidate need to be covered in detail for a good mark.</p>	10
4(b)	<p>What, in your opinion, is the importance of prophets being sent to humanity?</p> <p>A range of reasons could be given. It could be said that prophets were sent to guide humanity to the worship of their Creator, they were sent as warners, to clarify to humans the purpose of creation, to show the righteous path, providing practical examples, conveying the teachings of God. A few points could be given or one or two well developed ones. All answers need to be credited according to the evaluation offered.</p>	4

Question	Answer	Marks
5(a)	<p>Write about the moral, social and economic benefits of a Muslim fasting.</p> <p>Fasting is an obligation upon Muslims that needs to be fulfilled and, in turn, has several benefits. It builds <i>taqwa</i> in a Muslim. It does so by teaching sincerity to a Muslim and helps a person live by the rules of his/her faith; fasting teaches individuals to control and discipline their primal desires and morally strengthens them; it teaches self-control, enabling individuals to resist temptations, thus strengthening the moral core of a Muslim.</p> <p>Fasting creates a sense of awareness to the plight of others and takes away selfishness, and thereby improves social relations, building an atmosphere of virtue, peace and brotherhood. Many people give <i>zakat</i> in the month of Ramadan and a lot of <i>sadaqa</i> is given in this month as well, which improves the economic fibre of the community. Candidates could give other benefits than those given. All valid responses to be credited.</p>	10
5(b)	<p>What, in your opinion, is the greatest reward of fasting? Support your answer by giving reasons for your choice.</p> <p>Any one reward which is the most significant in the opinion of the candidate needs to be chosen and written about with understanding and evaluation. An example should be given to support their answer, e.g. by fasting the general health of an individual improves as the digestive system is given a rest. Also fasting helps a person to lose weight, get rid of toxins from the body, etc.</p>	4