Cambridge Assessment International Education
Cambridge International General Certificate of Secondary Education

ISLAMIYAT **0493/22**

Paper 2 **October/November 2019**

MARK SCHEME

Maximum Mark: 50

Published

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

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

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Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

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Question	Answer	Marks
	You must answer Question 1, Question 2, and two other Questions.	
1	**Choose any two of the following Hadiths, and:** (i) Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest. (ii) 'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger. (iii) The Messenger of Allah (May Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies of the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.' (iv) The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.	

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Question	Answer	Marks
1(a)	**describe their teaching about what Muslims believe;** (i) Three kinds of action are specifically referred to in this Hadith of the Prophet (pbuh) who by repeating the statement, 'Whosoever believes in Allah and the Last Day' before the action emphasised the importance of each of the action given in the Hadith, giving the teaching to Muslims that every action one does stems from one's belief. Speech should be used in a positive way and good treatment of others is a recommended trait of a true believer and that is brought out in this Hadith. (ii) The important teaching in this Hadith is caring for orphans. Orphans are the responsibility of the entire Muslim community and their care is the moral duty of all Muslims. For this action Muslims have been promised a great reward by God and closeness to the Prophet (pbuh) in paradise. (iii) This Hadith broadens the concept of martyrdom and goes on to give Muslims an important teaching that God considers all those Muslims who live their lives righteously with the intention of gaining His pleasure and die in the process are considered martyrs irrespective of how and where they die. Candidates can develop their response by discussing the different ways given in the Hadith of how the status of a martyr is achieved. The core teaching is that God loves His creation and is willing to reward those who are obedient to Him. (iv) This Hadith of the Prophet (pbuh) is teaching Muslims about community relations and how they should feel and behave towards other fellow Muslims. Just as the head is the command centre and important to humans so is brotherhood to Muslims. The Qur'an also gives this all important teaching of unity to Muslims in many Suras e.g. *Al Anfal*, 8:46 and *Al Hujurat*, 49:10. Therefore Muslims should consider sacred another Muslim's blood, property and honour and should defend it.	**4**

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Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.** (i) Following the teaching given in the Hadith a Muslim must use his speech responsibly. Candidates can explain how this can be done to develop their response. It could also be said that looking out for and fulfilling the needs of one's neighbours is another way of acting upon the teaching of this Hadith as is honouring one's guests. With examples the answer needs to be developed. (ii) By providing food, shelter and financial assistance to orphans is how the Hadith can be applied to everyday life. Candidates could put forward different practical examples of how assistance can be given to orphans by way of development of their answer. (iii) There are many ways in which the teaching of this Hadith could be acted upon in daily life. By worshipping God, a person may strive in God's way with his person, by spending his wealth and resources he/she may strive in God's way. Examples could further develop the points made e.g. building mosques, carrying out welfare projects etc. (iv) Being aware of the sufferings of others around them and by trying to alleviate their suffering is how Muslims can practice this Hadith. Candidates can give examples from the Prophet's time of how the Ansars helped their fellow believers who had come to Madina leaving everything they had back in Makka or can give present day examples of how it is imperative that Muslims be aware of the suffering of their fellow Muslims in countries like Syria and Myanmar or Kashmir and try to aid them.	**4**

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Question	Answer	Marks
2(a)	**Write a detailed account of the Musannaf and Musnad collections of Hadith.** In answering this question candidates have to give a descriptive account of both the Musannaf and Musnad collections of Hadith. The period in which they were produced could be written about. Speaking of the Musannaf collection they could say that it was the first organised work of Hadith collection and was made topic-wise. That the Musannafs were mainly legal documents that developed during the first two centuries of Islam. The *Muwatta* by Imam Malik is an early example of a Musannaf collection. Well-developed answers could discuss how the Musannaf collection served an important function in law and Hadith literature. Later scholars referred to Musannaf collections to know legal opinions of the Companions and Successors and Hadith critics used them as evidence when establishing the authenticity of a Hadith. The late second/early third century AH saw a shift towards Musnad collections which were arranged according to *isnads*. In these collections it could be said Hadiths were compiled under the name of the narrator. Candidates may well say that collections were organised by their compilers along *isnad* lines. Examples of Musnad collections e.g. *Musnad of Imam Hanbal* and others could be given. The shortcomings of the Musnad collection could be given as well. A comprehensive answer is being looked for.	**10**
2(b)	**In your opinion, from the two Hadith collections above, which is the more useful to Muslims? Give reasons for your answer.** Candidates could give the benefits of both and then say which in their opinion they thought was more beneficial and why. They could also simply select one of the two collections and say why in their opinion it was the more useful one. Whatever the approach or choice it has to be backed by reasons.	**4**

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Question	Answer	Marks
3(a)	**Write a detailed account of the election of Abu Bakr as the first caliph and the action he took against any two of the false prophets.** This is a two part answer, in the first part candidates need to give a detailed account of the election of Abu Bakr which should include the key points like how 'Umar took Abu Bakr to the Saqifa of Bani Saida where the Ansars had gathered to elect a caliph; Abu Bakr's persuasive argument to the gathering of why a Quraysh should lead the Muslims; the Ansars suggestion for having two leaders; Abu Jarra's intervention and how the nomination of Abu Bakr came about. Candidates could also mention the speech made by him upon his election and that will be seen as development of the answer. Candidates need to select any two from the four false prophets who posed a threat in the time of the caliphate of Abu Bakr and write an account of them and say how they were dealt with by Abu Bakr and what the outcome was. The mark is not divided between the two parts but will be read as a whole.	**10**
3(b)	**What was the most serious danger faced by the Islamic state during Abu Bakr's caliphate? Give reasons for your answer.** When Abu Bakr became the first caliph of Islam he had to face serious challenges like the emergence of false prophets, refusal of some tribes to pay *zakat,* rejection of the political authority in Madina by some tribes/states etc., the death of several hundred *huffaz* in battles which gave rise to the fear that the Qur'an may therefore be in danger of getting lost, forgotten or corrupted if not compiled. Candidates need to select any one threat, which in their opinion posed the greatest threat to the Islamic state and say **why** they have made that choice and **what** the consequences of not dealing with the threat could have been.	**4**

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Question	Answer	Marks
4(a)	**Write about the following:** • **the conditions that should be met before Muslims start prayer (*salat*), and** • **the importance of prayer (*salat*) in the life of Muslims.** Before starting prayers a Muslim has to fulfill certain conditions e.g. intention; time; purity; *sattar*, and *qibla*. Candidates need to elaborate on these conditions and then go on to write an account of the importance of prayers in the life of Muslims. Here they could say that having specific times each day to be close to God helps Muslims to remain aware of the importance of faith in their lives. Muslims start the day with purifying themselves and standing before their Lord; the recitations and movements of prayers express the humility and submission of a believer and keep him humble, prayers are a constant reminder throughout the day to be mindful of God and puts daily life within perspective of the life to come in the hereafter. These and other similar points can be made by the candidate to answer this part of the question.	**10**
4(b)	**Why is private prayer (*du'a*) given so much importance by Muslims? Give reasons for your answer.** Muslims are encouraged to call upon God for forgiveness, guidance and strength throughout the day. *Du'a* can be made to ask for help for oneself or for friends and family or even the *ummah*. Candidates can give other reasons to say why *du'a* is given importance by Muslims. All answers must be backed with reasons.	**4**

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Question	Answer	Marks
5(a)	**Write an account of alms-giving (*zakat*) and say who is liable to pay it and who it can be paid to.** Candidates can give an explanation of the term *zakat*, saying it means purification and is a means by which a Muslim purifies his wealth and his heart from the love of money and greed. They can go on to say that it is an obligation which was imposed on previous nations as well and how God has promised great reward to those who fulfil this obligation. Well-developed answers may well elaborate on this part of the answer saying that the money paid in *zakat* is not something that God needs or receives, He is free of all dependency and its purpose is to create a well-balanced society and free people from the love of wealth. *Zakat* is due if one's assets equal or exceed the *nisab* level for one whole year. Who is liable to pay *zakat* can be answered by writing about the *nisab* by means of which *zakat* is calculated. Finally, candidates can list the people to whom *zakat* can be paid.	**10**
5(b)	**What is the importance of *zakat* in Muslim society?** Candidates need to give their reasons for what, to them, is the importance of *zakat* in Muslim society. They could say that it makes them feel that their wealth is a gift from God which they need to share with the less fortunate in society. They could say it creates a just and balanced society which is beneficial for both the giver and the receiver. A range of responses can be given and need to be credited on their own merit.	**4**

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