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Example Candidate Responses

Paper 2

Cambridge O Level

Islamiyat 2058

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Introduction

The main aim of this booklet is to exemplify standards for those teaching Cambridge O Level Islamiyat 2058, and to show how different levels of candidates performance (high, middle and low) relate to the subject's curriculum and assessment objectives.

In this booklet candidate responses have been chosen from June 2019 scripts to exemplify a range of answers.

For each question, the response is annotated with a clear explanation of where and why marks were awarded or omitted. This is followed by examiner comments on how the answer could have been improved. In this way, it is possible for you to understand what candidates have done to gain their marks and what they could do to improve their answers. There is also a list of common mistakes candidates made in their answers for each question.

This document provides illustrative examples of candidate work with examiner commentary. These help teachers to assess the standard required to achieve marks beyond the guidance of the mark scheme. Therefore, in some circumstances, such as where exact answers are required, there will not be much comment.

The questions and mark schemes used here are available to download from the School Support Hub. These files are:

June 2019 Question Paper 22
June 2019 Paper 22 Mark Scheme

Past exam resources and other teacher support materials are available on the School Support Hub:

www.cambridgeinternational.org/support

How to use this booklet

This booklet goes through the paper one question at a time, showing you the high-, middle- and low-level response for each question. The candidate answers are set in a table. In the left-hand column are the candidate answers, and in the right-hand column are the examiner comments.

Example Candidate Response – high	Examiner Comments
<p>Q1 a(i) This hadith talks about communal teachings for a muslim with regards to "Nahi Anil Munkar" ie stopping evil in the society. According to this hadith, believers should strive hard with every means available to stop evil in the society and enjoin good. If believers are in authority of using armed warfare those who smite leave you</p> <p>Answers are by real candidates in exam conditions. These show you the types of answers for each level. Discuss and analyse the answers with your learners in the classroom to improve their skills.</p>	<p>1 The candidate launches in to explaining parts of the Hadith, line by line. It would be better to start the answer by stating clearly and simply, which teachings about Muslim beliefs are being referred to, then</p> <p>Examiner comments are alongside the answers. These explain where and why marks were awarded. This helps you to interpret the standard of Cambridge exams so you can help your learners to refine their exam technique.</p>

How the candidate could have improved their answer

(a) The candidate should have balanced their response by giving more explanation to the second Hadith chosen, as the overall mark considered both. Teachings could be further elaborated, such as by making the link with a pious society in the first Hadith chosen, and explaining Islamic teachings about brotherhood more fully in the second.

This section explains how the candidate could have improved each answer. This helps you to interpret the standard of Cambridge exams and helps your learners to refine their exam technique.

Further references, such as making links to the Qur'an or other Hadiths, would have helped to improve the answer.

Common mistakes candidates made in this question

- (a) • Candidates focusing on Islamic teachings in general rather than specific chosen Hadiths.
- Many candidates gave a definition of diffusion but left the response incomplete as they did not say how active transport was different.

Often candidates were not awarded marks because they misread or misinterpret the questions.

Lists the common mistakes candidates made in answering each question. This will help your learners to avoid these mistakes and give them the best chance of achieving the available marks.

Question 1

Example Candidate Response – high

Examiner comments

Q1 a(i) This hadith talks about communal teachings for a muslim with regards to "Nahi Anil Munkar" ie stopping evil in the society. According to this hadith, believers should strive hard with every means available to stop evil in the society and enjoin good. If believers are in authority of using armed warfare then they should use it as the Quran says "Fight those" Smite their necks, pluck their fingernails, fight them wherever you find them" Thus it is a muslims duty to stop evil - It can be done by other means as well just like the prophet said "The ink of a scholar pen is purer than the blood of a martyr. However, this hadith compares rejecting evil with levels of faith. The best level is of action, then comes speech by words or writing and the weakest being rejecting from ones heart without which faith becomes null and void. It must be one struggle to strive for greater levels of faith.

Q1 a(ii) This hadith also talks about communal teachings highlighting one of the most important features of the muslim: ummah which is brotherhood. All muslims are connected to each other under one faith as brothers. Thus we are taught that each one of our fellow beings must be treated like brothers. The significance of the treatment of fellow muslims with good conduct is compared with faith. If a muslim truly believes, it is important that he feels for his brother and wants for him what he would want for himself. The believers must feel the pain of their fellow muslims like their own pain and their happiness like their own happiness as the prophet has said "The believers are like a body; if the eye is affected the whole body is affected, if the head is affected, he is

1 The candidate starts by explaining parts of the Hadith, line by line. It would be better to start the answer by stating clearly and simply, which teachings about Muslim beliefs are being referred to, then explaining them in a more thematic way.

2 The importance of removing evil in society is identified. This could be improved by going on to explain that this may help to create a pious society, as is referred to in the mark scheme.

3 The 'levels of action' are not specified in the Hadith. The answer could be improved by explaining that different individuals are able to take different actions, according to their means. It could be added that condemnation is to be used as a last resort.

4 Brotherhood is identified and linked to treatment of others. The candidate could improve this answer by explaining that it is a bond commanded by God in the Qur'an; a verse from the Qur'an (*Al-Hujurat*, 49:10) might be quoted to support this.

5 This line paraphrases the Hadith. It could be improved by expanding on and explaining the teachings further, such as by giving examples of how brotherhood between Muslims might be demonstrated.

6 Reference to the Prophet's teaching is made with a quotation from the Hadith. This could be improved by explaining that this is a link to the faith of the Prophet (pbuh), as described in the mark scheme.

Example Candidate Response – high, continued

Examiner comments

is affected the whole body is affected, if the head is affected, he is all affected. **7**

7 The overall mark given to part (a) considers the candidate's response to two Hadiths. The response to the first is stronger than the second, so to improve the mark overall, the candidate should give further explanation particularly to the second Hadith chosen.

(a)(i) The muslims of today can implement these teachings by opposing every kind of evil they see in the society instead of remaining quiet. If muslims see that fellow muslims are being tyrannically ruled then they if having authority should try to wage armed warfare. If muslims see an evil such as mistreatment of slaves, they should use their actions to free the slave by paying money. **8** Muslims should use all means for Dawaah such as pen and words to both muslims and non-believers. If muslims are in a gathering where music is being played or any other indecent act such as backbiting, **9** they should have the confidence to raise their voice and if they don't they must strengthen their faith and atleast feel the actions to be wrong and rejectable in their hearts. For ex: Prophet (saw) never remained silent when he saw evil.

8 This part could be related more clearly to the lives of Muslims today. Freeing slaves by payment was common in the Prophet's time; today it might mean Muslims challenging modern day slavery and ensuring fair rights for workers.

9 Several different teachings are referred to here. The candidate could separate them out into those which are agreed upon as evils in society from those which are disagreed upon by Muslims, and give clearer examples. This would show more thoughtful and mature evaluation and help to improve the answer so that it could meet the requirements of Level 4.

(b)(ii) These hadiths can be implemented by kind treatment of brothers meaning fellow muslims. These muslims can be our colleagues, businessmen, strangers related to us by Islam or our subordinates. We must think of them the way we sh. would want them to think of us just like brothers do. We must help them in times of need so because no muslim would want to be left stranded **10** when in need of help. Allah says "indeed muslims are about brothers" we learn from the brotherhood of Ansar & Muhajireen that we must share our possessions just like we would with **11** our biological brothers. We should not give poor any meal that we would not want to eat ourselves. we must not give them treatment we would not like for ourselves. we must also show love to all our fellow muslims even if they are strangers to us. we must not discriminate anyone on race, creed or wealth as we know that in Islam, all are our muslims one faith. **12**

10 The candidate could give specific examples of what 'stranded' might mean, such as a Muslim might not leave a work colleague if they could not get home due to lack of transport.

11 The context of this should have been explained, which was the arrival of the Muslims from Makka. They had brought little with them and needed help to find accommodation and make a living. The Muslims in Madina provided support, shelter and shared their possessions to help them settle and survive.

12 Specific examples should have been given such as not discriminating on grounds of race by being friendly equally with other Muslims, standing side by side in prayer, joining together for Hajj and not favouring your own race in employment. One or two examples, explained, would have helped to improve this answer.

Example Candidate Response – high, continued	Examiner comments
	Mark for (a) = 3 out of 4 Mark for (b) = 3 out of 4 Total mark awarded = 6 out of 8

How the candidate could have improved their answer

- **(a)** The candidate should have balanced their response by giving more explanation to the second Hadith chosen, as the overall mark considered both. Teachings could be further elaborated, such as by making the link with a pious society in the first Hadith chosen, and explaining Islamic teachings about brotherhood more fully in the second. Further references, such as making links to the Qur'an or other Hadiths, would have helped to improve the answer.
- **(b)** The candidate should have been careful not to mix up different teachings and chosen those more closely related to the Hadith about evils in society. Specific examples should be given in answer to both Hadith so that explanations can demonstrate evidence of thoroughness and maturity of thought required to improve this answer to reach a Level 4.

Example Candidate Response – middle

Examiner comments

a of ii -

This Hadith is about the individual conduct of muslims but can be implemented in community. ¹ This hadith teaches muslims to promote a sense of sacrifice among their fellow muslims as indicated through this Hadith:

"O believers of God!
be brothers."

This shows how the act of sacrifice is encouraged. This further teaches muslims to be considerate towards the community and specially it stresses ^{not} on keeping your own desires or needs before ² others.

b of ii -

This teachings of Hadith could be implemented today in many ways. As Prophet (PBUH) himself showed as many ³ acts regarding this and made an example to be followed. As God says:

"In Muhammad! you have a perfect & beautiful conduct of person"

so he should be followed in all walks of life. ⁴

As muslims are all considered as a one man, they should deal with each other sincerely. Quran in this regard says:

"and muslims are a single man..... if his head is affected he is all affected!"

Believers are advised to sacrifice their desires before others, should help others in every possible ⁵ way.

¹ A sense of community might refer to several of the Hadiths given. The candidate needs to be more specific about the chosen Hadith here, which is about brotherhood and community.

² More needs to be added to make it clear that the candidate has a good understanding of the teachings, beyond that which is taken closely from the words in this Hadith.

³ It is unnecessary to state 'many ways' and 'many acts' as this is obvious from the answer. These references should be omitted and replaced by more direct and specific answer.

⁴ The quotations chosen generally agree with the given Hadith, but better ones might be selected to show how Muslims might implement its teachings in their lives, which is the focus on part (b).

⁵ Specific examples of these ways in which believers might help others should be given to improve this answer.

Example Candidate Response – middle, continued

Examiner comments

a of iv)
 This Hadith is about the conduct of a individual conduct of muslims. This shows the importance of earning themselves⁶ in a very clear tone. Allah says in this regard and prefer this as to earn & eat Halal⁷ and don't eat on what the name of Allah has not been pronounced.
 It further stresses on earning clean and pure and legally. It negates the act of relying upon others. Muslims should earn in every possible way despite⁸ considering the nature of job or salary.

b of iv)
 The teachings of this could be implemented today in many ways. As Prophet (saw) himself encouraged the self earning despite the nature of job⁹ as he started as a common trading partner with H. Khadija (R.A.). Further, he suggested many muslims about any possible job, suitable for them. Muslims today too can do small jobs¹⁰ for eg as teacher, etc. because this Hadith clearly tells the importance of self earning.

6 The importance of 'earning themselves' and in a 'clean way' might be explained in more detail to improve this answer. The word 'dignity' in work, as referred to in the mark scheme, could be used, and discouragement on reliance on others or beggary.

7 The reference to halal here could be clarified. Halal is a category of approved action, including taking a halal employment or eating food considered halal.

8 Practical aspects of earning are taken into account and could be developed in another sense: that honest hard work is blessed by God.

9 This may be referring to the Prophet's enthusiasm to work in any capacity, including manual labour, despite his position as a leader of Madina at the time. More could be given in explanation to this reference.

10 The candidate could refer more specifically to jobs and choose better wording to express the meaning more clearly. Instead of 'small jobs'; jobs considered of low status or given less prominence in society might be used.

Mark for (a) = 2 out of 4

Mark for (b) = 2 out of 4

Total mark awarded = 4 out of 8

How the candidate could have improved their answer

- (a)** The candidate should have clarified specifically teachings from the Hadith about brotherhood which had been chosen, rather than giving general teachings about community which might apply to several of the Hadiths. The candidate could expand on their explanations and make them clearer by including details about a halal occupation, distinguishing this from halal food. The importance of working hard and with honesty to achieve God's blessing, a point made in the mark scheme, might be brought out to improve the candidate's response to the second Hadith chosen.
- (b)** The candidate could begin by omitting words such as 'many ways' and answering in a more direct style, giving specific ways. More specific supporting references from the Qur'an and Hadith could be chosen, which help to illustrate ways in which the teachings in this Hadith might be put into practice today. Specific examples should be given of how Muslims could put the teachings from this Hadith into practice in their lives today. More care should be used to clearly express meaning, such as referring to 'small jobs' as low status jobs or some other wording.

Example Candidate Response – low

Examiner comments

(a) The Prophet (S.A.W) used to do for his brother what he used to do for him. It creates brotherhood among Muslims and Muslims became always united. The bonded brotherhood strengthened the Muslim community. It washes away all the linguistic, social, economic, geographical barriers should be washed away. "None of you desire for his brother what he desires for himself."

1 The candidate should have described the teachings from the Hadith, rather than focusing on the history of the Muslim community.

2 The candidate is just paraphrasing the passage rather than explaining what it means in the context of the Prophet's teachings.

(b) The teachings could be put into action the when (Ansars) Muhajirin migrated to Madinah and they were welcomed by the Ansars and one man was established the brother of other. As in the congregational prayer, we stand shoulder to shoulder with each other which bonded fraternity. As in OIC Pakistan refugees Afghanistan "one believes to another is like brick of the building each one is holding and supporting other."

3 The examples have not been closely related to the point being made. It is unclear how praying together relates to wanting something for a fellow Muslim brother.

4 Again, more clarity is needed. The candidate could explain that Muslims should desire food, clothing and shelter for their fellow Muslims, including Afghan refugees, and treat them as if they are fraternal family members.

5 Both points mentioned here are not covered by the Hadith selected, hence the candidate has not really answered the question for this part.

(c) In this hadith tells about the communal conduct of the Muslims that we should feel about poor that we should not eat much and the poor can eat it. The Prophet never turn the orphan back as he said, "whoever (till kindly) ^{return} orphans etc and me will

Example Candidate Response – low, continued

Examiner comments

be in Paradise like like this (By pointing his two fingers)) 6

(b) The teachings can put into action the orphans needs our protection, love and care because they have no guardians to led them to right path. This Holy never be turn the poor back home and 7

6 The candidate could improve the response by taking care to identify the most appropriate teachings for the passage chosen and explain the specific teachings given, rather than general Islamic teachings.

7 The example is not relevant as Hadith is about hard work and dignity of labor whereas this example is about orphans.

Mark for (a) = 1 out of 4

Mark for (b) = 1 out of 4

**Total mark awarded =
2 out of 8**

How the candidate could have improved their answer

- (a) The candidate should have avoided paraphrasing and concentrated more closely on explaining the teachings in the passage, rather than the history of the Muslim community in the early days. This change in focus would have helped to improve this answer. They should have concentrated on specific teachings which could be evidenced in the passage chosen, rather than general teachings.
- (b) More clarity could be given about how the examples given relate to the Hadith being discussed. For example, an explanation of how refugees should be regarded as brothers in Islam, regardless of their country of origin, and as brothers in Islam, the same desire for food, clothing and shelter should apply. The candidate should have discussed the specific Hadith chosen rather than general teachings and taken care not to confuse the different Hadiths.

Common mistakes candidates made in this question

- (a) Some candidates focused on Islamic teachings in general rather than specific chosen Hadiths. They could improve their answers by distinguishing between clearly 'evil actions' and how might Muslims challenge these. Another common mistake was to include general references to Hadiths and Qur'an which did not add anything in particular to the answer.

Some candidates did not use precise language and instead used 'many' or 'some'. Specific jobs or items under consideration should be named then explained or elaborated.

- (b) Some candidates did not give examples of how Muslims might put into practice general teaching identified in their lives today. Adding specific examples will enable candidates to reach higher levels of responses and demonstrate maturity and thoughtfulness in their responses.

A few candidates did not link the teachings given to the specific Hadith chosen.

A common mistake was to give a general statement without elaborating upon it and how it was relevant to the lives of Muslims today. This is something which candidates should keep in mind to address.

Question 2

Example Candidate Response – high

Examiner comments

a) After the Near the start of third age (a compilation of hadith), the caliph Hazrat Umar bin Abdul Aziz, had made a committee of religious scholars and formally started the writing of ahadith, for preservation. Third age of compilation of hadith is also known as the golden era of hadith preservation, because the successors of successors (Taba-e-Tabieen) enthusiastically write down the ahadith. Reading and memorizing of ahadith had ~~become~~ become a great privilege and hadith had started been collecting.

Imam Muhammad bin Ismaeel Bukhari was the leading prominent figure, together with Imam Muslim. Now, as it was the time of scrutiny of ahadith the collectors only wrote the more authentic ahadith. They rejected the fabricated ahadith. They checked the Isnad (chain of transmitters) and matn (text) for ahadith authenticity. If the chain of transmitters broke, they rejected ahadith. The transmitters who narrated had to meet each other. They had to be known for good memory. They should not have lied, having a bad memory etc. Similarly, matn was checked, that it should not be against the Quranic text, or other Sahih (authentic) ahadith. Like this, the collectors collected their ahadith and grouped.

1 This comment could be substituted by saying that the period mentioned in the question started after Caliph Umar II hence this part is not very relevant, however, it could serve as the background or introduction to the later process of compilation.

2 Words from the question are repeated here. The answer would be better if the candidate explained the definition of the Successors of Successors and gave a brief overview of the time frame involved in Hadith collection, and where their work fits within it.

3 The importance is the chain of narrators (isnad) which is given here in general terms.

Example Candidate Response – high, continued

Examiner comments

then according to their classification: Musnad (hadith tracing to companions) e.g. Musnad of Abubakar, Aisha etc., Musannaf (hadith of a similar chapter/theme together), e.g. Musannaf of Abdul Razzaq, Mujam (hadith arranged alphabetically), Jami (hadith of all legal traditions, history, biographical details), e.g. Jami Tirmidhi, Jami Sahih Bukhari, Arba'inniyat (40 hadith of similar topic) or Mustadrak (hadith thought to be authentic, but neglected before). Consequently the knowledgeable scholars were successful in collecting (six) Sahih Kita (books). They were: Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Jami Tirmidhi, Sunan Nisai and Sunan Ibn Majah.

4 The definitions of *musnad* and *musannaf* collections could be sharpened here. *Musnad* collections are organised under the name of the collector. *Musannaf* are organised by subject or topic, often used for legal purposes.

Imam Bukhari's Sahih Bukhari is said to be the second holy book, after Quran. He spent years for the purpose, getting over 60000 ahadith, but he chose only 9,082 authentic ones, after his knowledge trips to Mecca, Arab, Iraq, Egypt etc.

5 The Sahih al-Bukhari is not a 'holy book'. However, Hadiths are important as words of the Prophet Muhammad (pbuh) who was a perfect example to Muslims to follow. Some Hadith, Hadith Qudsi, are said to be words of Muhammad (pbuh) directly inspired by God. It would be correct to say that the Hadiths in general are the second source of Islamic Law (Sharia) and that Bukhari's collection is regarded as one of the most authentic.

Imam Muslim's Sahih Muslim is claimed by some as most authentic book by some, equal to Sahih Bukhari by others, and second most authentic book, by most of the Muslim scholars. He got about one-third of ahadith, but authenticated only 9,200.

6 More could be added to improve this answer. As mentioned in the mark scheme, Imam Muslim only used strong *isnads* like Bukhari. Muslims kept all narrations of a certain Hadith in the same section but without commentary reports from Companions and later figures.

Sunan Abu Dawud of Abu Dawood, was the most authentic version of Sunan genre, in which he collected about 4800 ahadith, only about legal tradition.

Example Candidate Response – high, continued

Examiner comments

Jami Tirmidhi ^{contains} ~~contains~~ 3956 ahadith collected by Imam Isa Tirmidhi. Imam Abdur Rahman Ahmed Nisai's version of Sunan, Sunan Nisai, contains about 5662 ahadith, grouped into well-defined chapters. Last version of ~~Sunan~~ ^{Sunan} (among Sahih Sitta), Sunan Ibn Majah contains 7 about 4341 ahadith, in 1500 chapters further in 312 books.

7 Some of the sentences in this paragraph describe the Hadith book. It would be better to focus on the compilation rather than the description, as required by the question.

These books were collected during the 3rd age of compilation of hadith. That is why it is known as the golden era. Consequently the work of preservation never stopped, and is continued. Muslims can easily consult hadith, from these books.

Ans b) *Isnad* is the chain of transmitters or narrators. No narration is accepted from a non-Muslim or insane 8 person, as no one can trust them. They are checked thoroughly so that they don't just say and authenticate ahadith from themselves, without the confirmation of saying by Holy Prophets (saw). If they had bad memory 9 or were a liar, it could ~~harm~~ harm future Muslim generations, as they would not get hold of authentic ahadith. These could harm the Islamic teachings. So in order to avoid such a doubt, it is necessary to check transmitters' chain, together with ~~with~~ (text) of ahadith.

8 The first three sentences are descriptive, giving Knowledge (AO1), whereas in this part the focus needs to be on Understanding (AO2).

9 The importance of ensuring the Hadith is genuinely from the Prophet (pbuh) is identified. Further explanation might be added, such as that this is significant when used for legal rulings, as mentioned in the mark scheme.

Mark for (a) = 7 out of 10

Mark for (b) = 3 out of 4

**Total mark awarded =
10 out of 14**

How the candidate could have improved their answer

- (a) At the start of the response, some words from the question were repeated, which was unnecessary. The candidate could sharpen their definitions of *musnad* and *musannaf* collections. The response could be improved by further detail and explanation of the importance of ensuring the chain of narrators (*isnads*) were doubly checked by Bukhari and Muslims, leading to their collections being regarded as the most authentic.
- (b) The candidate should have focused more clearly on demonstrating understanding (AO2) rather than knowledge (AO1), particularly at the start of the response. Further explanation could be added, such as that the *isnad* is important to verify the authenticity of the Hadith especially when it is used for legal rulings which have a significant influence on the lives of Muslims.

Example Candidate Response – middle

Examiner comments

The compilation of the hadith during the Tabatabeens (201AH-300AH). In 3rd century there was started fabrication in literature of Hadith during the rule of Banu Abbasids. The ~~musnad~~ foundation of Asma'iyah was laid down in the third century. However in the third century to save the hadiths from fabrication six books of hadiths were written known as the sahi-sitta (six sound collection of the hadiths). There was six book by

1 Imam Bukhari, Imam Muslim, Sunan Ibn Majah, Sunan Ibn Dawud, Jamia Tirmidhi and Sunan Nisai. However Imam Bukhari travel to Islamic world and collected ~~it~~ around 60000 Hadiths from different teachers and he introduced the five conditions of reporter as the reporter should be known for truthfulness, sharp memory, does not die and the chains were not broken till Holy prophet. After the

2 strict check of Isnad such as above.

1 A narrative overview is given here with some relevance, then more focus on compilation towards the end of the first part of the answer. The candidate's response might be improved by more directly focusing on the compilation earlier in the answer.

2 The 'strict check' could be defined in more detail, particularly the double checking forming what is known as the *Sahihayn* collection, as mentioned in the mark scheme.

Example Candidate Response – middle, continued

Examiner comments

he selected 2762 hadiths without the repetition and on the different topics and arrangement as salat, zakat and inheritance on special group. Imam muslim travelled the whole Islamic dynasty and collected about 30000 hadiths and selected around 9800 hadith with less repetition in his book muslim and it is one of the authentic most book along with Imam bukhari and most efficient in arrangements. The sunan ibn maja wrote in his book by travelling and listening the hadiths from different parts of empire and wrote 4341 Hadiths without repetition in his book. Sunan ibn Dujaid wrote his book in third century almost 4800 hadiths. Imam Tirmizi wrote his book Jamia Tirmizi and he is the one who divided hadiths into different categories as sahih, Hassan Hadith and Daif hadith. Sunan Nasai was also written in which there was 5662 hadiths without repetition and have weak hadiths in it. However this six books remove the mixing of fabricated hadiths in the books in Tabari's time.

3 The arrangement by subject or topic here refers to the *musannaf* collections, whereas the *musnad* collections are organised by narrator. Use of these terms would improve the answer.

4 The response would be better organised in paragraphs to better focus the answer and highlight the differences between the different collectors.

Example Candidate Response – middle, continued	Examiner comments
<p>⑤ The chain of the narrator <i>isnad</i> is given importance for the establishment of genuineness ⁵ because it is 'support' and the basis of authenticity of the hadith if it is not given importance once the Abdullah bin Mubarak said that "if there is no <i>isnad</i> anyone can say anything about holy prophet" it is the first part of hadith because if the narrators chain is broken till ⁶ Holy prophet means it is not the words of holy prophet. However it is main component for different categories of the hadiths so the <i>isnad</i> is given much importance.</p>	<p>⁵ It is not clear what point is being made by 'thorny bushes' - perhaps a test of faith or part of the story towards the end of Jesus' life. It needs to be explained more carefully, if included.</p> <p>⁶ The candidate might go on to expand on this answer and explain why the establishment of genuineness is important - such as for legal reasons.</p> <p>Mark for (a) = 5 out of 10 Mark for (b) = 2 out of 4</p> <p>Total mark awarded = 7 out of 14</p>

How the candidate could have improved their answer

- **(a)** The candidate could refer more directly to compilation, earlier in the answer, and omit general narrative around Hadiths and focus on the question which requires details about compilation. The candidate could explain further what they meant by 'strict check', such as the double checking of *isnads* forming what is known as the *Sahihayn* collection. The *musannaf* and *musnad* terms could be defined and used in this answer to show more precision. Paragraphs could be better used to differentiate the Hadith collectors.
- **(b)** The candidate should have phrased 'genuineness' more clearly, such as by stating it is important so that Muslims do not doubt that it contains Muhammad's words. The response could be improved by adding more about the importance of verifying the *isnad* such as for use in legal matters, so that the rulings are accepted and agreed upon.

Example Candidate Response – low

Examiner comments

a) The compilation of the Hadith was in different periods. In 32 A.D. when the Hadith used to be narrated in as a community and heard by everyone, like our Holy Prophet (P.B.U.H) used to teach and make their ~~memo~~ companions (R.A.) to memorized in different ways. Such as;

- Verbally.
- Written.
- Practically.

Our Prophet (P.B.U.H) used to speak Hadith thair and the companions (R.A) would hear properly and memorized. In also written way, our companions (R.A) used to write on different places such as bones, leather, leaves, hardboards, animal bones, and stones. Holy Prophet (P.B.U.H) would show practical even and make them memorize. For example, offering prayers.

1 The response here gives very generalised background information which may not be accurate. It is important to focus the answer on the correct period, around 200 years and later in the Muslim dating calendar, years after the migration to Madina (AH).

2 The candidate appears to confuse the collection of the Qur'an, of which early fragments were indeed collected from these sources, with the Hadith. It is important to differentiate the two processes.

3 The Hadith collections contain details of the *sunnah*, but a distinction should be made between them.

Example Candidate Response – low, continued

Examiner comments

After the death of Holy Prophet (P.B.U.H.), the next caliph then collected the Ahadith and make it in one section. Later in 100 - 200 A.D. the Ahadith scripts used to compile in a book form. Many book were being published and according to the Ahadith manuscript the books were salih Bukhari and salih ⁴ muslim, the most famed ones. During the caliphate of ⁵ Hazrat Uthman (R.A) many Ahadith manuscripts were compiled in a book form so it made easy for the people to learn the hadings or sayings of the Prophet (P.B.U.H.).

⁴ More needs to be added here about Bukhari and Muslim.

⁵ There is some confusion here, which should be clarified. The reference to Caliph Uthman refers to the collection of the Qur'an and should be omitted.

b) I think the isnad (chain of narrators) were given importance because they narrated the sayings of the Prophet (P.B.U.H.). An real life experience example, 'Ahmed says that Ali says ^{that} Uthman said, all the best.' This was an example of chain of narrators and this is importance because we should be aware of sayings of whom by other speakers. ⁶

⁶ The candidate needs to express this more clearly, i.e. so that Muslims are aware that the Hadith is genuinely from Muhammad (pbuh). This response could be expanded by referring to other aspects such as the significance of having a verified *isnad* for the Hadith to be used and accepted by Muslims in legal rulings.

Mark for (a) = 0 out of 10

Mark for (b) = 1 out of 4

**Total mark awarded =
1 out of 14**

How the candidate could have improved their answer

- **(a)** The candidate needs to differentiate between the process of collecting the Qur'an and the compilation of the Hadith, which is quite separate. More accuracy about time periods and stages in the process could be given. The *sunnah* should be distinguished from the Hadith, the Hadith being a source to find out about the *sunnah*, not the *sunnah* itself. Much more could be added about the collections of Bukhari and Muslim.
- **(b)** The candidate could improve the way they express their answer and explain further the importance of ensuring the Hadith is genuine for it to be used in legal rulings and for them to be accepted by Muslims and applied in their lives.

Common mistakes candidates made in this question

- **(a)** Some candidates described the books and omitted to mention much about the compilation, which was required by the question.
A common mistake was to write about the Hadith collections in general and miss the distinction between different periods of Hadith collection. This question specifically required knowledge of the period of the Successors of the Successors (*tabi' altabi'in*).
Some candidates described the Hadith as a second holy book. They should be described as a second source of Islamic Law (Sharia) but not a holy book.
Some candidates were unclear on the definitions of *musnad* and *musannaf* collections.
Some candidates were unclear on the differences between collectors in their use of the chain of narrators (*isnad*) and the particular importance of effectively checking through double *isnad* by Bukhari and Muslim.
- **(b)** Weaker candidates confused aspects of the collection of the Qur'an with the compilation of the Hadith. Candidates should ensure they focus on AO2 which requires evidence of understanding, rather than repeat knowledge given in part (a).
Many candidates missed giving the importance of verifying the chain of narrators (*isnad*) if the Hadith is to be used in legal rulings affecting the lives of Muslims.
In general, candidates should aim to give more than one reason and explain each. Many candidates made the mistake of giving only one reason and sometimes did not explain that reason.

Question 4

Example Candidate Response – high

Examiner comments

4a) ~~Adams~~ For a believer's faith to be complete he must believe in all six articles of faith as the verse says; "Anyone who denies God, his angels, his messengers, ^{his books} and the last day has gone far far astray".

therefore muslims believe that their lord is one God; Allah. As the verse ¹ says: "And your Lord is one God, there is no God but he". Thus the first article of faith is belief in God called Tawheed. Tawheed means oneness of Allah in all its aspects. Mainly there are three aspects of Tawheed. ~~There~~ The first is oneness of Allah in his lordship (Tawheed-e-Rububiyyah). This means that muslims believe Allah to be the only lord, creator, sustainer, cherisher and nourisher. Allah's lordship is such that he not only creates but originates without any raw material. The verse says "When he intends a thing, he says be & it is". Allah is omnipotent and has control over all things. Allah is omnipresent and his presence cannot be escaped by anyone. Allah is omniscient as Allah says in verse of throne "He knows what is before you and behind you". Thus Allah is the only one who owns the lordship of this universe. Secondly, ² we must believe in oneness of Allah in his worship as Allah says "I have only created men and jinn that they serve me. Thus it is man's primary duty to worship none but Allah alone. We must offer prayer for him and only make him for help as he is the only lord. Surah Fatihah says "Only you we worship and your aid

¹ This is a verse from the set passages of the Qur'an. It would be helpful to identify where the quote is from or at least state that it is a verse from the Qur'an, the word of God.

² A new paragraph might be started, talking about *tawhid* (unity) in worship.

Example Candidate Response – high, continued

Examiner comments

we seek? sacrifice should also be offered only after taking Allah's name as all acts of worship are for one sole creator. Thirdly, this belief ~~is~~ ^{is} complete includes oneness of Allah in all his unique attributes that are only inherent in Allah and none other. We must name and qualify Allah only by the names taught by him and the prophet, we must understand meanings of his names only as taught by the prophet and we must not name or attribute any divine name of Allah to any other being as Surah Ikhlas says "There is none like unto him". Lastly, we must refrain from shirk which is the opposite of Tawheed i.e. associating partners with Allah or denying any ~~at~~ aspect of his oneness. ³ Therefore, belief is complete only with Tawheed and if we engage in shirk, we exit the circle of Islam which is why it is the greatest unpardonable sin.

3 A good point to sum up the discussion, after talking about *tawhid* and its kinds. The candidate concludes with a brief mentioning of *shirk*.

Belief in angels is also important for our ~~task~~ faith to be complete. Muslims believe that angels are the creations of Allah made out of divine light ⁴ to serve Allah. The angels as per our belief have wings according to their ranks in service to Allah. The verse says "Glory be to Allah the apponter of angels as message bearers who have two, three or four wings. This belief also ~~of~~ negates the concept of other religions stating that angels are the daughters of Allah. Angels are free of human needs such as feeling tired, hunger or sleep. Angels as in *seerah* of the Prophet (saw) can change forms and they are given special powers to accomplish tasks assigned to them. As Allah says "It was just a scream and lo! they all perished". Muslims also believe that angels are obedient and they have no knowledge ~~or~~ except that given by Allah to them. They never fail to do a task assigned to them by Allah. Allah says "And they

4 It could be added that angels are part of the unseen world.

Example Candidate Response – high, continued

Examiner comments

do what they are commanded? These angels have been given many functions to ensure the working of this universe by Allah's commands. There are angels who protect ~~most~~ humans, called: Hafeza. Angels who question us in the grave, called Munkar & Nakier, angels who guard heaven & hell called Malak and Ridwan and 70,000 angels amongst all of them perform Tawaf of Bait e Namoor every day, yet none will get a reward till the day of Judgement. Of all these, Jibrael is the leader called "Roch" in the Surah. He brought glad tidings to muslime and revealed Allah's message to the prophets. Whereas others are: Mikaeel responsible for affairs like sustenance and rain, Izrael the angel of death and Israfeel who will blow the trumpet ~~to~~ on the day of Judgement.

4b) Belief in angels is an article of faith without which faith is rendered incomplete thus muslims must believe in angels as taught by the Prophet (saw). Moreover belief in angels strengthens our belief in Allah because we understand that this universe in function in the most divine way by Allah which shows signs of his power to create such divine creations. Muslims are also able to correct others who believe angels are daughters of Allah thus they can correct beliefs of others those who attribute partners to Allah. In addition, muslims feel a sense of security because they know they are protected and angels are guarding them. Muslims who are humbled down and obey Allah because they understand that angels have such supreme powers yet they obey only Allah so muslims try to do the same.

5 Names and tasks of angels are given here. A little more could be added such as an example of an occasion when Angel Jibril appeared to Muhammad (pbuh) or Ibrahim.

6 Due to their role at Judgment, Muslims think of angels and particularly the recording angels, during their daily lives. This point might be added to conclude part (a), a point mentioned at the end of the mark scheme for this question.

7 It would be appropriate to start a new paragraph at this point, 'In addition...'

Another aspect of the role of angels is that they record all actions, ready to report on the Day of Judgment. This belief keeps Muslims on the straight path. This could be mentioned here.

Mark for (a) = 9 out of 10

Mark for (b) = 4 out of 4

Total mark awarded =

13 out of 14

How the candidate could have improved their answer

- (a) The candidate could subdivide their answer further into more paragraphs. In the part about God, they might group all the points about oneness (*tawhid*) first to make the answer read more logically.
- (b) This has importance in the daily life of Muslims in keeping them on the straight path. The candidate could have restructured the response by dividing it into several paragraphs, avoiding repetition to make it more precise.

Example Candidate Response – middle

Examiner comments

(a) Articles of Faith are those boundaries that a muslim needs to believe in order to be called a True Muslim. ¹

Tauhid, being the first clearly states

"There is no God but Allah and Muhamma d is His prophet"

Believing in one god holds a lot of importance in a muslim's faith.

Allah, being the one and only, is the Master, the Sustainer, the

Giver, the Taker, the Designer and the only person Highest in Authority - handles or manages

the entire universe alone. He does not have any partners and

associating partners with Him, is the biggest sin a man ~~could~~ can commit. "He begets not nor is He

begotten" ² Moreover, Allah has no son and He is no one's son. Allah is

the only one who has created mankind, and men are only

suppose to worship Allah because

¹ This is a valid point and serves well as an introductory point.

² The quotation could be identified, a quote from the set passages of the Qur'an, and explained; e.g. this means there are no sons or partners with God.

Example Candidate Response – middle, continued

Examiner comments

only He is worthy of all the worship. "I have created Jinn and Men that they may serve Me" - Whenever a problem used to occur in Holy Prophet's life, he used to ask for Allah's help. ³

Belief in Angels is the second most important pillar of Islam. Angels are the creation of Allah and are made up of Nur (light). Different angels have different jobs appointed by Allah and according to their job, they have their abilities. Angels are a medium of communication between Allah and His men. The one thing about angels is that they do not have their own will or desire. They only praise Allah and worship Allah. ⁴

An angel would do what Allah will want Him to do. As mentioned earlier, different angels have different duties bestowed upon them. Angel Jibrail ⁵ used to send revelations to Allah and His messenger. Angel Israail is the angel of death who takes the human soul away and one more example of Kiraman Karubeen, the 2 angels recording our deeds. (good or bad). ⁶

³ The candidate has only explored oneness in worship; other types of *tawhid* could have been mentioned with some explanation and quotes from Qur'an to support.

⁴ These are articles of faith, not pillars. It is important to use the correct terminology.

⁵ The candidate might add examples, such as one or two occasions when Jibril appeared to Muhammad (pbuh).

⁶ The candidate could describe further about the angels' role and duties and support it with Qur'an verses.

Example Candidate Response – middle, continued	Examiner comments
<p>(b) Angels are appointed to protect the muslim. In the battle of Badr, angels helped the muslim army and put fear in the eyes of the enemy and had them retreated, or we may say, defeated.</p> <p>The same way muslims need to believe Allah has appointed Angels to protect us. ⁷ Moreover, Angels, being the most beautiful and new-made creation of Allah are meant to be believed and put faith into. It makes a muslim fearless from all the worldly problems and lies. ⁸ Faith gets stronger. Angels are the second pillar of Islam and so many of them have their duties given. When a muslim puts his faith in them, he gets a sense of belonging and as well as protection.</p>	<p>⁷ This could be expanded upon with an example, such as a modern day situation when a Muslim might feel under great pressure or facing hostility for who they are.</p> <p>⁸ The candidate might mention another aspect of this that although they might be fearless from worldly matters, due to protection from angels, a Muslim might fear the recording angels who will note their good and bad deeds and report at Judgment.</p> <p>Mark for (a) = 4 out of 10 Mark for (b) = 3 out of 4</p> <p>Total mark awarded = 7 out of 14</p>

How the candidate could have improved their answer

- (a) Where quotes are used, these could be identified, such as from the Qur'an, and explained. Both aspects, belief in God and belief in angels, could be expanded on in a little more detail. The candidate should have taken care not to mix Pillars of Islam and Articles of Faith. More could be said about the role of the recording angels and their role at Judgment.
- (b) The candidate could add an example of a modern-day situation a Muslim might face, such as when facing a difficulty, when they might think of angels. The candidate could also develop different aspects of their explanation about fear: angels might make a Muslim be fearless of others harm but also fear God's Judgment, since the angels are recording their deeds and will report at the due time.

Example Candidate Response – low

Examiner comments

a) There are six articles of faith, which Muslims believe are necessary because, if one cannot be Muslim if he or she doesn't have belief to any of the articles, one (Muslim) should have beliefs on all six articles.

- Belief in God, Ta'weed (Oneness of Allah). The Muslims should believe that there is no god except Allah, ¹ so we should worship Allah all alone, setting our devotion to him, ~~to~~ receives the blessings from Allah is an as a reward. The Muslims deserve the rewards of Allah by following the according to the Islamic lawful acts which are permission by Allah. The believe in God, ^{shows the} significance ² to the Muslims that he or she is pure-hearted and their clear belief is that, there is no god besides Allah. Allah says in Quran,

"There is no deity than me, so worship me alone." (Surah Al-Jasa Anbabat.)

1 This could be identified as a quote from the statement of faith (*shahada*) and one or two other quotations given in support of the answer.

2 The significance in the lives of Muslims is again more applicable to part (b). Part (a) requires candidates to write about the details of the two articles stated, so candidates should demonstrate knowledge through description.

Example Candidate Response – low, continued

Examiner comments

In many places of Quran, Allah has said to worship him and to no one. This also shows that the Muslims should have clear faith that Allah is all alone and is free from any of physical relations. It is mentioned in Surah: Al-Fakhlal that, Allah does not begets to anyone nor he was begotten by anyone, he does not have parents, friends or spouse-siblings, he is all alone. The belief in 'one god' is to accept Allah as one god and to worship him only.

3 The following part on angels is shorter; the candidate could improve their response by writing roughly equal amounts, and spending the same amount of time, on each.

- Belief in Angels, Believing in Allah's messengers is also an article of faith which also contains importance for the Muslims. There many angels, but we are informed only few to us like:

- Angel Hazrat Jibraeel (R.A).
- Angel Hazrat Mikhaeel (R.A).
- Angel Hazrat Israfeel (R.A).
- Angel Hazrat Israfeel Israeel (R.A).
- Angel Hazrat Malik (R.A).

4 This would be better written in sentences with some examples and explanation for each.

And many more. There are total one hundred and twenty-four thousands of angels (124,000).

5 The 124 000 reference may be referring to Messengers, not angels.

Example Candidate Response – low, continued

Examiner comments

we must have clean faith in beliefs of
 Angels. Allah says in Quran,
 "Obey Allah and the Messengers (R.A)." 99
 b) The belief in Angels is important because,
 they were the one who deliver Allah's
 messages to the mankind. For example,
 Hazrat Israeel (R.A) was sent with the
 first-five verses of Surah Al-Alaq to the
 Holy Prophet (P.B.U.H) as first revelation.

6 An attempt has been made to answer. Here, some of the details could have been written in part (a) and a better focus for part (b) would be to show understanding of how belief in angels affects Muslims today.

7 This could be expanded by explaining what a Muslim today might think of when reading this verse from the Qur'an – possibly the protection of angels – and when they might think of angels during their daily life.

Mark for (a) = 3 out of 10

Mark for (b) = 1 out of 4

**Total mark awarded =
 4 out of 14**

How the candidate could have improved their answer

- (a) The time spent and amount written about God and angels should be balanced, as less has been written about angels. The part about angels could be improved by writing in sentences and adding an explanation or more detail for each named angel.
- (b) More time could be spent on part (b) and the length of the answer expanded. The focus on AO2 might be stronger as the current answer starts with knowledge, a quality more relevant to part (a) AO1. The reference to a verse from the Qur'an might be explained in terms of the effect on a Muslim's daily life.

Common mistakes candidates made in this question

- (a) Some candidates used the term 'Pillars' to refer to 'Articles' of faith incorrectly. It is important to use the correct terminology.
 Many candidates wrote only briefly about Angel Jibril's role in communicating revelations. Candidates might expand on this and add one or two examples, such as from the experiences of Muhammad (pbuh) or Ibrahim. There are many quotations which candidates used from the set passages from the Qur'an to support belief in God. When used, candidates should state that the quotation is from the Qur'an and go on to explain it. A common mistake was that a quotation was given with no reference or explanation.
 Few candidates mentioned the 99 names of God, an obvious point about God's characteristics as described by the names which could be added to most responses to improve them.
- (b) Some candidates did not mention the role of the recording angels, noting down the good and bad deeds of Muslims and so affecting their thoughts and actions during their daily lives.
 Some candidates mentioned that angels made Muslims fearless; this was applicable in that Muslims might feel they had the protection of angels from other people, but should be qualified by the point that angels report a Muslims good and bad deeds to God at Judgment, which might make some Muslims fear and encourage them to follow the straight path of moral conduct.
 Some candidates wrote again about their knowledge of angels, which was relevant to part (a), rather than their understanding, required for AO2 in part (b).

Question 5

Example Candidate Response – high

Examiner comments

Belief in Prophets is an article of faith as Imam-e-Mufasssil says "I believe in Allah and his books and his prophets..." which shows that belief in prophets is imperative for Muslims otherwise they will be out of the folds of Islam. ¹

The Holy Quran says "It is righteousness to believe in Allah and the last day and his ^{angels and his} books and his prophets." which shows that belief in prophets is an act of piety.

Allah has sent prophets throughout mankind for their guidance. The chain of prophets started from Adam ² and ended at Hz. Muhammad (SAW). All prophets received divine instructions or messages (books) by Allah, through angel Jibrail (except Musa). However the message of the prophets was corrupted by their people after some time and therefore a new prophet was sent to propagate the new message. Prophets were chosen by Allah and were themselves not part of the choice. They used to speak the language

1 The response opens with two relevant quotations which directly address the importance of belief in prophets in Islam. In terms of style, it might be better to use the word 'states' rather than says, or write it as Imam stated (past tense) and God states in the Qur'an, with a colon(:) before the opening quotation marks. The writing style might be improved by starting quotes on the next line, which helps identify them more clearly.

2 The candidate should have used 'line' rather than 'chain', because 'chain' is used with Hadiths, 'chain of narrators' who were not prophets; 'line' is more appropriate for use to describe prophets. This would have shown clarity of understanding.

Example Candidate Response – high, continued

Examiner comments

of their own people as the Holy Quran says "And we did not send a prophet but with the language of his people so that he might explain to them clearly." Muslims respect all prophets equally as the Holy Quran says "And they (the believers) say 'we do not discriminate between any of his prophets'".

All the prophets conveyed the same teaching of Tawheed i.e. oneness of Allah. They were sent to specific nations except Prophet Muhammad whose prophethood is universal and eternal. According to a tradition of the Holy Prophet, there are about 124000 prophets however the Quran mentions 25 of them e.g. Hz. Nuh, Hz. Yunus, Hz. Yahya etc.

All the prophets conveyed the same teachings of Tawheed i.e. Allah is one and no one is worthy of worship except him. They also told their people to believe in all articles of faith like angels, books etc. and urged upon them to improve their moral character as the Holy Quran says "And we sent down six prophets with clear arguments".

3 This part of the response could be improved by writing more concisely, as the point about the oneness of God (*tawhid*) is covered over two paragraphs whereas it could be improved and shortened into one.

4 One or two practical examples of how prophets conducted themselves as an example to their people could be added here to improve this part of the answer.

Example Candidate Response – high, continued

Examiner comments

and have sent down with them the book and the balance so that the people may practice justice." ⁵

Prophets were given by miracles by Allah as a sign of their ~~of~~ prophethood for eg Hz Isa could heal the blind and could resurrect the ~~the~~ dead by Allah's leave.

Prophets are divided into 2 categories i.e Nabis and Rasul. Rasul were the prophets which were sent with a new message to propagate and Nabis preached the message of previous prophets. for eg Hz Musa was a Rasul ^{as he was given Torah} and Hz Harun was a nabi as he propagated Hz Musa's teachings.

Prophets were bestowed with books. Hz Dawud was blessed with Zabur, Hz Musa with Torah, Hz Isa with Injeel and the Holy Quran was bestowed upon the Prophet Muhammad.

The holy prophet is the last messenger of Allah and he sums up the teachings. (remaining answer on extra sheet.)

⁵ It would be appropriate to add here about the role of prophets warning about God's Judgment. This is referred to in the mark scheme and it is worthy of a paragraph of its own.

Example Candidate Response – high, continued **Examiner comments**

Q5 a) of all the previous prophets. He is the apex of humanity and he possesses the best moral character as the Holy Quran says. "Indeed in the apostle of Allah, you will find a beautiful pattern of conduct". He is the seal of the prophets and the religion of Islam has been perfected through him as the Holy Quran says "This day I have completed your religion for you, completed my favour upon you and have chosen for you Islam as your religion".

Q5 b) Allah loves all his prophets without measure and he blesses them with different things. He gave miracles to his prophets as blessings as he was contented from them due to their pious nature. The prophets were sent to different nations and they were rejected by their people several times and were even beaten. Therefore to prove the prophethood of his prophets, Allah bestowed them with miracles so that their people would believe them. Allah also gave his prophets miracles in order to save them from worldly threats for eg Hz Musa was given the

6 The answer might add a little to finish about the place of belief in prophets within the 6 Articles of Faith overall, to round off the essay in a short conclusion. This might add a little extra to this answer.

7 'He gave... as' could be better written as 'God gave miracles... because...'. This might help to keep the answer focused on the wording of the question and not drift into narrative.

8 This ends the second point made in this answer: to make the people believe in God, so a new paragraph should follow to clearly differentiate the points made. This would improve the candidate's response.

Example Candidate Response – high, continued **Examiner comments**

miracle of staff which would turn into a snake and would protect him. Furthermore, Allah gave miracles to his prophet in order to show the people that his prophets were propagating the true teachings of Islam and so that people would ~~be~~ come to the right path.

9 Again, a new paragraph would help differentiate this additional point. There is no hard and fast rule about length of paragraphs or number of points, but when a different viewpoint or perspective is given it can be helpful as in this answer.

26 --- considered weak as it might have lost its original wordings or might have been tampered with. The sanad also ensures that the exact words of the holy prophet were transmitted correctly ~~and~~ for eg Al Hamaydi narrated to us from Yahyabin Sa'eed from Muhammad bin Ibrahim from Alqama bin Waqas from Umar that the Holy prophet said while standing on the pulpit "Indeed actions are ~~is~~ judged by intentions". This is an authentic hadith as the chain of narrators lead to the Holy prophet and each narrator has a perfect memory. Sanad is also important in compiling Musnad collection of ahadith in which ^{chapters} are based on the companions of the Holy prophet who narrated the

Mark for (a) = 9 out of 10
 Mark for (b) = 4 out of 4
Total mark awarded = 13 out of 14

How the candidate could have improved their answer

- **(a)** The use of quotations might be improved with correction punctuation (starting with a colon) and referring to the narrator 'stating' in their work. The points made about the oneness of God could be combined into one paragraph, and about warning of God's Judgment given a paragraph on its own and expanded a little, to clarify and give more detail about this important point covered in the mark scheme.
- **(b)** The candidate could differentiate points more clearly by using a new paragraph for each point made. It can help improve the answer by including a stem to some sentences from the question, to keep focus, such as 'God gave prophets miracles because...' This might ensure the response does not drift into narrative.

Example Candidate Response – middle

Examiner comments

All muslim believe in the prophets started from the line of Hazrat Adam who is the first man upto the earth till the last messenger of Allah Holy prophet (Pbuh). The Quran says about the pillars of Islam as article of faith

"All muslim believe in oneness of Allah Books angels, prophets and Decree and Last day of Judgment"

It is one of the article of faith. However According to authentic hadiths there are 124000 prophets. There are chosen by Allah himself. The Quran says about the messengers as

"We send a messenger to be obeyed according to will of Allah"

The prophets have high status than the common. They are normal human beings and have wives and children and they don't add or delete message given by Allah. They give the same message given by the last messenger and they don't have special books. However Nabi has high status than the prophet. They are special people chosen by Allah and they have the special book provided by Allah.

1 Quotes are clearly distinguished but other paragraphs could be clearly written with a line space, indent and clear point to each to improve the structure of this candidate's response.

2 It could be clarified here that the word 'prophet' can be taken to mean both the 'rasul' and the 'nabi': those prophets who bring revelations or books and those who do not.

Example Candidate Response – middle, continued

Examiner comments

However they can change law in sharia according to need of time. The Quran says ³

"Take what the messengers give and prohibit from what he has not allowed and keep fearing Allah."

The Quran moreover says about it as stated in Quran

"Obey the messenger and Allah so that you may receive mercy." The prophet are people of good conduct the spread the message of orders of Allah. They were sent to every nation and their areas were particular and followers were limited. The Quran says ⁴

"We send prophet to every region, society or nation." Only Holy prophet (Pbuh) was send for the whole mankind as the Quran says about him as ⁵

"We send you (Muhammad) for the whole mankind so that you give the good news and news of fear." The prophets were granted the miracle to approve the Allahs authority. Hazrat Nuh, Yousaf has power to intercept the dreams

³ It could be clarified here that prophets brought the same message, not different messages, but applied them in the language and within the climate of the time they lived in, taking account of local customs and needs of the time. 'change law' should therefore be amended, since prophets are not considered to have changed divinely appointed Sharia Law.

⁴ This part of the response could be improved by adding detail about how prophets warned against idolatry.

⁵ This quotation would be better included in the paragraph which ends at the top of this page, to improve the structure of this answer.

Example Candidate Response – middle, continued

Examiner comments

of the people Hazrat Isa was granted the miracle to treat lepers, to change the clay bird into alive and to give the live to the dead ones. Holy prophet (Pbuh) was granted miracle and his supreme miracle is the Holy Qur'an. He was the last messenger of Allah and the one who completed the message and faced many problems. The Qur'an says about him as

"Muhammad is not the father of any man indeed he is the messenger of Allah and seal of prophet."

(b) The Allah granted miracles to his prophet to approve Allah's authority. They were granted miracles such as Isa, Nuh because the human beings will accept the message of other human as he sleeps, eat food etc. They were also granted the miracles because to show the presence of Allah the creator of every thing as non muslims did not believe in the oneness of Allah and to show that the real power lies with Allah only.

6 Examples are needed here about how prophets led moral lives and were of outstanding good character, which inspires Muslims to follow.

7 The point, as mentioned in the mark scheme, that miracles show that the prophets were given authority by God is hinted at, but could be improved by writing more clearly in the answer.

8 One main point is made in this paragraph, about miracles proving God's authority or power.

Mark for (a)(i) = 6 out of 10

Mark for (a)(ii) = 2 out of 4

**Total mark awarded =
8 out of 14**

How the candidate could have improved their answer

- (a) The candidate might restructure some of their points, grouping the quotation about prophets each sent to a 'nation' together with other similar points, and improve their explanation of this, as the concept that they 'changed law' needs to be amended as it is a misconception. More detail could be added to the part about oneness of God, such as that prophets warned their peoples against idolatry. Specific examples of the good character of prophets could be added to further improve and develop this candidate's response.
- (b) The candidate could have added further points such as the point that miracles show that prophets were given authority by God. The candidate might further improve their answer by clearly explaining this and explaining what they mean. The point might be hinted at but not clearly written; it is important that the candidate clearly writes and explains it as examiners cannot read in to an answer; they can only credit what is clearly there.

Example Candidate Response – low

Examiner comments

a) The Muslims belief in the Prophets (P.O.H) is important. As our beloved Holy Prophet (P.O.U.H) struggle hard in spreading the Islam. However, the preaching of Islam made difficult for the Prophet (P.O.U.H) ¹ at first but he still was successful in preaching the Islam. By time passes many people converted to Islam and had kept obeying the sayings and doings of the Prophet (P.O.U.H). The scholars were an great support who were Hujaz in Oman helped to spread the Islam further by. After the death of our Holy Prophet (P.O.U.H) the next Caliphs continued the preaching of Islam. As Hazrat Abu Bakr (P.O.H) who was first Caliph after the death of Prophet (P.O.U.H), ² faced many difficulties at that time because the enemies of Islam thought that Islam would end after the death of Prophet (P.O.U.H). However, the Hazrat Abu Bakr (P.O.H) invited his friends to Islam and started preaching Islam. Prophets of Allah who conveys messages from Allah to the mankind,

¹ This sentence could be improved by focusing more on the importance of prophets, with the example of Muhammad (pbuh) used as evidence. It currently reads as a description of the difficulties of Muhammad (pbuh).

² The Caliphs should be omitted as they are clearly not regarded as prophets.

Example Candidate Response – low, continued

Examiner comments

and to inform the mankind to obey Allah and live accordingly to the Islam. Allah says in Quran,

3

3 Conveying messages and teaching about the oneness of God is briefly mentioned here. This could be expanded upon in more detail.

⁶⁶ O! You who believe! certainly spouses in my so worship me alone. ⁹⁹

The Prophets (R.A) of Allah always worship Allah all the time, also pray for the mankind to give his blessings to them, to have mercy on them. Prophets (R.A) were chosen by Allah and our Holy Prophet Muhammad (P.B.U.H) was an born Prophet and the last one. The Muslims should have belief that Hazrat Adam (R.A) was the first prophet of Allah and till the last Prophet (P.B.U.H).

4

4 This part would be better placed at the start of the answer, making a short introduction on which to base the rest of the answer.

b) It is because, it is proved that, they are the Prophets of Allah. Every Prophet has ~~been~~ been given different miracle. For example, Hazrat Isa (R.A) was given special miracles like healing the ~~repen~~ and blinds, giving life to the birds made up of clay, and also he could talk since he was an ~~ben~~ baby. These miracles show that, how Allah has ~~inserted~~ given miracles to Hazrat Isa (R.A).

5

5 The start of this answer gives description satisfying AO1 (Knowledge), but part (b) questions are assessed according to AO2 (Understanding), so the answer could be improved by changing the focus onto AO2.

6

6 The miracles of Isa could be further explained as they helped to show people that he had power from God, the point being that it was from God not Isa's own power, and this helped gain their attention and believe in the message which he brought.

Mark for (a) = 2 out of 10

Mark for (b) = 1 out of 4

**Total mark awarded =
3 out of 14**

How the candidate could have improved their answer

- **(a)** The candidate should omit references to Caliphs and focus clearly on the belief in prophets, drawing evidence to support that rather than writing narrative about events. The importance of prophets bringing messages and teaching about the oneness of God could be expanded upon in more detail to improve this candidate's answer. The point about the line of prophets at the end might be better placed at the start as a short introduction.
- **(b)** The focus of part (b) needs to be changed onto AO2 (Understanding), as there are no marks for AO1 (Knowledge) in part (b), which this response opens with. Further explanation could be added to the miracles of Isa: they helped to show people that he had power from God. The point being that it was from God not Isa's own power, and this helped gain their attention and believe in the message which he brought.

Common mistakes candidates made in this question

- **(a)** A common mistake was to write a narrative about the role of Muhammad (pbuh), rather than focus on the belief in prophets and then draw in evidence to support the answer from the life of Muhammad (pbuh). The prophets did not bring essentially different messages and did not change God's Sharia Law. Candidates should refer to the same message being brought to different peoples to meet their needs. It was the people who, over time, forgot about or changed the messages they were given. Quotations and paragraphs sometimes were not written clearly. Candidates should take care to set out and structure their responses in the correct way and write clearly. Candidates gave few examples from the lives of prophets, particularly about moral character. Many candidates did not address the importance of warning populations about the ills of idolatry and bad morality, especially when considering God's Judgment.
- **(b)** Some candidates wrote description, addressing AO1 (Knowledge), instead of the required AO2 (Understanding). Some candidates did not clearly differentiate their points made. 'Miracles show God appointed messengers', 'reflected God's power not that of the messenger' and 'helped nations to excel in fields of strength' are three separate points as specified on the mark scheme.

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