Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/21**

Paper 2 **October/November 2023**

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.

Cambridge International will not enter into discussions about these mark schemes.

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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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GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

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

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

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

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

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

LEVELS OF RESPONSE

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

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

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is

perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

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

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

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

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

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Question	Answer	Marks
1	**Choose any two of the following Hadiths:** **(i) Hadith # 19** The world is the believer's prison and the unbeliever's paradise. **(ii) Hadith # 4** A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said, Yes. **(iii) Hadith # 11** '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. **(iv) 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.	

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Question	Answer	Marks
1(a)	**Describe their teachings about what Muslims believe.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	The all-important teaching given in this Hadith is that this world is a place of temporary abode for all humanity, and that Muslims must live their lives in this world based on the *sharia* of God and follow the limitations imposed by Islam on their way of life. It is because of the restrictions that Islamic *sharia* lays upon its followers that the world has been compared to a prison where one's freedom and actions are restricted. The non-believers live their lives without the restrictions of Islamic *sharia*, so the freedom of their code of life has been compared to paradise, where one's every desire will be fulfilled. The core teaching of the Hadith tells believers that just as a prisoner does not make prison their home, a believer should not consider this *duniya* to be their permanent home. Believers must strive in this world to gain the eternal reward of paradise by living their lives according to the laws and requirements of their faith.	
1(a)(ii)	The teaching given in this Hadith refers to two primary requirements for attaining paradise. The first being the fulfilment of the Pillars of Islam and even from them the last two, *zakat* and *hajj*, are not given in the Hadith as they are obligatory only on those who can fulfil them. The second requirement is abiding by Islamic *sharia*. Therefore, it could be said that Islam is a very simple religion to follow and practice and the given teaching is telling Muslims to simply complete the obligatory *ibadah* and abide by what God has made permissible and stay away from the forbidden acts in order to obtain God's ultimate reward of *Jannat*.	
1(a)(iii)	In the teaching of this Hadith the Prophet (pbuh) has promised a great reward to those who care for, and look after orphans, saying that they would indeed find themselves close to the Prophet (pbuh) in *Jannat*. The broader teaching of this Hadith is that the true practice of Islam requires Muslims to show care and concern for others, especially the most vulnerable in society like orphans. In several Hadiths and Quranic passages Muslims are asked to treat orphans with kindness and humility, for example in *ad-Duha* it says, *'Treat not the orphan with harshness'*.	

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Question	Answer	Marks
1(a)(iv)	The all-important teaching given in this Hadith is for Muslims to show compassion and care in society and to perform acts of charity. In this Hadith, the Prophet (pbuh) has given a few examples of acts of charity (*sadaqa*) that Muslims can perform every day. The teaching of this Hadith broadens the scope of what comes under charity and does not restrict it to just giving money but includes small everyday acts of kindness that would make the community stronger and increase awareness of God and His bounties. Another important teaching of this Hadith is that worship of God is not restricted to just fulfilling the Pillars of, for example, *salat* or fasting but everyday acts of kindness also come under worship when they are performed with the intention of pleasing God.	

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	Muslims can put the teachings of this Hadith into action quite simply by living their lives according to the *sharia* and following the *sunna* of the Prophet (pbuh). Fulfilling the Pillars of Islam with sincerity, staying away from forbidden foods and drinks (all intoxicants), living modestly, for example lowering one's gaze in the company of the opposite sex, earning a living honestly and not taking interest on our earnings are some ways in which the teachings of the Hadith can be acted upon. An example from the life of the Prophet (pbuh) or a Companion can be given to develop the answer.	
1(b)(ii)	Muslims can put the teachings of this Hadith into action by putting into practice the tenets of Islam and wholeheartedly accepting God as their Creator and Master. By saying the prescribed *salat* five times a day and fasting in the month of Ramadan they can put into practice the given teachings. Muslims could fulfil the last two obligations if they have the means to. Keeping away from food and drink that God has prohibited, not taking interest and following the principles of Islamic finance, not giving or taking bribes etc. are other ways in which the teachings of the Hadith can be implemented. Personal examples can be given to develop the answer.	
1(b)(iii)	There are many ways in which the teaching of caring for orphans given in the Hadith can be put into practice. Muslims can provide food, shelter and the basic necessities to orphans and their adoptive families. If the orphan has no one to look after them they could be adopted or suitable arrangements for their safe living could be made. If the orphan's father died leaving a debt it could be paid off by someone on behalf of the orphan or exonerated by the lender. If on the other hand an orphan is left with an inheritance it should be invested wisely on their behalf and given back to them when they come of age. Facilitating the marriage to suitable partners and funding wedding expenses are also ways of putting this Hadith into practice. Offering emotional support and advice on various matters to orphans is another way of putting into action the teachings given in the Hadith.	

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Question	Answer	Marks
1(b)(iv)	The teachings given in this Hadith can be acted upon by fulfilling one's role in society responsibly. By greeting others with a smile, removing a harmful thing from the path to prevent an accident, for example if you see a banana peel on the footpath that someone could slip on and hurt themselves remove it, and even that is considered a charity. Giving good advice to someone or uniting two friends or siblings after an argument are also acts that can be seen as charity. Some other examples of how the teachings of this Hadith can be put into action are to feed the poor or to donate to orphanages.	

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Question	Answer	Marks
2(a)	**From the teachings given in the set Hadiths, write an account of the guidance given to Muslims in their everyday life.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. Credit the quality of the work not the amount of Hadiths used. The Hadiths given below are only a selection. The candidates can use other Hadiths set in the syllabus related to how the Prophet's teachings offer guidance to Muslims in their everyday life. Candidates may also use examples to illustrate their answers. The Prophet's Hadiths are a source of guidance to Muslims in their everyday life. They give Muslims important teachings about how to live their lives and have a positive impact on the whole community. **Hadith 7** gives an important teaching to all Muslims stating that to achieve a distinctive position or to be ranked amongst the best of believers they must always be engaged in God's service with their person, property or wealth. The purpose of the engagement should always be to help make the community and the wider society pious and in its establishment, one must abide by the laws of God as taught to believers by the Prophet (pbuh). The teaching given in **Hadith 19** is that this world is a place of temporary abode for all humanity and that Muslims have to live lives in this world based on the *sharia* of God and follow the limitations imposed by Islam on the way they live. The core teaching of the Hadith tells believers that just as a prisoner does not make prison his home a believer should not consider this *duniya* to be their permanent home and strive, while in it, to gain the eternal reward of paradise by living their lives according to the laws and requirements of their faith. This Hadith specifically teaches Muslims how to conduct themselves in their personal lives and makes a peaceful pious society. Another teaching with regards to a Muslims personal life is given in **Hadith 13** of the Prophet (pbuh). That it is of utmost importance for a Muslim to read, understand and follow the teachings given in the Qur'an as it is a book of guidance for all times and stops a believer from going astray. The link to tethered camels in the Hadith shows the importance of establishing a strong relationship with the Qur'an in their everyday lives. The teachings given in **Hadith 9** teach a believer about earning from the labour of one's hard work. This, in turn, helps create an honest community and one in which every member is respected for the job they do. Furthermore, it will develop a community that is free from greed and the pursuit of money and wrongdoing and one which is God-fearing. **Hadith 14** is teaching Muslims to be merciful and kind and honest in all trade dealings in their everyday life. This gains them the blessings and mercy of God and helps the economy of the community.	**10**

Question	Answer	Marks
2(a)	The teaching given in **Hadith 6** is that Islam encourages action not complacency. A Muslim must always remove, or at the very least try to remove, evil from society. By following the teachings of the Hadith, Muslims can acknowledge the presence of evil and use lawful and peaceful measures to remove it or correct the issue. This in turn will benefit the community by ridding it of evil and helping victims of injustice and by stopping those who are being unjust to others. By following the teachings given in **Hadith 15** Muslims should develop the traits of kindness and mercy in their personalities. They will show compassion to all living things on this Earth and forgive the mistakes of others if they are indeed true believers who seek God's mercy in this world and the hereafter. With forgiveness and compassion towards each other, feelings of brotherhood and good will develop and grow in the community. Just as the Prophet (pbuh) prayed for the people of Ta'if when they rejected him and forgave the Makkans at the time of the conquest of Makka, Muslims must forgive those who wrong them and in general be merciful towards all of God's creation. Thus, establishing brotherhood in the *umma* and strengthening bonds between Muslims.	
2(b)	**In your opinion, how easy are the Hadiths to act upon? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates in response to this question could say that Hadiths are easy to follow as they explain the teachings of Islam and the message of the Qur'an to Muslims. The Prophet (pbuh) was the perfect role model so following in his footsteps is made easy as Hadiths tell Muslims how he behaved and in knowledge of his actions how they should act to live righteous lives. An example can be given here to develop the answer e.g., the Prophet (pbuh) prayed *tarawih* in Ramadan, so the Muslims also perform *tarawih*. On the other hand, some candidates could say that though the Hadiths are extremely useful to follow and give Muslims knowledge and guidance, they are not always easy to follow. The temptations of the modern world are hard for modern-day Muslims to resist, even though they know from the teachings of their faith and the prophetic Hadiths that they should be resisted. An example could be given to develop the answer further.	**4**

Question	Answer	Marks
3(a)	**Write an account of 'Uthman's administration and military achievements during his caliphate.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. Candidates need to give a two-part answer, but it is not expected that both parts will be covered in equal depth or that they will cover all the points given in the mark scheme. Furthermore, candidates may merge the two sections. However, they need to write about both parts: how 'Uthman administered his caliphate and write an account of his military achievements. **'Uthman's administration** started in 644 and ended in 656. It could be said that he administered with mercy and generosity and proved skilful in handling the vast caliphate. He started his reign with a popular gesture by adding 100 dirhams to the annual stipends and at the same time he began to increase the central government's control over the affairs of the garrison cities. 'Uthman launched a diligent inspection of accounts, started to overhaul the *Diwan* salary rolls and asked for the accounts and provisional surpluses to be forwarded to the treasury in Madina. He continued with 'Umar's policy of gradually splitting up the immense authority exercised by the provisional governors, who also doubled as army commanders. He did this by creating the new post of financial administrators who exclusively looked after tax revenue. For this he established a permanent secretariat and appointed a salaried 'Inspector of Markets', which remained a key position in future Islamic states. He also relaxed the austere measures of living imposed by 'Umar and allowed the Arabs to acquire lands in the conquered territories. Many other public works were carried out as well and candidates could mention a few of them. **Militarily** 'Uthman was successful as well. Soon after the news of the death of 'Umar, revolts sprung up as the conquered nations thought this was the opportune time to win back their independence. In particular, Persia was rocked by countless local rebellions. The distant principalities of Armenia, Azerbaijan and the Caucasus repossessed their dominions and fought back the Muslim forces. Eventually 'Uthman was able to crush the revolts and win back these territories. By 650 Muslim authority over Persia was re-established; the Muslim army had pushed into central Asia and Muslim outposts occupied the ancient cities of Herat, Merv, Balkh and Kabul. Two years later Yezdigard, the last heir of the Persians was killed in a miller's hut.	**10**

Question	Answer	Marks
3(a)	In the first year of 'Uthman's caliphate Egypt also flared up in revolt supported by the Byzantine Empire which was brought under control by Amr ibn al 'Aas. In the following year 'Uthman ordered an assault on North Africa led by Abdullah, the reinstated governor of Egypt. The campaign convinced Abdullah of the need for a Muslim navy of which he convinced the caliph. The first joint naval attack of Cyprus in 649 led by Abdullah and Mu'awiya proved successful. Now besides defending the borders of the empire of the caliphate, Muslims were able to expand its influence in the Mediterranean, capturing Cyprus and Crete and raiding as far as Sicily.	
3(b)	**In your opinion what was 'Uthman's greatest act as caliph? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates should select any one of 'Uthman's actions as caliph and say, why in their opinion, it was his greatest. It could be said that his greatest act as caliph was that he managed to subdue all the revolts that started after the martyrdom of 'Umar and even managed to extend the frontiers of the Muslim empire thus ensuring the stability and prosperity of the Muslim empire. Another great act candidates could write about was that he was the first caliph to establish a Muslim naval fleet. This went on to capture Cyprus and Crete and extend Muslim territories in the Mediterranean. His achievement in overhauling the financial institutions of the empire could be selected or that he burned the incorrect copies of the Qur'an without fear of criticism and saved the *umma* from falling into factions over its recitations could be cited as his major act and supported with reasons for that choice. Yet another act that could be chosen and written about is that he stood for what he believed was the right course of action even when the rebels surrounded his home. This shows his courage and faith in God that he did not give in to pressure.	**4**

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Question	Answer	Marks
4(a)	**Describe the events of <u>one</u> of the following battles:** • **Battle of Qadisiyya** • **Battle of Yarmuk** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. Candidates need to choose any **one** battle from the two given which were fought in the caliphate of 'Umar. **Battle of Qadisiyya** This battle was fought in the year 636. The Persians prepared to fight the Muslims to avenge their defeat at Buwayb. The Muslim commander was Sa'd ibn Abi Waqqas with an army of 12,000. Some accounts put the figure at 30,000. Sa'd was ill at the time and commanded the army from his sick bed. Muslim accounts say that a delegation was sent to Yazdegerd inviting him to accept Islam, pay *jizya* or prepare for war. The arrogant emperor was contemptuous of the Arabs and refused the first two options. A stand-off lasted three months with skirmishes on border settlements which the Muslims won. Desertions and defections in the Persian side led to Rustam blocking the channel and crossing over to attack the Muslims. The Muslim army had been reinforced by this time. Sa'd using tactical methods and clever strategies was able to break the Persian army. On the third day Rustam was killed as he tried to swim to safety and the Persians were routed. Two-thirds of the Persian army was killed, and the Muslims lost a fifth of their men in this battle. **The Battle of Yarmuk** This battle was fought in the summer of 636 between the Byzantines and the Muslims. Heraclius organised a massive army in the Golan Heights when reports of the fall of Damascus and defeat at Fihl and Homs reached him. He was determined to recover Palestine for Christian rule. To retain their gains Muslim forces also assembled in the Golan Heights under Khalid ibn Waleed, Abu Ubaydah ibn Jarrah, Yazid ibn Abu Sufyan and Amr ibn al 'Aas. Negotiations between the two armies were held in which the Byzantines tried to convince the Muslims to leave Syria and offered them large bribes to do so. Khalid gave the Byzantines the 3 options: accept Islam, pay *jizya* or battle.	**10**

Question	Answer	Marks
4(a)	The war strategies of the Muslim commanders paid off and the battle lasted six days. By the afternoon of the sixth day only one-third of the Byzantine army remained, the rest had been killed or fled. The Muslim loss of life was 3000 men besides those who were severely wounded.	
4(b)	**In your opinion, did the Battle of Qadisiyya or the Battle of Yarmuk have more significance for Islam? Give reasons for your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. It could be said that the Battle of Qadisiyya was significant for the Muslim empire as it was a decisive battle in the history of Islam. This battle shattered the strength of the Persians' capital and many people of the conquered areas accepted Islam and following it peace followed for a while in the empire. If candidates choose the Battle of Yarmuk it could be said that it was significant for the Muslims as the power of the Byzantines was completely crushed in this battle and the Muslims were able to subdue other cities of Syria and that with the outcome of this battle Heraclius withdrew from Syria and moved his capital to Constantinople. This withdrawal was significant because it allowed the Muslims to become dominant in Syria and paved the way for the conquest of Jerusalem.	**4**

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Question	Answer	Marks
5(a)	**Write about the benefits of fasting and almsgiving (*zakat*).** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. In this answer candidates need to give an account of the benefits of both fasting and *zakat*. It could be said God has made fasting obligatory so that the prosperous people can become aware of the plight of the poor and needy. This awareness in turn will create feelings of compassion within them and they will treat others less fortunate than themselves with kindness and be grateful to God for the blessings He has given them. During fasting even things that are permissible in Islam like eating, drinking and marital relations are forbidden for the duration of the fast. And this self-control strengthens the moral character of a person. The training Muslims get during fasting to say no to permissible things helps them to say no to the forbidden things in daily life. As fasting is an invisible act that is only between a believer and God it teaches a person sincerity and helps a Muslim to live by the rules and regulations of one's faith regardless of whether others know or do not know. The Prophet (pbuh) has said that *'there is a special entrance to Paradise called al-Rayyan, none will enter through the gate save those who fast.'* Fasting also has a positive effect on one's health, it gives the digestive system a rest and gets rid of excess fats and toxins. Fasting teaches a Muslim *taqwa,* which is the sum total of all Islamic values and virtues. *Taqwa* is the consciousness of God, it is to do one's best to live by His commands and to avoid His prohibitions. Fasting builds the quality of *taqwa* in a believer, who is spiritually uplifted by its observance. Yet another important benefit of fasting is that it enhances one's spirituality and teaches sincerity to God. It enables a person to learn self-control. Rewards for a fasting Muslim's good deeds are multiplied. A lot of charity is given in Ramadan and *zakat* is also given in this month and this has a two-fold benefit. Firstly, it takes away the love of money from the believer. The advantage to society of *zakat* is that it redistributes wealth and fixes the monetary imbalance in society and creates a more caring society. Secondly, the giving of *zakat* and charity brings economic prosperity in the community and the *umma* can spend the month of Ramadan peacefully in the *ibadah* of God.	**10**

Question	Answer	Marks
5(a)	There are many other benefits for the giver of *zakat* as well. The most important benefit is the fulfilment of the obligation of giving *zakat* and earning God's pleasure. It purifies wealth and may also be a means of gaining God's protection from problems. Giving of *zakat* washes away one's sins. It teaches Muslims about the laws of God as one has to know the rulings around *zakat* before one is able to pay it. Muslim society as a whole benefits from fasting and *zakat* for when Muslims fast together and give *zakat* it creates unity and goodwill and hence, they come closer together as a community and in so doing they get close to God as well.	
5(b)	**What is the most important benefit to a Muslim of completing the annual pilgrimage (*hajj*)? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. In response to the above question candidates need to choose a reason that is most beneficial in the life of an individual and support their choice with reasons. They could say that when a pilgrim returns from *hajj* they are more God-conscious. With their past sins being washed away they endeavour to start afresh and not commit any sin and try to live righteously and in peace with their fellow beings. Also, the experience of *hajj* is a humbling one. The realisation that all are equal before God: wearing the same *ihram* and performing the same rites unifies the *umma*. The Day of *Arafat* reminds the Muslims of their accountability towards God on the Day of Judgment, and they become more conscious of their accountability and tend to live in accordance with the Islamic *sharia* and in peace and harmony with others showing them compassion and mercy to earn God's rewards.	**4**

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