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ISLAMIYAT **0493/22**

Paper 2 **May/June 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.

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

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Cambridge Assessment
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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.

Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths, and:** (i) Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith. (ii) None of you believes until he wants for his brother what he wants for himself. (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) No one eats better food than that which he eats out of the work of his hand.	
1(a)	**Describe their teachings about what Muslims believe.**	**4**
1(a)(i)	In Islam a Muslim is required to look after the religious and moral wellbeing of his fellow Muslims and help in creating a pious community. In the given Hadith the Prophet (pbuh) has made it clear that removing or wanting to remove evil from society is an important characteristic of a Muslim. Different ways are mentioned regarding how evil can be effectively removed from society depending on the means available to the individual taking the action. Candidates can mention these in their answers and say that however if changing / stopping the evil leads to conflict it should be corrected by one's speech and as a last resort it should be condemned.	
1(a)(ii)	Brotherhood and showing concern for others is the important teaching of this Hadith. The Hadith is teaching all Muslims to be a source of benefit to others, especially the less fortunate ones. The bond of brotherhood between men is established by God (*Al-Hujurat*, 49:10) and is linked to faith in this Hadith of the Prophet (pbuh).	
1(a)(iii)	Reading and understanding the Qur'an is all important for a Muslim and this is the core teaching of the Hadith. The link to tethered camels in the Hadith shows the importance of establishing a strong relationship with the Qur'an. Just as the camels are all important for the survival of the bedouins, the Qur'an is all important for a Muslim as it stops him / her from going astray. Through this Hadith the Prophet (pbuh) is giving Muslims the important teaching of earning lawfully and through the labours of one's own hard work.	
1(a)(iv)	Dignity of labour is another aspect of the teaching of this Hadith which strongly discourages reliance on others and beggary. Earnings by honest hard work are blessed by God. In another Hadith it is said that: *'One who earns his livelihood by the sweat of his brow is a friend of God's.'*	

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.**	**4**
1(b)(i)	The scale of influence of each individual Muslim may vary in preventing / stopping evil from taking place but everyone is required to play their part in society to bring about a positive change. Practical examples like reporting electricity theft in one's neighbourhood or tackling corruption in an institution or one's workplace are examples that could be given. All answers bringing out the practical implementation of this Hadith should be credited.	
1(b)(ii)	The teachings of the Hadith can be put into action by Muslims responding to the needs of others and by desiring what is beneficial for themselves and others. Candidates can develop the answer by adding that the focus of responding to others' needs is not narrow and restricted to material benefits / help only. Examples from a global perspective and / or personal level can be given and should be credited.	
1(b)(iii)	The teaching of the Hadith can be practiced by all believing men and women by establishing a close relationship with the Qur'an. This can be done by reading a small portion of it every day, by listening to its recitation, understanding the meanings of the words being read or heard and by putting into practice its teachings in one's daily life.	
1(b)(iv)	Muslims can act upon this Hadith by respecting all forms of work and by engaging in means that enable them to earn an honest day's living. Examples of the prophets of the past can be given who worked as shepherds including the Prophet Muhammad (pbuh) who even after assuming leadership of Madina did not shy away from manual work.	

Question	Answer	Marks
2(a)	**Write an account of the compilation of Hadiths during the period of the Successors of the Successors (*tabi' al-tabi'in*).**	10
	This period is considered as the Golden Age of Hadith compilation and many hundreds of thousands of Hadiths were compiled by the Successors of the Successors. During this period, Hadith scholars established rules of Matn and Sanad to sift through the Hadiths to categorise them and include them in their collections.	
	A large number of jurists combined the two categories of *musnad* and *musannaf* in the form of *sunan / sahih* books. A *sunan* was organised topic-wise and thus could be easily used as legal reference, and it focussed on *Ahadith-e-Nabavi* with full *isnads*.	
	Foremost amongst the jurists at this time were Bukhari and Muslim. They broke away from the tradition of using weak Hadiths in law and their collections were devoted only to Hadiths whose *isnads* met with the requirements of authenticity.	
	The collections of Bukhari and Muslim became the most famous books of Hadith collection called the *Sahihayn* (literally meaning the two *Sahihs*). Bukhari devoted sixteen years of his life to sifting the Hadiths he included in his *Sahih* from a pool of 600 000 narrations. The finished work was a massive expression of Bukhari's vision of Islamic law and belief. Backed with Hadiths, the author felt the most rigorous standards of authenticity were met.	
	Muslim's *Sahih* contains fewer chapters and lacks Bukhari's legal commentary. Muslim kept all narrations of a certain Hadith in the same section but without the commentary reports from Companions and later figures. Their work had a great influence on their students and contemporaries.	
	Candidates can go on to give the names and collections of the other *muhaddithun* of this time to develop their answer. Four books in particular attained great renown and together with the *Sahihay* have come to be known as the *Sahih Sitta*. The names of these four books with some detail about them and a brief account of the *Shi'a* collections that are comparable to the *Sahih Sitta* could be given by candidates to develop their answer.	
	Clarity of the points in the answer and their development will help the candidates get to the higher levels.	

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Question	Answer	Marks
2(b)	**Why do you think the chain of narrators (*isnad*) of a Hadith is given so much importance in establishing its genuineness?** An evaluative response is needed in order to answer this question effectively. Candidates could say that *isnads* helped to document that a Hadith had truly come from the Prophet (pbuh). Since they helped establish religious practice and Islamic law as well as day to day conduct of an individual, it was important that only the genuine ones were documented for use etc. All valid responses need to be credited on their own merit.	**4**

Question	Answer	Marks
3(a)	**Mu'awiya was opposed to 'Ali's caliphate. Give reasons for his opposition and write an account of the Battle of Siffin which resulted from this opposition.** To answer this question, candidates have to firstly write about why Mu'awiya opposed 'Ali and then go on to write an account of the battle that ensued between them. For the first part they could say that: • Mu'awiya had achieved political success on his own merit and was a popular governor of Syria and hence reluctant to step down from this position. • Ali's election by the support of rebels was contended by Mu'awiya. • Another reason for his opposition was that as an Ummayad he felt that 'Uthman's murder was not being avenged by 'Ali and hence he opposed him. • The battle of camel between Aisha and Ali was another reason for Muawiya's opposition • Hazrat Ali rejected all overtures for an understanding with Mu'awiya and was in fact planning to invade Syria in the spring of 657 in order to appoint a governor of his choice in the province. This was the primary reason why Mu'awiya opposed 'Ali, i.e. to secure his position as governor of Syria. Candidates need to write about the events of the battle in detail saying how challengers from both sides fought each other in single combat, the pause in fighting on account of the month of Muharram and then give a full account of the battle that started on 8th Safar. Detail and development of the account of the battle will earn the candidates the higher level.	10
3(b)	**In your opinion what was the most serious consequence of the outcome of this battle? Give reasons for your answer.** Candidates need to give their opinion on what according to them was the most serious outcome of this battle. This could include: • The emergence of the Kharijites; • The breakup of Muslim unity; • The weakening of 'Ali's authority. All valid responses backed with sound reasons to be credited.	4

Question	Answer	Marks
4(a)	**Islamic teachings revolve around six main Articles of Faith. Write about the following two:** • **Belief in God, and** • **Belief in angels.** At the heart of Islam lies belief in God. Candidates could say that belief in God in Islam includes; ● belief in God's existence; ● that He is the Supreme Lord; ● that He alone is entitled to be worshipped, and; ● belief in His names and attributes. Elaboration of the above is required in the first part of the answer. Candidates could for example say that God's existence does not require proof as by simply looking at the universe humankind has evidence of God. God's existence can be known by answers to prayers, miracles of prophets etc. Belief in God as the Supreme Lord means to acknowledge Him as the supreme law giver, the absolute judge and hence submitting to Him. God's right to be worshipped without setting up partners with Him cannot be over emphasised. The central message of all prophets was to urge humanity to surrender to God's will and worship only Him. The names of God indicate His majesty and His attributes as unique. Attributing any of God's qualities to another is *shirk.* For the second part of the answer candidates need to write about Muslim belief in angels. They could say that angels are a part of the unseen world, that they are created from light with the sole purpose of obeying God. They do not need rest or food. They appeared before prophets Ibrahim and Muhammad (pbuh), they have certain duties, which could be elaborated. They play a part in the everyday lives of Muslims and answers could go on to say how they do this. Since this is a two part answer, candidates are not expected to cover all the points given, but the response should be an overall comprehensive answer.	10

Question	Answer	Marks
4(b)	**Why is the belief in angels important for Muslims?** Here candidates need to give their reasons for why belief in angels is important for Muslims. They could well say that belief in angels is a part of a Muslim's faith and without it their faith would not be complete. Answers could also include that angels are the recorders of our deeds and belief in this task of theirs keeps Muslims righteous etc. All valid responses made and developed should be credited.	**4**

Question	Answer	Marks
5(a)	**Prophets played a central part in conveying God's message to humanity. Write an account of Muslim belief in prophets.** Answers to this question could include that Muslim belief in prophets is that they were sent to guide humanity from the worship of created beings to the worship of their Creator; to clarify to humanity the purpose of creation; showing humanity the path that would lead them to paradise; warning humanity about the Day of Judgment; uncovering the unseen world e.g. knowledge of God, existence of angels etc.; providing humanity with practical examples of living righteously; conveying to humanity the teachings of God. It could also be said that Muslims believe that prophethood is a gift from God and He bestows this honour on whomsoever He chooses. Some of the important features that all prophets possessed could be written about e.g. they were all men, sinless, spoke the language of their people, were bestowed with miracles, were highly intelligent and morally upright. Some of them were given revealed books etc. Candidates could also say that the total number of prophets was 124 000 and name some of them. The line of prophets started from Hazrat Adam and ended with Prophet Muhammad (pbuh). These and other beliefs that are valid may be written about by the candidates and expanded upon.	10
5(b)	**Why do you think God gave miracles to his chosen prophets?** It could be said that the purpose of bestowing miracles upon prophets was to show humanity that they were divinely appointed and that every miracle was a reflection of God's power. Candidates could further develop their answer by saying that miracles granted to the prophets were usually in the fields their nations excelled in and this point could be expanded upon. All valid responses to be credited.	4