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Cambridge Assessment International Education
Cambridge International General Certificate of Secondary Education

ISLAMIYAT **0493/21**

Paper 2 **October/November 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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This document consists of **12** printed pages.

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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.

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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.

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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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Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths, and:** (i) 'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people'. (ii) A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter Paradise? He said, yes. (iii) Modesty produces nothing but good. (iv) Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so, then with his heart, and that is the weakest of faith.	

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Question	Answer	Marks
1(a)	**describe their teachings about what Muslims believe**	**4**
	(i) The key word of this Hadith is *nasihah* which means sincerity/advice, and the Prophet in this Hadith is saying that a Muslim should show sincerity to God, His Book, His prophet, the leaders of Muslims and to the common man. How this sincerity is shown is where understanding of the teaching of this Hadith comes in, e.g. the candidates could write that sincerity to God means believing in His unity, or acknowledging that all power lies with Him alone etc. and likewise other elements mentioned in the Hadith to which sincerity should be shown could be elaborated upon.	
	(ii) The text of the above Hadith reinforces the teachings given in the above Hadith that the minimum requirements for entering Paradise is fulfilling the Pillars of Islam and abiding by that which God has made permissible and refraining from that which is prohibited. Quotes from other Hadiths can be given to discuss the teaching of this Hadith more fully.	
	(iii) *Modesty and faith are both companions; when one of them is absent the other follows* (*Mishkat*). The Prophet has made modesty a condition of faith. It is modesty that prevents a person from being selfish, from wrongdoing. It is also modesty that makes a person feel ashamed when he does something wrong. The teaching of this Hadith is that modesty is an invaluable trait of a Muslim.	
	(iv) The teaching of this Hadith clearly states that removing or wanting to remove evil wherever one may find it is a fundamental characteristic of a true believer. The Hadith refers to the obligation on Muslims, at the various levels of authority, to tackle evil in order to remove it. Taking action against it is regarded as a noble deed but if it causes tribulation then one should use one's speech and at the very least think it wrong and reject it. Candidates can discuss the various means a believer can use to establish a just society.	

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Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.**	**4**
	(i) The teachings of the said Hadith can be put into practice by Muslims today in a variety of ways, they can show sincerity to God by implementing the *Sharia* in their lives, sincerity to the Qur'an can be shown by respecting its content and carrying out its commands. Some candidates can say that sincerity to the Prophet was shown by his Companions when they stood by him. All valid evaluative responses need to be credited.	
	(ii) The teachings of this Hadith can be fulfilled by being obedient to God and fulfilling His commandments. Muslims also need to abstain in their lives from what has been forbidden in Islam. Examples from the Prophet's time or present day could be given to demonstrate how the teachings can be implemented.	
	(iii) Practising modesty is essential if a believer desires to practice Islam in its true spirit. Modesty is what stops a believer from being arrogant and thoughtless towards others and makes him/her God conscious, and it is this trait in their character which helps to keep a Muslim on the righteous path. The teaching of this Hadith can be implemented by concern for others which would eliminate a lot of issues concerning society. Examples can be given to develop answers.	
	(iv) Muslims everywhere can put into practice the teachings of this Hadith by giving examples of how to report/tackle evil which they see happening, e.g. they could write about correcting social evil like electricity theft in developing countries. Speaking the truth at all times is another way in which this Hadith could be put into practice. Examples from the candidate's own lives/ experiences can be given to demonstrate the application of this Hadith.	

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Question	Answer	Marks
2(a)	**What measures were taken in early Islamic times to check the reliability of Hadiths?** Compilers made a number of checks on the reliability of the narrators and the authenticity of the Hadiths they related. They looked at the *isnad* and *matn* of the Hadiths. Candidates could define *isnad* and *matn* and go on to write about what the checks included. Some of these checks were: • The narrator needed to be a man of firm faith; • Must be truthful and honest; • Should be at an age where he understood the significance of what he heard and realised that a slight change in words could change the meaning of the Hadith; • He should report the Hadith exactly as he heard it; • Have a good memory; • The Hadith should not be contrary to the Qur'an; • Should not be against common sense or contrary to other accepted Hadiths; • Should not praise a particular individual or tribe etc. Candidates can list other checks that they may have studied about as well in their answer.	**10**
2(b)	**Why was it important for the Muslim community to have authentic Hadiths?** As always an evaluative response is needed for this Part **(b)** answer. Candidates need to give reasons for why they think it was important to conduct checks and some may even go on to write about what problems the Muslim community may have faced if these checks were not made.	**4**

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Question	Answer	Marks
3(a)	**How did the arbitration following the Battle of Siffin lead to the emergence of the Kharijites?** The details of the arbitration drafted two days after the Battle of Siffin were a disaster for 'Ali as he had led his army into battle as the Commander of the Faithful and now the troops were headed back as a faction in a civil war, as the draft at the end read that both parties agreed to bind themselves by God's word. It could be said by the candidates that the disenchanted elements from 'Ali's army from both the Basra and Kufa regiments refused to set up camp with the rest of their regiment and they came to be known as the Kharijites. They were opposed to the idea of arbitration and argued for '*No judgment but God's*', by which they meant that as the caliph 'Ali should not have agreed to the arbitration and compromised his authority. They were treated with compassion by 'Ali who reminded them that it was not him who had sought a ceasefire. The famous oath of *Ghadir Khumm* composed by the Prophet in the last year of his life was repeated. After which most of the Kharijites returned to their home. It was after the result of the peace conference held in 658 that the Kharijites got even more upset and set up their own community in Nahrawan. Later that year 'Ali's attempt to get the Kharijites on board to fight Mu'awiya was only partially successful as only 2000 moderates joined him. 'Ali decided to deal with the remaining before confronting Mu'awiya but when 'Ali's army saw within the martyrs their fathers and brothers they lost the will to fight. Eventually 'Ali was forced to share power with Mu'awiya and the remaining small band of Kharijites raised the standard of rebellion in Persia.	**10**
3(b)	**'The Kharijites were the main reason for 'Ali not winning the Battle of Siffin.' Do you agree or disagree? Give reasons to support your answer.** In response to this question candidates need to say if in their opinion the main reason for 'Ali' not winning the Battle of Siffin was on account of the Kharijites. The viewpoint of the candidate whether it agrees or disagrees with the statement given should be validated with reasons. Candidates could disagree by saying that the Kharijites only came into being after the Battle of Siffin, so could not be seen as the reason for 'Ali's defeat. Others could agree with the statement and say that the group who had propagated the cessation of fighting at Siffin later joined forces and came to be known as the Kharijites and dealing with them further weakened 'Ali's authority and resources. All valid responses to be credited.	**4**

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Question	Answer	Marks
4(a)	**According to Muslim belief what part do angels play in the everyday lives of human beings?** Candidates could begin their answer by saying that belief in angels is an Article of Faith and that Muslims believe in them as both God and the Prophet have provided Muslims with information about them. Angels play a significant role in the everyday lives of human beings e.g. according to Muslim belief they breathe life into the foetus a few months after conception with the permission of God; an angel then writes the answer to four questions in this human being's book of deeds: Will it be male or female? Will this person be happy or sad? How long will his/her life be and will the person perform good or bad deeds. Angels are also responsible for guarding people throughout their lives; Candidates could quote the Qur'an here, Sura 13 verse 11. Each person has been assigned two recording angels; apart from the four angels constantly guarding and recording, other angels visit human beings to witness the prayer and listen to recited verses of the Qur'an. It could also be said that angels helped the Prophet and his small band of followers in the Battle of Badr and helped them gain victory. Angel Azrael has the task of taking life with the permission of Allah. Candidates could write about other angels e.g. Mikail who provide daily sustenance to humankind by bringing forth rain.	**10**
4(b)	**What in your opinion is the primary link between angels and prophets in Islam?** Candidates could say that the primary link between angels and prophets is that angels are a means of communication between God and the prophets. God sent angels to prophet Ibrahim to inform him of the birth of his son, angels were sent throughout history to other prophets like Lot etc. Gabriel was the angel who visited Mary and brought the revelation to Prophet Muhammad. All valid responses to be credited.	**4**

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Question	Answer	Marks
5(a)	**In what circumstances are Muslims obliged to engage in:** • **armed fighting (*jihad bi-l-sayf*) and;** • **what rules and limitations apply to this *jihad*?** Sometimes armed *jihad* or *jihad* by the sword *(Jihad bi-l- sayf)* becomes necessary. *Jihad* by the sword is use of arms to engage in combat, it is not misuse of arms to create violence. Permission for armed *jihad* is given in the following circumstances in Islam; for self defence of the Muslim community, fighting against evil and injustice and when treaties are broken. Candidates could develop these points before giving the rules and limitations of engaging in combat under the name of *jihad* which are as follows: • Civilians namely women and children and the old as well those not participating in the war should not be harmed in any way; • fruit bearing trees should not be cut down; • animals whose meat can be eaten should not be killed; • places of worship should not be demolished; • asylum should be granted to surrendering troops; • prisoners of war should be treated well; • corpses of the fallen should not be mutilated; • treaties should be respected; ambassadors should not be killed or mistreated no unjustifiable aggression on weaker nations should be made. A detailed response is needed here.	**10**
5(b)	**What do you understand by the term *jihad*?** Understanding of the term *jihad* is often misunderstood and taken to mean armed warfare whereas the term *jihad* simply means 'struggle' or 'strife'. It could be said that *jihad* has many meanings and can refer to a believer's internal or external efforts to be a good Muslim or to spread the word of God; in military terms it could mean protecting the faith against others and can take on many forms from military to diplomatic to economic and political. The candidate's response needs to show understanding and be evaluative.	**4**