



Cambridge International AS & A Level

ISLAMIC STUDIES

9488/12

Paper 1 Islamic Beliefs and Practices

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MARK SCHEME

Maximum Mark: 50

Published

This mark scheme contains the instructions and marking guidance that our examiners used to mark candidate responses for this component.

Before they start marking, examiners complete a standardisation process. They review a range of candidate responses and discuss the mark scheme in detail to agree which answers can and cannot be accepted. Examiners award marks where it is clear that candidate responses have met the requirements of the mark scheme. These requirements may vary between different components or different versions of the same component, depending on the exact requirements of the question and the candidate responses seen during the standardisation process.

Sometimes, our mark schemes may allow marks to be awarded to responses which contain elements that are factually incorrect or for content not covered by the syllabus. We do this in response to the demands of a specific question to support candidates and make sure that our assessments are fair. However, these allowances should not be used as a guide for teaching and learning.

We cannot discuss the mark scheme with schools, and we recommend that schools read the mark scheme together with the assessment material and the Principal Examiner Report for Teachers.

This document consists of **19** printed pages.

General marking principles

All examiners must apply these marking principles when marking candidate responses.

1	Examiners must award marks for each response in line with: - the specific content defined in the mark scheme - the specific skills defined in the mark scheme or in the level descriptions - the standard of response required as exemplified by the standardisation scripts.
2	Examiners must award whole marks (not half marks, or other fractions).
3	Examiners must award marks positively . This means that: - marks are not deducted for errors or omissions - marks are awarded for correct/valid answers as defined in the mark scheme and also for other valid answers which go beyond the scope of the syllabus and mark scheme referring to your team leader as appropriate - the quality of spelling, punctuation and grammar are judged only when the mark scheme indicates that these features are specifically assessed in the question. However, the meaning of all responses must be unambiguous.
4	Examiners must consistently apply the requirements of the mark scheme and any rules for what to do when candidates have not followed instructions correctly.
5	Examiners must use the full range of marks defined in the mark scheme, unless limited by the quality of the candidate responses seen.
6	Examiners must award marks according to the mark scheme and must not award marks with grade thresholds or grade descriptions in mind.

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
	Correct point
N/A	Highlighting areas of text
N/A	Allows comments to be entered in speech bubbles on the candidate response.
N/A	Allows comments to be entered at the bottom of the RM marking window and then displayed when the associated question item is navigated to.
	Too vague
	Level one
	Level two
	Level three
	Level four
	Level five

Annotation	Meaning
NAQ	Not answered question
SEEN	Indicates that the point has been noted, but no credit has been given.
EVAL	Evaluation

Generic levels of response descriptors

These level descriptors address assessment objectives (AOs) 1 and 2 and should be used in conjunction with the indicative content for each question in the mark scheme.

Assessment objectives**AO1 Knowledge and understanding**

Demonstrate knowledge and understanding of Islamic teachings, beliefs and practices including their relevance for individual Muslims and communities.

AO2 Analysis and evaluation

Analyse, evaluate and discuss evidence, points of view and issues in Islam.

Generic marking principles

- (a) Examiners should use the performance summary statements at the top of the descriptors to help to identify a level which matches the candidate's response. However, the final decision on the band and the mark within the band should be made on the basis of all the descriptors in the level and not primarily using the performance summary statement.
- (b) Examiners should start at the lowest level and if the answer meets all the criteria, they should then move to the next level and so on. The Examiner should repeat this process until there is a match between the overall answer and the level descriptor. Examiners should use a best-fit approach when deciding upon the level, it is possible for a different level to be chosen for each AO.
- (c) If the Examiner identifies all aspects of the level descriptor within the answer, then the highest mark for the level should be given. Examiners should also make reference to the indicative content when deciding on the mark within a level to ensure that there is sufficient relevant content evident within the answer for the level and mark. Examiners should be prepared to credit material in answers which is not contained in the indicative content.
- (d) The Examiner may need to make a judgement within a level or between two or more level statements. Once a 'best-fit' level statement has been identified, use the following guidance to decide on a specific mark:
 - Where the candidate's work convincingly meets the level statement, you should award the highest mark.
 - Where the candidate's work adequately meets the level statement, you should award the most appropriate mark in the middle of the range.
 - Where the candidate's work just meets the level statement, you should award the lowest mark.

10-mark grid for AO1 Knowledge and understanding.

(For Questions 1(b), 2(a) and 3(a))

Level	AO1 Knowledge and understanding	Marks
Level 4	Detailed accurate knowledge with good understanding • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the wider context, if relevant.	9–10
Level 3	Mostly accurate knowledge with some understanding • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding through a developed response. • Addresses most aspects of the question. • Some engagement with the wider context, if relevant.	6–8
Level 2	Partially accurate knowledge with limited understanding • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Attempts to address the question. • Attempts to engage with the wider context, if relevant.	3–5
Level 1	Limited knowledge and basic understanding • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic but does not directly address the question. • Little or no reference to the wider context, if relevant.	1–2
Level 0	No relevant material to credit.	0

10-mark grid for AO2 Analysis and evaluation

(For Questions 1(c))

Level	AO2 Analysis and evaluation	Marks
Level 5	Alternative conclusions with analysis of points of view - Analyses the importance and/or strength of different points of view in detail. - Uses accurate evidence to support a coherent and well-structured discussion. - Coherent conclusion to the question which evaluates knowledge and points of view and assesses alternative conclusions.	9–10
Level 4	Coherent conclusion supported by evidenced points of view - Discusses different points of view in some detail. - Uses accurate evidence to support a well-structured discussion. - Coherent conclusion to the question which evaluates knowledge and points of view.	7–8
Level 3	Clear conclusion with different points of view - Recognises different points of view and discusses at least one in some detail. - Uses accurate evidence to support discussion. - Clear conclusion to the question which is linked to a range of knowledge and points of view.	5–6
Level 2	Basic conclusion with a supported point of view - Discusses one point of view. - Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. - Attempted conclusion to the question which is linked to knowledge and/or a point of view.	3–4
Level 1	Limited interpretation with a point of view - States a point of view. - Little or no supporting evidence. - Attempted interpretation which may not directly address the question.	1–2
Level 0	No relevant material to credit.	0

15-mark grid for AO2 Analysis and evaluation

(For Questions 2(b) and 3(b))

Level	AO2 Analysis and evaluation	Marks
Level 5	Alternative conclusions with analysis of points of view - Analyses the importance and/or strength of different points of view in detail. - Uses accurate evidence to support a coherent and well-structured discussion. - Coherent conclusion to the question which evaluates knowledge and points of view and assesses alternative conclusions.	13–15
Level 4	Coherent conclusion supported by evidenced points of view - Discusses different points of view in some detail. - Uses accurate evidence to support a well-structured discussion. - Coherent conclusion to the question which evaluates knowledge and points of view.	10–12
Level 3	Clear conclusion with different points of view - Recognises different points of view and discusses at least one in some detail. - Uses accurate evidence to support discussion. - Clear conclusion to the question which is linked to a range of knowledge and points of view.	7–9
Level 2	Basic conclusion with a supported point of view - Discusses one point of view. - Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. - Attempted conclusion to the question which is linked to knowledge and/or a point of view.	4–6
Level 1	Limited interpretation with a point of view - States a point of view. - Little or no supporting evidence. - Attempted interpretation which may not directly address the question.	1–3
Level 0	No relevant material to credit.	0

Question	Answer	Marks
1(a)	Qur'an 10.99–100 If it had been thy Lord's will, they would all have believed, - all who are on earth! wilt thou then compel mankind, against their will, to believe! No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand. Describe the main teachings from Qur'an 10.99–100. AO1 - Knowledge and understanding Answers may include some of the following ideas, but all valid material must be credited. • These verses refer to the freewill that God has granted to mankind to believe or not to believe in God. • Islam teaches that there is no compulsion in religion, and everyone is free to follow the religion of their choice. • Verse 99 is warning Muslims against forcing others to accept Islam. • The verse also explains that it is by God's will that some people are guided and some stay in error. • Those who disbelieve do so because they have denied the truth. • Some commentaries describe the context of this revelation, the Prophet's wish for Abu Talib to accept Islam, and it was a reminder that guidance depends on God. Credit references to named Qur'an commentaries (<i>tafsir</i>) where relevant.	5

Question	Answer	Marks
1(b)	Hadith 75 Firm belief Ibn ‘Abbas (May Allah be pleased with them) reported that the Messenger of Allah (pbuh) used to supplicate: "O Allah! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allah, I seek refuge with You through Your Power; there is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and jinn will all die". [Al- Bukhari and Muslim]. Explain how the Prophet Muhammad (pbuh) was protected by God from going astray throughout his life. You must refer to Hadith 75 and any other Hadith or verses from the Qur'an in your answer. AO1 – Knowledge and understanding Mark according to the AO1 10-mark levels of response marking grid for knowledge and understanding. Answers may include some of the following ideas, but all valid material must be credited. • Candidates must refer to Hadith 75 which shows how the Prophet (pbuh) would ask God to protect him from going astray when he was already the Prophet of God. • Muslims believe that God had already determined Muhammad (pbuh) in the pre-eternity to be the prophet of humanity. Hence, he led his life under the training of God and was protected from anything that could lead him astray. • The Qur'an 33.21 refers to him as a model par excellence: 'Ye have indeed In the Apostle of God A beautiful pattern (of conduct) For anyone whose hope is In God and the Final Day, And who engages much In the praise of God.' • From his childhood, provision was made for the Prophet (pbuh) to be on the right path. It starts from his upbringing in the desert with the family of Halimah, the wet nurse employed by his mother. He was sent to live with them when he was a baby so that he could have a healthy life, in the unpolluted desert atmosphere, away from the hustle and bustle of city life in Mecca with its immoral and pre-Islamic (<i>Jahiliyah</i>) ways. • While living there the first miracle happens, where his heart was removed by Archangel Jibreel and washed in a bowl of Zamzam water. • In his youth, it is reported that he was interested in joining in the activities of other youths of that time, but he was prevented by God's help. The story goes that when he was herding the sheep on the hills of Mecca, he asked another youth to take care of his sheep so that he might join the night entertainments where people told tales. When he arrived in Meccah, he heard the voice of people having fun and he sat down to watch. But he fell asleep, and in the morning, he went back without having participated in anything.	10

Question	Answer	Marks
1(b)	• Even the people who raised him had noble character. Ibn-i Khabeeb, one of the Islamic scholars who examined the life of the Prophet (pbuh), stated that Abdul Muttalib, the grandfather of the Prophet (pbuh), kept away from the customs of the Era of Ignorance, mainly from drinking. • The Prophet (pbuh) was reputed for his high morality, and no signs of indecency and evil were ever witnessed by people around him all his life. He hated idol worship and did not respect the idols even once in his life. The Quraish idolaters had a custom where they used to gather around the idol of Bowana at certain times of the year, stayed there until the night, shaved themselves by it, cut animals, and organized big ceremonies. But he never participated in these ceremonies. • He was endowed with an upright character and earned the reputation of being honest (<i>Al Amin</i>) and truthful (<i>As-Sadiq</i>) in a society where cheating and stealing were the norm. The Meccans had so much trust in him that they would come to him to leave their precious belongings for safekeeping. • He was endowed with a strong will and strong sense of loyalty to God. After he received prophethood, he was offered a bribe of wealth, women and fame to deter him from preaching Islam but he resisted, saying: 'If they put the sun in my right hand and the moon in my left on condition that I abandon this course, until God has made me victorious, or I perish therein, I would not abandon it.'	

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Question	Answer	Marks
1(c)	‘Guidance, for Muslims, comes in many reliable forms.’ Discuss this statement, showing that you have considered more than one point of view. AO2 – Analysis and evaluation Mark according to the AO2 10-mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Introduction A definition or explanation of what guidance from God means. Muslims believe that guidance is from God and He guides whomever He wills. Qur’an 39.23: ‘Such is The guidance of God: He guides there-with Whom He pleases, but such As God leaves to stray, Can have none to guide.’ Agree • Some Muslims believe that God’s guidance can manifest itself in different ways to humans. • One way for people to be guided could be through the Qur’an 42.52: ‘And thus have We, By Our command, sent Inspiration to thee: Thou knowest not (before) What was Revelation, and What was Faith; but We Have made the (Qur-ān) A Light, wherewith We Guide such of Our servants As We will.’ Reference could be made to the story of Umar, who was guided by listening to some Quranic verses being recited. • Others might find guidance through the example of the Prophet (pbuh). Qur’an 42.52 refers to the Prophet (pbuh) guiding people. ‘And verily Thou dost guide (men) To the Straight Way.’ The people in the entourage of the Prophet, such as Khadijah and Abu Bakr changed their ways and religion by being inspired by his good qualities. • God can guide some people by making them go through some personal experiences in life, such as accident or loss of health. One such example is Yusuf Islam (ex-singer Cat Stevens) who became Muslim after having gone through an accident and being hospitalised. • Some people get guidance through love; reverting to Islam because they fell in love with a Muslim man or woman and choosing to follow Islam because of learning about it. • Some people can get guidance by observing the natural world and come to realise that there is a power that is controlling all that. ‘Behold! in the creation of the heavens and the earth and the alternation of night and day there are indeed Signs for men of understanding.’ (Qur’an 3.190)	10

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Question	Answer	Marks
1(c)	Disagree - As a counterargument, candidates may explain that there is only one type of guidance, which is divine guidance, all the rest are means to attain that guidance. Only God can guide, not people, as proven by Qur'an 7.178: 'Whom God doth guide he is on the right path: whom He rejects from His guidance such are the persons who perish.' It is therefore wrong to say that the Prophet (pbuh) guides people, since his uncle Abu Talib did not accept Islam despite all his efforts. - Also, some of those who have converted to Islam after marrying a Muslim might not have found guidance and are Muslims only by lip service, so this is not a reliable way for finding guidance. - In the same vein, it might not be true to say that the Qur'an guides people but rather God guided them through the means of the Qur'an. As shown in this verse: Verily, this (Verses of the Qur'an) is an admonition, so whosoever wills, let him take a Path to his Lord (Allah)." Qur'an 76.29. - Another way of arguing could be that there are some forms that should not be relied on, such as dreams. As proven by the Hadith of the Prophet (pbuh) that while some dreams are from God, others are merely ramblings of the mind and cannot be taken as a reliable form of guidance. - There are also some signs that people might take as guidance when in fact they have no meaning at all, for example, seeing the name of God in the shape of the clouds or on bark of trees or inside a potato. Conclusion In conclusion, candidates should make a personal judgement about whether there are only reliable ways of finding guidance or are there some unreliable ways or whether there is only one form of guidance or many.	

Question	Answer	Marks
2(a)	Explain what Islam teaches about predestination (<i>qadar</i>). AO1 - Knowledge and understanding Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding. Answers may include some of the following ideas, but all valid material must be credited. Candidates may start by defining God's predestination (<i>qadar</i>) and mentioning that it is one of the six articles of faith, without which a Muslim's faith is not complete. • The belief in predestination is the belief that God has determined everything that happens in the universe, and that nothing happens except by the will of God, as he has power and sovereignty over all his creation. • Muslims also believe in the free-will of humankind, who have the choice to decide which path they take in life. Humans therefore are responsible for their actions and will be held accountable for them on the Day of Judgement where they will be rewarded by heaven or punished in hell. • However, this choice is already known by God, as well as their final destination in the hereafter, the knowledge of which is in the Preserved Tablet (<i>Lawh al-Mahfuz</i>). • Muslims believe that humans should accept the decree of God in everything, whether good or bad and show patience in the face of calamity. • Qur'an 6.59 is about God's omniscience: 'With Him are the keys of the Unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth nor anything fresh or dry (green or withered) but is (inscribed) in a Record Clear (to those who can read).' • Qur'an 57.22 talks about God being aware of everything that humans do, every intention behind their actions. 'No misfortune can happen on earth or in your souls But is recorded in A decree before We bring It into existence: That is truly easy for God'. • Candidates could also quote Hadith to support their answer, for example the one in Bukhari and Muslim about the angel who is sent by God to write down four matters, while the foetus is in the mother's womb; his means of livelihood, life-span, actions and whether he will be happy or unhappy.	10

Question	Answer	Marks
2(b)	‘Muslims do not need to worry about the future.’ Discuss with reference to different points of view. AO2 – Analysis and evaluation Mark according to the AO2 – 15-mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Introduction A definition or explanation could be provided as to what worrying about the future means and where it figures in relation to predestination (<i>qadar</i>). Agree • Muslims believe that whatever God wills happens, and whatever he does not will does not happen. Qur’an 81.29 says: ‘And you cannot will unless (it be) that Allah wills the Lord of the ‘Alameen.’ • God has already planned events in the life of Muslims, such as when and where they will be born, who they will marry, when and where they will die. Therefore, whether they worry or not it is not going to change these things. If it has not been destined to happen, it will not happen. Not even a leaf can fall from a tree without the permission of God. Thus, knowing that God is the one in control, not them, helps Muslims not to worry about the future. • Worrying is not a quality of a believer. Muslims are asked to have a positive outlook in life and should therefore challenge negative thoughts about the future. Qur’an 10.62 mentions that the believers should not fear: ‘Behold! verily on the friends Of God there is no fear, Nor shall they grieve.’ • In a Hadith it is narrated that the Prophet (pbuh) told Muslims to ‘tie their camels’, meaning to take the necessary actions and not just sit waiting for whatever fate has in reserve for them and worrying contradicts this concept. • In a Hadith the Prophet (pbuh) has said that personal request to God (<i>du’a</i>) can change destiny, so there is no need to worry about the future, all that Muslims need to do is to keep asking God for what is best for them. • During the migration to Medina, when they were hiding in the cave of Hira, Abu Bakr was worried about what would happen to them. So, the Prophet (pbuh) told him: ‘Do not worry, Allah is with us.’ (Qur’an 9.40). Thus, true belief that God is always there to help Muslims in whatever situation should stop Muslims from worrying. • Ibn Qayim, a scholar of Islam, mentioned that God never mentions grief or worries in the Qur’an except that he commands Muslims to get rid of it, or he gives good tidings and hope that it will be lifted from them.	15

Question	Answer	Marks
2(b)	- Worrying about the future goes against the concept of trusting God (<i>tawakkul</i>), which Muslims are asked to have, for example in Qur'an 33.3: 'And put thy trust In God, and enough is God As a Disposer of affairs.' Disagree - It is part of human nature to worry, the Prophet (pbuh) also felt anxious and has taught a personal prayer (<i>du'a</i>) to read when this happens: 'O Allah, I seek refuge with You from worry, grief, incapacity, laziness, miserliness, cowardice, debt, and being overpowered by (other) men.' - Muslims should worry, as their actions can impact their future. Islam teaches that this world is the working ground for the afterlife. So, it is not a quality of the believer to not prepare for their hereafter and sometimes worrying helps Muslims to be better prepared. - Excessive worry or anxiety in some people can be part of mental illness and something that they do not have control over. It does not make a difference whether they are Muslims or not. - Muslims should be between hope and fear since they do not know what the outcome of their actions will be in the hereafter and therefore, should worry about their future. Conclusion Conclusions should sum up and make a personal judgement about whether there is a link between worrying about the future and being a Muslim or there could be justifiable reasons for Muslims to worry.	

Question	Answer	Marks
3(a)	Explain how death rituals are performed in Islam. AO1 - Knowledge and understanding Mark according to the AO1 – 10-mark levels of response marking grid for knowledge and understanding. Answers may include some of the following ideas, but all valid material must be credited. • Death is not considered as the termination of life for Muslims, but rather a door to the world of the unseen (<i>barzakh</i>). • There are many traditions that are carried out by the family members when a person passes away, according to the Sunnah of the Prophet (pbuh). • Just before taking their last breath, Muslims are recommended to make the dying person recite Laa ilaaha ill-Allah, as the Hadith says: 'For if a person's last words are Laa ilaaha ill-Allah at the time of death, he will enter Paradise at some point...' • While crying for the dead is permissible, Muslims have been forbidden by the Prophet (pbuh) exaggeration, which includes wailing, striking oneself, tearing clothes. • Part of the death rituals is the washing of the body of the dead person 3 times by close relatives of the same gender. • The body is shrouded in large white sheets and tied with ropes (<i>kafan</i>) and is positioned with the left hand on top of the right over the chest. • The body is then transferred to the location of the funeral, or a mosque where it is put in front of the attendees facing the Qibla. • Funeral prayers are led by the Imam, the prayer does not have any bowing or prostration since the dead person is in front. Women do not normally take part in the funeral prayer. • After prayer, the body is taken to the burial site where a hole has been dug. • Close relatives lower the body into the hole and take turns to throw some soil on the grave. • Some people choose to stay behind to say their farewell to the deceased and pray for them, while others go to the family to pay their condolences.	10

Question	Answer	Marks
3(b)	‘Muslims should not fear death.’ To what extent do you agree with this statement? AO2 – Analysis and evaluation Mark according to the AO2 15-mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. Introduction - An explanation could be given as to what it means to fear death, and if this is something compatible with being a Muslim. Agree - Everyone is meant to die one day, and therefore Muslims should not consider death as something to fear. In a Hadith Qudsi it is said: ‘O Muhammad, live as you wish, for you will die. Work as you wish, for you will be repaid accordingly. Love whomever you wish, for you will be separated.’ - Muslims believe that death is a door to the afterlife where they will be with those they love and they will be able to see God, so it is something to look forward to rather than feared. In a Hadith the Prophet (pbuh) has said: ‘The gift to a believer is death.’ (Tirmidhi) - Death can be something that Muslims anticipate, rather than fear, especially if they have a hard life on earth, as they know they will have a good end in the afterlife. - It is only disbelievers who are scared of death, as mentioned in Qur’an 62.8: ‘Say: “The Death from which Ye flee will truly Overtake you: then will Ye be sent back To the Knower of things Secret and open: and He Will tell you (the truth Of) the things that ye did!’ Disagree - One can be a strong Muslim but still fear death, as death marks the end of this present life and a passage to the next, and change is something that is scary to human beings. - Fearing death is a good thing, as it can prevent believers from leading a life of negligence of their duties to God. In a Hadith in Ibn Majah the Prophet (pbuh) was asked “Which of the believers is the wisest?” The Prophet said, “Those who remember death often and have best prepared for it with good deeds; those are the wisest.”	15

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Question	Answer	Marks
3(b)	- There is no Quranic verse or Hadith that says not to fear death. The Hadith warns a person from longing for it: 'None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death, then he should say, 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me.' (Bukhari) - Some may argue that it is not death itself that they should fear, but they should rather fear being unprepared for what awaits them after death. Conclusion Conclusions might make an evaluation about the extent to which candidates agree with the statement of whether Muslims should fear death or not.	