



Cambridge International Examinations
Cambridge International General Certificate of Secondary Education

ISLAMIYAT

0493/21

Paper 2

October/November 2016

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.

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Marking Instructions for IGCSE Islamiyat – 0493

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus AO1 is primarily concerned with <u>knowledge</u> .
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus AO2 is concerned with <u>understanding and evaluation of the material</u> .

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three Questions.

Question 1 carries a maximum of 8 marks, and the four other Questions carry 14 marks each.

In each Question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2–5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question.**

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

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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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Mark Scheme

You 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]

Hadith No. 8

- (i) The Messenger of Allah (may Allah bless him and give him peace) said: ‘Whom do you count to be a martyr among you?’ They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: ‘In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.’

Hadith No. 10

- (ii) One who manages the affairs of the widow and the poor man is like one who exerts himself in the way of Allah, or the one who stands for prayer in the night and fasts in the day.

Hadith No. 17

- (iii) Modesty produces nothing but good.

Hadith No 16

- (iv) 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.
- (a) (i) The teaching of this hadith is a simple one bringing all righteous Muslims the good news that if death comes to them whilst they are spending their lives following the prescribed path of their Lord they will earn the status of a martyr and will be awarded paradise. Martyrs in Islam, this hadith tells us, are not just those who die fighting in the way of God on the battlefield but all those Muslims who die in the way of God practicing some form of *jihad*.
- (ii) Caring for and fulfilling the needs of the less fortunate in society is compared to *ibadah* in this hadith and the reward for doing this are comparable to performing *jihad* in the way of God. Muslims are urged to look after the needs of others and be a source of benefit to them and this is what the hadith is teaching.

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- (iii) Answers could link modesty to faith as it reflects mental piety. They could quote other hadiths to support this one e.g. ‘every religion has a distinctive quality and the distinctive quality of Islam is modesty.’ Answers could say that modesty is the key to good conduct and stops a person from wrong doings and builds a person’s character with the result that a modest person will always strive to act righteously.
- (iv) Brotherhood is the essence of Islam and at every stage Muslims are told by God and his Prophet (pbuh) to show care and concern for all in the community. The teaching of this hadith also promotes the concept of looking after the needs of the vulnerable in society and draws comparisons by saying that just as the head is the command centre of the human body and thus vital to humans so too is brotherhood vital to Islam.

- (b) (i) Candidates could say how the teachings of the given hadith can be put into practice by saying that if Muslims want to attain the status of martyrs than they should be engaged in acts that please God. Examples from everyday life can be given to show how a Muslim can resist the temptations of satan and fight his *nafs* to be righteous or how a Muslim can be charitable with his/her wealth to earn God’s pleasure. How a Muslim dies does not matter however he/she should be active in the way of God.
- (ii) This hadith can be practiced by Muslims by supporting charities, doing voluntary works etc. Examples from the Prophets (pbuh) life or modern times could be given to support the answer.
- (iii) Modesty must be practiced in all actions of a Muslim, in their dress, their homes and lifestyles. Examples could be given here to show how modesty can be practiced and how concern for others stems from modesty and earns the modest person the respect of others.
- (iv) The teaching of the hadith can be practiced by Muslims always being ready to help those in need and by looking out for the interests of their Muslim brothers and sisters and helping them however they can, morally, physically, financially etc. wherever they may be. Donating funds to the refugees in the war torn Muslim countries could be an example of how Muslims can help other Muslims.

2 (a) Describe the relationship of Hadiths with the Qur’an, giving examples of how Hadiths are used in understanding God’s words. [10]

The Prophet’s (pbuh) hadiths play a very important role in Islam and are second only to the Qur’an in formulating laws. God has given Muslims many injunctions in the Qur’an but it is the hadiths of the Prophet (pbuh) that explain them. Explaining the divine book was one of the functions of the Messenger of God (pbuh).

‘We have merely revealed this book to you so that you may explain to them where they are differing over (and so it stands out) as a guidance and mercy for a people who believe.’ (*Al-Qur’an*, 16:64)

The above and other verses clearly establish the fact that the teachings of the Qur’an cannot be put into practice without seeking guidance from the Prophet’s (pbuh) hadiths. Some examples to show how the two are used together could be given by candidates e.g. they can say that hadiths explain Qur’anic verses e.g. God says in the Qur’an: ‘So be obedient to your Lord, O Mary. Prostrate (to Him) and bow down alongside those who bow down.’ (*Al-Qur’an* 3:43) The Prophet’s (pbuh) hadiths expand on how to put the injunction from God into action, ‘Pray as you see me praying’. Hadiths also restrict the meaning of a verse e.g. in the case of

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theft the command is to cut off their hands. How much of the hand is to be cut off? Which hand is to be cut off? The Prophet (pbuh) educated the companions on both issues by stating that in the case of theft the right hand up to the wrist is to be cut off.

Explanation of technical issues like those concerning fasting in the month of Ramadan, for which the Qur'an says: 'And eat and drink until the white thread becomes distinct to you from the black thread of dawn.'

The Prophet (pbuh) interpreted the verse by saying that the white thread refers to day and the black thread refers to the night. These and other examples related to *zakaat* etc. can be given in responses.

- (b) 'By using the principle of analogy (*qiyas*) the basic laws of Islam can be applied at any time and in any case.' Do you agree? [4]**

Candidates can either agree or disagree with this statement. Those who agree can say that new rulings can be formed for any new circumstance, based on their basic similarity with the basic laws of the Qur'an and *sunna*. In this way the divine laws revealed in the Qur'an and *sunna* remain unchanged without becoming outdated. The fundamental laws were made by God who created man and knows what's best for him at all times. For changing aspects of human life, the Qur'an and *sunna* provide basic principles which may be applied by analogy whenever the need arises e.g. the issue of drugs could be cited, cocaine was not present in the Prophet's (pbuh) time so is its use allowed? The Prophet (pbuh) had said, 'Every intoxicant is *khamr*, and every *khamr* is *haram*' so every intoxicant is unlawful is a conclusion that could be derived at by the use of analogy. Some answers may put forward an opposing argument stating that some schools of thought may disagree with the given statement as *qiyas* depends very much on the ability of a legal expert to find comparisons between two principles, and because it is practised by individuals it causes unease to some Muslims as it does not have the same broad support, as the other three sources. Whatever the view of the candidate it needs to be backed with evaluation to get the higher level.

3 (a) Give an account of:

- (i) the election of the caliph 'Uthman, and**
(ii) the compilation of the Qur'an that took place during his caliphate. [10]

Candidates could begin their answers by saying that before the death of 'Umar he had appointed a panel of six men to choose a caliph from amongst them and then their choice was to be confirmed through *bay'a* by the Muslim population. The panel, which was instructed to make the choice in three days included 'Uthman, 'Ali, Sa'd bin Abi Waqas, Talha, Zubayr and Abdul Rahman bin 'Auf. Despite long meetings the panel could not arrive at a decision, Abdul Rahman then withdrew his name and it was decided that he would make the final decision regarding the selection. He consulted each member separately with the exception of Talha who was not in Madina at the time. 'Uthman and 'Ali proposed each other's name whereas Zubayr and Sa'd put forward 'Uthmans name. After more consultation Abdul Rahman gave his decision in favour of 'Uthman and was the first to take *bay'a* on his hand and was followed by all the other Muslims in the mosque.

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As for the compilation of the Qur'an during 'Uthman's caliphate, it was found that with the expansion of the empire there was a difference in the pronunciation in the recitation of the Qur'an amongst the non-Arabs. Hudaifa bin Yaman brought this matter to the caliph's attention and after consultation with the other companions of the Prophet (pbuh) and with their consent he sent for the Qur'an that was compiled during the period of Abu Bakr and was now in the custody of Hafsa, the wife of the Prophet (pbuh) and the daughter of 'Umar. He then asked Zayd ibn Thabit, Abdullah ibn Zubayr, Sa'ad ibn Al-Aas and Abdul Rahman ibn Harith to make several copies of the Qur'an with the inclusion of the accents to aid in the correct pronunciation of the Qur'an and sent these copies to all the provinces. He also sent to the various provinces strong reciters of the Qur'an in order for them to teach the non-arab speakers and new converts of Islam the correct way to read the holy book.

He ordered all the other copies to be burnt and destroyed throughout the caliphate and for this service he is known as the *Jame-al-Qur'an*. The mark is not divided between the two parts but the answer is to be read as a whole.

- (b) Three of the four Rightly Guided Caliphs were martyred for the decisions they made. Can Muslim leaders today learn anything from this? Give reasons for your answer. [4]**

Candidates could in response to this question say that Muslim leaders today can learn from the example of the caliphs in how they fulfilled their responsibilities. They remained steadfast and true to their convictions and what they believed to be just and right at the cost of their lives. It shows that they were strong leaders who believed in their principles and were not ready to compromise them. 'Umar refused to give in to the unjust demand of Abu Lulu and was fatally wounded by him. 'Uthman and 'Ali both stood by their decisions which they thought were just. Also, lessons can be learnt by present day Muslim leaders from the strength of faith that the caliphs displayed, they were powerful men yet they remained humble and kept their faith in God rather than increasing their personal security or using the state resources to protect themselves. All valid responses to be credited.

- 4 (a) What are the benefits to individuals and the community of fasting in the month of Ramadan? [10]**

Fasting in the month of Ramadan has several benefits both to individuals and the community at large. Candidates need to state what these benefits are and what effect they have on both the individuals and the community. The more detail and development in the answer the higher the mark. For example it could be said that when a Muslim abstains from food, drink, foul talk etc. to earn the pleasure of God it builds his moral character and he learns self-restraint and self-control which is an individual benefit but also impacts upon the community, e.g. if a man was to lose his temper and in a state of anger was going to abuse or hit someone on the street they will, having learnt self-control whilst fasting be able to control their anger and not hit out leading to a more peaceful society. When Muslims fast and experience hunger they realise the sufferings of the poor and feel sympathy for them which not only makes them kinder people but earns them the pleasure of God and when they try to help the needy it improves social relations between them which in turn will have a positive impact on the community. Fasting brings a man closer to his creator and makes him grateful for his daily sustenance thus less arrogant and more humble which will lead him/her to help those less fortunate. There are economic benefits as well. People spend more generously on the poor to seek Allah's pleasure so they have money to spend which is good for the economy etc. These are some examples, candidates could give others and if they are relevant than marks should be awarded accordingly.

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- (b) Are *'Id al-Fitr* and *'Id al-Adha* more than just religious celebrations? Give reasons for your answer [4]

Candidates could here say that both the *'Id*'s, *'Id al-Fitr* and *'Id al-Adha* are religious celebrations but that their significance is that they mark the end of two important events in the Islamic calendar i.e. end of the month of fasting, Ramadan and the completion of the annual pilgrimage, *hajj*. To get to the higher levels the candidates will need to develop their answers more and put forward evaluative points like how the two *'Ids* help unify the *umma*, foster care and brotherhood in the community, remind Muslims of the spirit of sacrifice that they need to make in order to please their Lord, it brings to their minds the sacrifice of Ibrahim and makes them realise that no sacrifice is too big in the way of Allah. These and other such points should be made and developed by the candidates to get to the higher levels.

- 5 (a) Write an account of the difference in meaning between:

(i) *jihad* of the self

(ii) *jihad* of the tongue, and

(iii) *jihad* of the sword. [10]

There are four kinds of *jihad fi sabil-illah* (struggle in the cause of Allah). They are:

jihad of the self (*jihad bin- nafs*);
Jihad of the tongue (*jihad bil- lisan*);
jihad by the hand (*jihad bil-yad*) and
jihad by the sword (*jihad bis-saif*).

The candidates can well begin their answer by defining the term *jihad*, which could be said to mean to strive, to struggle, to exert one's energy or to persevere. The Qur'an it could be further clarified uses the term *jihad* in context with the struggle to exert oneself in the way of God. Having explained the term *jihad* the candidates need to specifically write about the difference in meaning of the three kinds of *jihad* given in the question and say what it is. Candidates may well write about the importance of these three kinds of *jihad* and that should be read as development in the answer though is not necessary to get to the higher levels. Candidates could give quotes from the Qur'an or the Prophet's (pbuh) hadiths to support their answer.

- (b) In your opinion, what is the importance of following the rules of armed *jihad* in modern times? [4]

An evaluative response is being looked for here which bring out Islamic teachings of mercy, compassion, fair play and justice. Candidates may well elaborate their answers by stating that if the rules of *jihad* as taught by the Prophet (pbuh) were followed the world would today become a safer place to live in for everyone of God's creation etc. It should be noted here that the importance of following the rules is to show the benefits of following them which will bring out the best evaluations.