CAMBRIDGE INTERNATIONAL EXAMINATIONS

International General Certificate of Secondary Education

MARK SCHEME for the October/November 2

0493 ISLAMIYAT

0493/23 Paper 2, maximum raw mark 50

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

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

Cambridge will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2013 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

AO1 (Knowledge – part (a) questions)

Question **1(a)** has a maximum mark of 4 and questions 2–5 have a m

Level	Mark Question 1	Mark Questions 2–5	Level D
4	4	8–10	**Very Good/Excellent.** A thor substantial response. Demon 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.

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descript
4	4	**Very Good/Excellent.** Demonstrates a wide of what the question asks. Recognises fully significance of material used in answer. Can in a thoughtful, mature manner.
3	3	**Good.** Understands the significance of the q clearly beyond a purely descriptive approac 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.

Candidates must attempt **Question 1**, **Question 2** and **two** other Que

1 Choose any <u>two</u> of the following Hadiths, and:

(a) Describe their teaching about what Muslims believe;

(b) Explain how Muslims can put these teachings into action

(i) One who manages the affairs of the widow and the exerts himself in the way of Allah, or the one who st fasts in the day.

(ii) God does not look at your forms and your possessions, but he looks at your hearts and your deeds.

(iii) He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.

(iv) None of you believes until he wants for his brother what he wants for himself.

1 (a) (i) To attend to the needs of the poor and the vulnerable in society is the main teaching of this Hadith. Islam is a social religion and lays great stress on the welfare of the community at large. So much so that caring for the needs of others is compared to *ibada* and has also been placed on a par with fighting in the way of God by the Prophet in this Hadith.

(ii) The teaching of this Hadith is that God is only looking at our intentions and deeds. It is on the basis of these that we will be judged. The way we look or what we have in this world is of no importance to God as all that we have is given to us by him. Some answers may elaborate on how true Muslims are known by their conduct.

(iii) The Qur'an is a source of all guidance to Muslims. In order to understand their faith and to follow it in the manner prescribed by God it is vital for all Muslims to read the Qur'an and also to understand its teachings. To stay on the path of righteousness it is important to keep referring back to the Qur'an and in this Hadith it has been likened to looking after tethered camels. If you look after your flock you will benefit from them similarly if Muslims keep reading and actively engaging with the Qur'an and practice what it tells them then they will benefit from it in this life and the next.

(iv) The teaching of this Hadith is also related to the concern for the well being of others being an important aspect of faith. Good answers will highlight the point that care for others is a sign of sincere belief and belief is only sincere when put into action.

(b) (i) This Hadith can be put into practice by providing resources for the poor, looking after the vulnerable, especially widows, and fulfilling their needs. Candidates can substantiate their answer by giving examples. Helping others in need is what has to be reflected in this answer.

(ii) Purity of heart and good intention are at the crux of this Hadith. Every action of a Muslim needs to be sincere. When e.g. they give to charity the amount is not important but the gesture is. This is what should be brought out in the answer, that all Muslims must endeavour to do the best they can with sincere intentions. Examples may help get higher levels.

(iii) The teachings of this Hadith can be put into practice by understanding its meanings and putting into practice *duas* from it or becoming a *hafiz* are also ways of putting Hadith as is teaching the Qur'an and its meanings to oth

(iv) The answer to this Hadith is not in the literal sense wanti for oneself but to want the best for all and to respond t Examples from everyday life can be given in support of t

2 (a) Write about the structure of a Hadith and describe the main methods used by the compilers of Hadiths to establish their genuineness. [10]

When answering this question candidates might begin by explaining that the Hadiths consists of two main parts, the chain of narrators (*sanad*) and the text (*matn*). They could then go on to describe *sanad* and *matn*. Examples for both *sanad* and *matn* could be given in good answers. For the second part of the question candidates could say that the chain of transmitters had to be verified, that they had actually met each other; the chain also had to be unbroken; it had to go back to a companion, the character of the narrator was also under scrutiny; the narrator had to have a good memory and be of an be age where they had a good understanding of what they were reporting. Other rules that they had to conform to were that the language of the Hadiths had to be in pure Arabic and that the Hadiths should not conflict with the Qur'an or other established Hadiths; nor be contrary to common sense; favour any group or tribe or be against historical facts. Candidates could refer to some or many of the points given or even other relevant points that have not been included here. However to get to higher levels the answer needs to be detailed and comprehensive.

(b) What was the significance of the Prophet not allowing the writing down of Hadiths in the early days of his prophethood? [4]

Candidates could say that the Prophet prevented the companions from writing down the Hadiths during the early days of prophethood as he wanted to establish Islam and make sure his sayings were not mixed up with the words of the Qur'an which was still being revealed. Good candidates may well mention that when the Prophet was certain that his companions would be able to distinguish between the Hadiths and the words of the Qur'an he encouraged them to write down the Hadiths to pass them down to others.

3 (a) Write about how the four Rightly Guided Caliphs ruled during their caliphates in accordance with Islamic values. [10]

Here the candidates may well start their response by saying that all four of the Rightly Guided Caliphs endeavoured to emulate the Prophet. They followed the Qur'an and the *sunna*. They lived very simply and were all humble men. Better answers will discuss how each caliph on his selection reaffirmed his adherence to the principles of Islam and treated the caliphate as a trust given to him by God and back the point being made with an example/quote. It could also be said that the four caliphs were good administrators and available to the common man at all times. They looked for solutions of problems in *ijma'* and *qiyas*. To get to the top end however, candidates need to write about how they executed justice to all, safeguarded human rights and did not consider the treasury as their personal asset but drew a small salary. Their loyalty to the Qur'an and commitment to establishing a welfare state could be given in the answer.

(b) Choose any <u>one</u> practice of the caliphs from Part (a) a today could act on it.

Here as the question clearly states the candidates need caliph's that they deem would be most useful to today's ru choice.

4 (a) Outline the practice of almsgiving (*zakat)* in Islam.

Zakat is the fourth pillar of Islam which became obligatory in the 2 year of *hijrah.* It is an act of worship which benefits mankind. Its importance can be judged from the fact that it is mentioned 32 times in the Qur'an. Every Muslim who possesses property equal to or exceeding a laid down minimum has to give away, at the prescribed rate a portion of it to deserving poor and needy people. *Zakat* is payable on wealth which remains in the possession of a believer, for a period of one year, without interruption, and whose value has reached a certain level, known as *nasab*. It is calculated at two and a half percent. *Zakat* is not levied on buildings, shops or total capital but on savings of the income that may have been generated from them. *Zakat* is not payable on precious stones and immovable property or machinery. Candidates can go on to give a few examples here on how much *zakat* is due on various commodities according to their *nisab* e.g.

Commodity	*Nisab*	Rate
Gold	87.48 grams	levied at two and a half percent
Cattle	30 to 39	1 goat of a year old
Mines		one fifth of the produce

Candidates also need to outline in their answer who *zakat* is payable to and to whom *zakat* cannot be paid. Quotes from the Qur'an and Hadiths which help develop the answer will help take the level of the answer higher.

(b) Who do you think benefits more from the payment of *zakat* and why, the giver or the receiver? [4]

This is an evaluative question, candidates could say either the giver or the receiver or even both benefit equally from the payment of *zakat*. Answers need to reflect the candidate's viewpoint which in turn has to be backed up with reasons for their views.

5 (a) Write a description of the Muslim teachings about *jihad*.

Candidates may well start their answer by giving the meanin say that in religious terminology it means to strive or exert o could identify the four different kinds of *jihad* and go on to *qital*. Good answers are likely to discuss the conditions obligatory and also the rules of *jihad* may be given in we responses must be credited.

(b) Why is greater *jihad* considered the more important? [4]

An evaluative response to why *jihad* of the self (*jihad bil nafs*) is considered most important needs to be given here. Responses could say that it is most important because it is the struggle to resist temptation to evil and to overcome one's own weaknesses and failings on a daily basis which many a time is harder to do. All valid answers must be credited.