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CAMBRIDGE INTERNATIONAL EXAMINATIONS

Cambridge International General Certificate of Secondary Education

MARK SCHEME for the October/November 2015 series

0493 ISLAMIYAT

0493/21 Paper 2, maximum raw mark 50

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Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Level Descriptor
4	4	8–10	**Very Good/Excellent.** A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	3	5–7	**Good.** Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	2	3–4	**Satisfactory.** A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1	1–2	**Basic.** An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	**Irrelevant.** No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

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AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	**Very Good/Excellent.** 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	**Good.** 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	**Satisfactory.** 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	**Basic.** Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	**Irrelevant.** No response submitted, or clearly lacks any understanding of the subject matter.

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For Question 1 all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the Question. Similarly read both the part (b) answers and award a global mark.

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Candidates must answer 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) Hadith 18
He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.

(ii) Hadith 16
The believers are like a single man; if his eye is affected he is affected; and if his head is affected he is all affected.

(iii) Hadith 9
No one eats better food than that which he eats out of the work of his hand.

(iv) Hadith 7
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: 'The believer who strives hard in the way of Allah with his person and property.'

1 (a) (i) The basic teaching of this Hadith is that there is no place for pride in Islam and that faith and pride cannot co-exist. Answers could say that the merest amount of faith can secure heaven and avoid condemnation to hell, whereas the merest amount of pride will ensure condemnation to hell. Accepting Islam as one's faith means submitting to the will of God and accepting that all one has/achieves is from Him which does not leave any room for pride. This belief makes a Muslim mindful of God and stops them from wrongdoings and helps lead a Muslim to paradise whereas pride, even a little of it can make a person arrogant and unmindful of God and hence take him/her away from God.

(ii) Muslims are joined together in brotherhood by their common faith and all are affected by what affects any one individual and so should always be ready to help fellow Muslims whenever and wherever they are, is the simple teaching of this Hadith. Care for others in the *umma* is strongly encouraged and rewarded.

(iii) Earning honestly and lawfully is the teaching of this simple Hadith. A person's *rizq* is fixed by God. Therefore, reliance on any one else other than Him, or beggary, is disliked by God and strongly discouraged in Islam.

(iv) A Muslim must always endeavour to seek the pleasure of God and one who spends his life striving to achieve this by following the tenets of Islam and spending from what God has given him in His cause, is considered as the best of Muslims.

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(b) (i) Muslims should always check themselves from harbouring pride in their hearts and mind. Following the Prophet's (pbuh) example they can practice humility in all aspects of life. Examples and supporting Hadiths could be cited in this part of the answer and all valid responses must be credited.

(ii) As brotherhood is recommended strongly in Islam it becomes incumbent on Muslims to help alleviate the suffering of fellow Muslims be it in their family, community or around the world. Examples of how this can and is done can be given by the candidates in their answer.

(iii) Candidates could write about how the Prophet (pbuh) and his companions earned their living simply and honestly or give examples from present times about how the teachings of this Hadith could be put into action.

(iv) A Muslim must firstly fulfil the pillars of Islam sincerely. A true believer will strive to seek God's pleasure and so after completing his *fard* obligations may well strive in the way of God by going on to offer *tahajud* prayers or *tarawih* prayers, or finance the *Hajj* of those less fortunate than himself to perform *Hajj* after fulfilling his own obligation. Candidates may well give some other responses to answer this part of the question effectively and all valid responses must be credited.

2 (a) Describe how the Prophet's Hadiths can be used together with the Qur'an to help Muslims understand and practise their faith. [10]

Answers could begin by saying how Hadiths are the words of the Prophet (pbuh) which teach Muslims the righteous path and teach them to lead lives that will earn them the pleasure of God. Answers could also say that as Hadiths explain and expand upon the teachings of the Qur'an they are therefore a vital source of information and guidance on how to deal with the various situations that may arise in a Muslim's life. Here they could give examples of Hadiths being a source of guidance to Muslims, e.g. they could cite the Hadith related to inheritance i.e. 'A Muslim may not inherit from a non-Muslim, nor a non-Muslim inherit from a Muslim'. Even when fulfilling the pillars of Islam, Muslims need the Hadiths of the Prophet (pbuh) to guide them e.g. the Qur'an says to establish prayer but nowhere in the Qur'an does it say what the method of offering prayers is. Muslims learn it from the Prophet's Hadiths, 'Pray as you see me praying'. Well-developed answers could also refer to the fact that whenever the Qur'an is silent on a matter the Prophet's Hadiths are referred to for guidance as the Qur'an and the Hadiths always agree with one another, and that authoritative collections of Hadiths contain *tafsir* which are invaluable guides to key verses in the Qur'an and help Muslims understand the words of their creator better, and thus enables them to live their lives in accordance with the tenets of Islam.

(b) How could your community be improved by applying the Prophet's Hadiths more fully? [4]

The Prophet's Hadiths carry the teachings of how to live righteously, how to engage with fellow human beings and his Hadiths also teach care and concern for all life and the world at large. By putting these teachings into action the community prospers. The vulnerable are looked after, the environment is protected, crime disappears; the list is endless. An evaluative response is being looked for in which candidates could identify the problems in their own community and of how their community could improve if the Prophet's teachings were put into practice, or they could say how their communities have improved with the application of the Prophet's teachings.

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3 (a) 'Ali's policy of changing the governors appointed by 'Uthman led to a lot of problems for him. Outline:

(i) His reasons for making these changes;

(ii) The effects of his policy. [10]

'Ali, upon assuming the caliphate, dismissed all the governors appointed by 'Uthman despite the advice of some of his companions not to do so until he had established himself as the caliph and the political unrest of the time had settled down. Candidates, as the question asks, will need to say why 'Ali felt he had to change the previously appointed governors quickly and here they could say that one of the major charges levelled against 'Uthman was that he had appointed inefficient relatives as governors. Whether this allegation was true or false is another debate. The consequences of this action was however, that Mu'awiya who was the governor of Syria and a cousin of 'Uthman, refused to leave his post and accept 'Ali as the caliph until 'Uthman's assassins were punished. This demand of Mu'awiya led to unrest and the formation of different groups even within 'Ali's core supporters, as Talha and Zubayr who had initially sided with 'Ali turned against him. The battles of Camel and Siffin ensued and the candidates could give a brief account of them and what their outcome meant for 'Ali.

The above is a guidance of what could be expected in the answer.

(b) ''Ali was a strong caliph'. Give reasons to agree or disagree with this statement. [4]

The candidates need to give their response to the question and back their view with reasons. They could say that agreeing to assume the caliphate in a crisis laden situation goes to show 'Ali's selfless motive and strength. More specifically, when caliph, he took some decisions despite the advice of his companions e.g. removing the governors which showed he was a strong caliph, ready to take unpopular decisions. At Siffin he wanted to carry on the battle but he was let down by a large number of his soldiers. A counter argument could be given by those who do not think he was a strong caliph but with due respect to the fourth righteously guided caliph of Islam. All valid answers need to be credited.

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4 (a) Write an account of the benefits that result from the payment of charity (*zakat*), and state to whom it should and should not be paid. [10]

Candidates need to give the benefits of *zakat* in the first part of the answer and this could include how the payment of *zakat* purifies the heart of the giver from greed and inculcates the love of God, to it leading to an equal distribution of wealth, fostering goodwill and brotherhood, stimulating the economy etc. In the second part of the answer candidates need to write who *zakat* is payable to, e.g. prisoners of war, those who have incurred debts to meet their essential needs, new converts to Islam etc., and who are not eligible for it, e.g. well-to-do Muslims, non-Muslims, one's husband or wife or parents or children, the descendants of the Prophet's family. Also the recipient of *zakat* must be made the owner of it and for this reason it cannot be spent on burial expenditure, or the construction of mosques and bridges or other public utilities. Detail and development will take the marks to higher levels.

(b) In your opinion, what is the greatest benefit for the giver of *zakat*? Give reasons to support your answer. [4]

Here candidates need to state what in their opinion the greatest benefit is to the giver and support their chosen benefit with reasons. A variety of views could be given, e.g. in the opinion of some it could be the fulfilling of a pillar of Islam, which could be backed up by how the fulfilment of this pillar shows obedience to God. Another view could be to purify one's wealth or to bring a Muslim closer to God… all valid responses need to be credited. Sound reasoning behind the benefit chosen as the most beneficial one will secure the candidate higher levels.

5 (a) Belief in prophets and the revealed books are essential to Islam. Write an account of these two articles of faith. [10]

For this answer candidates need to give an account of Muslim belief in prophets and the revealed books. They could say that prophets were sent as guidance to humankind and in turn were guided by God Himself. The prophetic line starts with Adam and ends with Prophet Muhammad (pbuh). That all prophets preached Islam and invited people to worship the one God, that they spoke the language of their people, they were all normal human beings, chosen by God and endowed with miracles and books, were obedient to God etc., are all points that could be raised and developed in the answer amongst other points. Names of some of the prophets could be given and linked to the second part of the answer which asks about revealed books. Their names could be given and candidates could say which book was revealed to which prophet. They could go on to say that all divine books invited people to worship God, and contained belief in prophethood, the Day of Judgement, accountability before God, a code of morality and justice. Answers could also talk about the finality of the Prophet Muhammad (pbuh) and the Qur'an being the last universal and most perfect book of guidance sent by God to humankind for all ages.

(b) The Qur'an describes itself as a confirmation of earlier revelations. Does the Qur'an differ in any significant way from earlier revealed books? [4]

Here again, an evaluative response is being looked for. Candidates could give their reasons for how the Qur'an is similar to other revealed scriptures and where it differs from them. The language of the Qur'an could be one of the points of difference; that all the earlier books have been corrupted could also be a point raised by the more able candidates. All valid responses need to be credited.

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