CAMBRIDGE INTERNATIONAL EXAMINATIONS

Cambridge International General Certificate of Secondary Educatio

MARK SCHEME for the October/November 2

0493 ISLAMIYAT

0493/21 Paper 2, maximum raw mark 50

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A01 (Knowledge – part (a) questions)

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

Level	Mark Question 1	Mark Questions 2–5	Level Descriptor
4	4	8–10	**Very Good/Excellent.** A thorough, substantial response. Demonstrate 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.

A02 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	**Very Good/Excellent.** Demonstrates a wide an what the question asks. Recognises fully and ca material used in answer. Can reason, evaluate a mature manner.
3	3	**Good.** Understands the significance of the ques 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.

You must answer **Question 1**, **Question 2** and **two** other questions.

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

(a) Describe their teachings about what Muslims believe;

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

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

(ii) Hadith 5
Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.

(iii) Hadith 12
The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate'.

(iv) Hadith 14
May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.

1 (a) (i) This Hadith promotes the concept of earning lawfully through hard work and discourages reliance on others which includes begging. Muslims are encouraged to earn an honest livelihood for themselves and their families and are taught that respect is earned not by how much you earn but how you earn it.

(ii) This Hadith's teaching is explaining to Muslims the broader meaning of charity. Charity is not the privilege of the rich restricted to just helping someone out financially but should be practised by each and every Muslim as is brought out by the various examples given in this Hadith. Every Muslim must endeavour to act kindly and be a source of benefit to all those around him in whichever way they can in order to earn God's pleasure.

(iii) Though this Hadith is addressing two individuals specifically the teaching it contains is universal and is for all those people who are in a position of power and responsibility, e.g. government officials, parents, the police, teachers etc. Ultimate power lies with God alone and human beings as his deputies should promote peace and prosperity in their communities and be careful to not cause undue suffering.

(iv) Mercy is an attribute of God which every Muslim must try to emulate and practise. In this Hadith there is a clear teaching that God wants his servants to show mercy and to act kindly in whatever a Muslim does which includes all financial dealings. That mercy shown to fellow beings is rewarded by Allah himself is a teaching of this Hadith.

(b) (i) Muslims should always endeavour to work hard and hon from the Prophet's time of how he earned a simple living day examples that the candidates know of showing the p teachings of this Hadith.

(ii) Muslims can put the teachings of this Hadith into action b the burden of their fellow beings. Small acts of charity or significant as any big acts of charity. Candidates can give cross the road, donating clothes to victims of natural disa Hadith can be acted upon.

(iii) By being gentle and kind and by spreading good will one can implement the teachings of the Prophet's Hadith. People in power and positions of responsibility should always conduct themselves fairly and with kindness. Again in this Hadith as in the previous ones examples showing how to act upon the Hadith will earn the candidates higher levels.

(iv) Muslims need to show mercy to all of God's creatures. Even when it comes to trade and financial dealings Muslims must conduct themselves kindly as God looks favourably upon those who show respite to others in their hour of need. Hadiths to support the one given can be cited to gain higher levels.

2 (a) What do Muslims generally understand by the terms:

- ***isnad* and *matn* of Hadiths;**
- ***musannaf* and *musnad* Hadiths?** **[10]**

This question has two parts: for the first part the candidates need to clearly state that Hadiths are divided into two parts. The first part consists of a chain of names, this is called *isnad* which means 'support' as it is the authority for establishing the genuineness of Hadiths. When the compilers of Hadiths examined the line of transmitters they ensured that the transmitters of authentic Hadiths were widely known to have met the people before and after them and that the last person in the chain was a companion of the Prophet. Well prepared candidates could also point out that the authenticity of the Hadiths was determined by studying the *isnads* and the individual Muslims within it and explain what that could include. The other part of the Hadith consists of the words of the Prophet known as *matn* i.e. the text of the Hadith. This is the Prophet's actual teaching which guides Muslims through all ages. Here again good answers could include the set of principles that were used to separate genuine Hadiths from all those about which any doubt could be raised. Development of the answer to this first part could include the example of a *sanad* being given, showing the names of the transmitters and how the chain ends with the Prophet. Likewise for the *matn* they may give examples of a genuine Hadith e.g. 'Pray as you see me praying'.

In answer to the second part of this question candidates can say that the kind of work in which Hadiths are assembled together according to their theme is called *musannaf*. Here again good answers could explain that the word *musannaf* means 'divided up' quite simply because it divides the Hadiths according to their themes e.g. *zakat; salat*; inheritance etc. On the other hand *musnad* means 'supported' and these Hadiths are listed under the names of the various companions who come last in the transmission chains, and so guarantee the Hadith's authenticity. Examples of *musannaf* and *musnad* collections could be given by the more able candidates. To get to the higher levels the candidates need to clearly state what each of the terms given in the question means and how they are important in the study of Hadiths.

(b) Which in your opinion is more beneficial for Muslims to h *musnad* collections of Hadiths? Give reasons for your an

In answer to this part question the candidate can either choos collection and say why in his/her opinion one is better than th equally important and back that view with valid reasons. All a good reasoning should be rewarded with higher levels. Candi *musannaf* collections as they are based on themes which hel and its practical application.

3 (a) What were the causes of the revolt against 'Uthman and what charges were made against him? [10]

In answer to this question the candidates need to give a detailed and descriptive account of all the causes and charges made against 'Uthman which could include the allegation that he had appointed his relatives as governors of the various provinces; he allocated the wealth amassed in the campaigns to the governors rather than dividing it between the fighting men themselves; the granting of a fifth of war booty to an individual, his cousin Marwan ibn Hakam; the circulation of the official copies of the Qur'an and the burning of older copies; some thought that he was surrounded by people who gave bad advice and took advantage of his age. Some or all of these points could be made and it is the detail and development of them that will get the candidates to higher levels.

(b) Can Muslims today learn lessons from the martyrdom of 'Uthman? Give reasons for your answer. [4]

If candidates say yes to the question then they could write about either one or more lessons learnt from the martyrdom of 'Uthman and evaluate them in some detail. Some examples of what could be expected in the answers are: 'Uthman being a man of firm principles stood by what he deemed to be just; him not wanting to shed unnecessary Muslim blood; him wanting to reach a negotiated settlement. These and other points could be made to show how Muslims today should stand by what they believe is just and fair and not give up efforts to find peaceful solutions to disputes even if it is at their own peril. If some candidates however write that no lessons can be learnt from 'Uthman's martyrdom then they need to back that view with reasons as well. All valid answers must be duly credited.

4 (a) The Prophet said, 'Between a person and disbelief is discarding prayer.' What benefits do Muslims find in regular prayer (*salat*)? [10]

Prayer is the second pillar of Islam and its importance can be judged from the fact that it is the first act that a person will be held accountable for on the Day of Judgement. Candidates may begin their answers by writing about the importance of prayer and may even go on to write that prayer has been mentioned in the Qur'an 67 times and is compulsory for all adult males and females whether at home or travelling, in peace or war, healthy or sick. The main focus, however, should be on the benefits of prayer. Prayer teaches Muslims punctuality, cleanliness, humility and obedience, self-discipline and self-control, piety and *taqwa,* patience and perseverance. These and any other benefits the candidate can write about should be given in the answer and developed. Answers need to be read as a whole and it must be remembered that just giving a list of benefits is not enough to get to the higher levels; there needs to be some development in the answer for the benefits given.

(b) Why do Muslims regard delayed (*qada)* prayers as a sign reasons for your answer.

Candidates can refer to God's attributes of being *rahman* and wants to burden His creation and hence has given them the o The fulfilment of the second pillar of Islam is obligatory on all certain times it may not be possible to offer *salat* or sleep ma person could be travelling, so for Muslims to make up missed to His believers so that they may remember Him and fulfil thei

5 (a) What are the moral, spiritual and other benefits of fasting in Ramadan? [10]

In answer to this question candidates need to write in some detail about the moral, spiritual and other benefits, which could include the social and, say, the physical benefits of fasting. For example candidates could say that fasting builds up a person's moral character by teaching him/her self-control and self-restraint. When a person fasts it develops empathy in him/her as they feel the hunger pangs of the poor. The physical benefits are that a person's digestive system is given a rest and the whole system is cleansed. Fasting also brings a Muslim closer to God, it makes them reflect on all the favours that God has bestowed upon them and as it is a month in which Muslims not only fast but endeavour to keep away from everything which displeases God their spiritual side is strengthened. During the month of Ramadan the rich people spend generously on the poor people to earn Allah's rewards. Yet another advantage is that people get together to open their fasts in the mosque or families and friends are invited to open their fasts together and this promotes friendship and love between them. These and other similar points could be given in the answers. It is the detail and development of the benefits in the answer that will take the marks to the higher levels.

(b) Choose any <u>one</u> benefit of the Ramadan fast you have written about in <u>Part (a)</u> and say why you think it is most useful. [4]

The candidate needs to choose any **one** benefit of the Ramadan fast they gave in **Part (a)** and say why in the candidate's opinion it is most useful. If more than one benefit is discussed than the examiner needs to choose the stronger point and mark accordingly.