



UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
International General Certificate of Secondary Education

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ISLAMIYAT

0493/02

Paper 2

For Examination from 2012

SPECIMEN MARK SCHEME

1 hour 30 minutes

MAXIMUM MARK: 50

This document consists of **14** printed pages.

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 their significance 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

AO 1 (Knowledge – part (a) questions)

Level	Mark	Level Descriptor
4	Q 1: 4 Q 2-5: 8-10	Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and 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	Q 1: 3 Q 2-5: 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. May quote Qur'an verses and Hadiths to support points made.
2	Q 1: 2 Q 2-5: 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	Q 1: 1 Q 2-5: 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	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

AO 2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	Excellent. Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	Good. Understands the significance of the question. Seeks to move clearly 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.

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.

1 Choose any two of the following Hadiths, and:

(a) describe their teachings about what Muslims believe; [4]

(b) explain how Muslims can put these teachings into action. [4]

(i) 'الدِّينُ النَّصِيحَةُ.' قُلْنَا: لِمَنْ؟ قَالَ: 'لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.'

(i) 'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.'

(a) L1 for a reference to the importance of being a good Muslim
L2 for mention of believing in the Articles of Faith
L3 for awareness of what sincerity in religion entails
L4 for an account of Islam comprising sincerity in both belief (i.e. Allah, his Book and his Messenger) and action (leaders and community)

(b) L1 for a mention of following the example of the Prophet, the teachings of the Qur'an, or the like
L2 for a mention of following all the teachings of Islam
L3 for one or more examples
L4 for a mention of the importance of living the Muslim life sincerely rather than just for show

يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

(ii) None of you believes until he desires for his brother what he desires for himself.

- (a) L1 for mention of treating others as equals
L2 for mention of ensuring others are provided for properly
L3 for mention of Islam requiring Muslims to care for one another
L4 for mention of true belief including concern for others' welfare
- (b) L1 for mention of ensuring others have the same as oneself
L2 for mention of examples of providing for others
L3 for mention of how provision for others comes before self
L4 for examples, including other Hadiths, that show Muslims working for communal welfare

(iii) مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

(iii) 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.

- (a) L1 for mention of speaking only good and generosity
L2 for mention of good words and actions
L3 for mention of words and actions helping at the Judgement
L4 for mention of faith and action being closely linked
- (b) L1 for mention of treating other people well
L2 for mention of the importance of generosity in word and action
L3 for some analysis of the meaning and importance of generosity
L4 for further Hadiths as illustrations

(iv) أَنْ رَجُلًا سَأَلَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحَلَّلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ.

(iv) 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.

- (a) L1 for mention of importance of following the Prophet's teaching to gain paradise
L2 for some attempt to analyse the list
L3 for analysis that begins to describe how these items sum up the scope of Muslim action
L4 for a full demonstration of how these items sum up Muslim action
- (b) L1 for reference to following the Pillars and other basic observances of Islam
L2 for a basic reference to this list as a summary of Islamic observances
L3 and above for more developed analyses of how following these observances is equivalent to following the teachings of Islam

- 2 (a) Outline the main teachings of the Hadiths you have studied about the responsibilities of individual Muslims.
- (b) Explain the importance of the *isnad* and the *matn* in deciding that a Hadith is authentic. [4]
- (a) L1 for basic references to responsibilities to God and others, with some quotations
L2 for an informed discussion of the range of individual responsibilities with quotations
L3 for itemised responsibilities, e.g. towards God, family, friends, etc., with illustrative quotations
L4 for itemised responsibilities with illustrations and comments on these to show their relevance
- (b) L1 for some awareness that these two parts of a Hadith provide evidence that can help prove a Hadith is genuine
L2 for an informed account of how these two parts can show the genuineness of a Hadith
L3 for a fuller account of how each of them can be tested, e.g. the uninterruptedness of the *isnad*, the agreement between the *matn* and the Qur'an
L4 for a full explanation of how testing each can give assurance of a Hadith's genuineness
- 3 (a) Write an account of the major challenges that faced Abu Bakr during his caliphate. [10]
- (b) Explain why he was known as the Honest One (al-Siddiq), and the Saviour of Islam. [4]
- (a) L1 for basic references to the false prophets, the tribes withholding zakat and the apostate tribes
L2 for a fuller account of these, including details
L3 and above for a full account, together with suggestions of why these were challenges and why it was important for the Caliph to overcome them.
- (b) L1 for a basic reason for one title
L2 for links between al-Siddiq and the Prophet's night journey, and the Saviour of Islam and holding the early community together
L3 for more developed explanations of the links between both titles and the incidents behind them
L4 for how these titles reflect Abu Bakr's character
- 4 (a) Give an account of the Muslim belief in angels and God's predestination and decree. [10]
- (b) Explain the importance to the community of Muslims of congregational prayers on Fridays and pilgrimage. [4]
- (a) L1 for a basic account of one Article of Belief
L2 for a basic account of both
L3 and above for increasingly detailed descriptions of both

- (b) L1 for purely descriptive accounts
L2 for some attempt to address the issue of importance
L3 and above for increasingly detailed discussions of the social dimensions of activities.

5 (a) Give brief descriptions of the ways in which fasting and almsgiving are carried out.[10]

(b) Show how observance of these two pillars keeps the community together. [4]

- (a) L1 for basic references to both
L2 for fuller accounts of both
L3 for detailed accounts of each observance
L4 for accounts that include the main elements and omit secondary details

- (b) L1 for descriptive accounts that reproduce elements of part (a)
L2 for some attempt to address the issue of communal solidarity
L3 and above for increasingly detailed discussions of the function of both observances in maintaining cohesion in the community

SPECIMEN ANSWERS

Below is a selection of specimen answers at each of the levels of attainment for several, not all, of the questions from Paper 2. Each answer is accompanied by explanatory comments in order to show teachers and examiners how the final level of attainment and mark has been awarded. These specimen answers and comments should be read in conjunction with the level descriptors and mark scheme set out above.

It is important to bear in mind that ultimately these specimen answers are illustrative. They are designed to provide teachers and examiners with a general idea of how the paper is marked. However, during the coordination meeting of all the examiners that follows the examination additional and much more extensive guidance will be given to examiners on how to interpret the Mark Scheme. At the meeting, various scripts will also be marked and discussed so that all examiners have a common and consistent understanding of the standards to which they are required to mark.

1 Choose any two of the following Hadiths, and:

- (a) describe their teachings about what Muslims believe [4]
- (b) explain how Muslims can put these teachings into action. [4]

In part (a) candidates are expected to identify the main teachings that appear in the Hadiths they select. Answers should focus on these teachings rather than the contents themselves of the Hadiths. Thus, simple summaries or paraphrases will not attract high marks. Note: In marking part (a) it is important for examiners to read together the answers to the two Hadiths the candidate has chosen, even if they do not appear consecutively in the answer booklet. This will make it easier to gain an impression of the candidate's performance in this part as a whole, and to decide upon the overall level of response.

(i) 'الدِّينُ النَّصِيحَةُ.' قُلْنَا: لِمَنْ؟ قَالَ: 'لِلَّهِ وَكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَنْمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.'

- (i) 'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.'

Answer 1

We Muslims must follow the teachings of the holy Prophet in all our lives. We must believe in Allah and his messenger, and we must learn the Qur'an.

Level: 1

This answer is no more than a basic statement of what it is to be a Muslim. It only refers to the teachings of the Hadith coincidentally.

Answer 2

The holy Prophet has said that Muslims must believe in Allah, his angels, his books, his prophets and the last day. The Prophet has said that we must sincerely believe in the Articles of Faith.

Level: 2

This answer is not much better, but it does show that the candidate realises there is a reference to the Articles here.

Answer 3

The holy Prophet has informed Muslims that they should believe in the Articles of Faith, especially in Allah, in the Qur'an and in the holy Prophet. He has emphasised that we should do this with sincerity, which means that we must do it seriously without departing from it. The holy Prophet himself did not abandon his belief and he called other people to accept Islam as well. We should follow his example.

Level: 3

This answer shows that the candidate is aware not only of the teaching in the Hadith about Articles of Faith, but also about sincerity. She seems to have some grasp of the fact that without sincerity something is lost in believing.

Answer 4

We can learn from this Hadith of the holy Prophet to follow the faith of Islam fully and with dedication. This is what he means when he talks about sincerity. He tells us that we must be sincere in the things we believe and in the things we do, and we must live our lives as obedient Muslims before Allah and as good members of the community of Islam. We should believe in the main principles of Islam and we should not upset the community but be loyal members of it.

Level: 4

This answer pays attention to the whole Hadith, and explains what its parts say about Muslim belief. It shows that the candidate is aware of individual conduct before God and before the community, a very mature insight.

In **part (b)** candidates should explain how these beliefs can issue in action. Answers may comprise abstract explanations, illustrative stories, or verses from the Qur'an or other Hadiths. If there are stories, the relevance of these should be explained, and if there are quotations, the link between them and the Hadith under discussion must be made clear.

Answer 1

We must recite the Qur'an and learn the Hadith of the holy Prophet. We should be polite to other people.

Level: 1

The candidate has some grasp of practical expression of the teachings in the Hadith, but has left them largely unexplained.

Answer 2

Muslims should try to follow all the teachings that almighty Allah has given to us. We can do this by looking at the example of the holy Prophet and by following that.

Level: 2

This is very promising in that it shows understanding of the importance of the Prophet as the practical example of Islamic beliefs.

Answer 3

Muslims have been given the sunna of the holy Prophet as the example of how to follow the teachings of Allah that have been given in the Qur'an. So if I learn about how the Prophet lived his life and acted in good and difficult times I can be a good Muslim. This is that when the Prophet visited the woman who used to throw dust and refuse on him at the time when she was ill. If I follow this, I should try to be kind to my enemies.

Level: 3

This answer shows that the candidate not only understands the main teachings of the Hadith, but also relates it to an apt example from the life of the Prophet and extracts the moral from that. A number of elements of the Hadith are left unexamined, but even so the answer shows remarkable insight into the Prophet's intention.

Answer 4

Muslims should have sincerity in all that they do. They should not act simply for other people to see what they do, but they should follow the teachings of Islam because they believe in them. Islam is a faith that covers all the life of Muslims, and Muslims must be serious in the actions they do when they are alone, because these must follow the Qur'an and Prophet, and when they are with other people, because the elders and seniors deserve respect. The Prophet showed respect for the leaders of his time when he wrote to bring them to Islam. Even though he did not accept their way he wrote kindly to ask them to become Muslims.

Level: 4

This answer just about reaches L4, because it shows sensitivity towards the individual and communal dimensions of the Hadith, and tries to produce an example from the life of the Prophet to illustrate it. There is some obscurity and repetition in it, but it gets to the basis of what the Hadith intends.

2 (a) Outline the main teachings of the Hadiths you have studied about the responsibilities of individual Muslims. [10]

Answer 1

Hazrat Mohammed said that Allah will not show mercy to him who does not show mercy to others. This tells us that a Muslim must be kind to other Muslims or Allah will not be kind to us. Hazrat Mohammed also said that no one eats better food than that which he eats out of the work of his hand. This means that a man must work for himself so that he can eat what he produces himself. He must rely on himself and not on others. There are many Hadiths that the holy Prophet told us about individual Muslims. They say that we must do good in this life.

Level: 1

This answer hardly gets to grips with the question. The candidate evidently knows some relevant Hadiths. But he appears to have quoted these without thinking too hard about them, and fails to say much about how they illustrate individual responsibilities. He concludes with a general statement that adds little to what he has written before. This bears the marks of a hurried answer.

Answer 2

The Hadiths of the holy Prophet tell us that we should be sincere to Allah above everything. And we should be sincere to Hazrat Muhammad, and to other people. Once he said, I and the man who brings up an orphan will be in paradise like this. And he showed his two fingers together. This tells us we must be kind to orphans. The Prophet also said, Paradise lies beneath the feet of your mother. This tells us the importance of our mothers and that we must be kind to them and obey them and take care of them.

Level: 2

Although this candidate has not written much more than the L1 answer (and his first discussion is of a Hadith that appears on the question paper), what he has written shows some rudimentary awareness of the different kinds of responsibilities and some effort to address them. He has not got very far with his analysis, however, more or less drawing out the obvious points from the Hadiths he chooses.

Answer 3

The holy Prophet gave us teachings about all the responsibilities we should follow in order to please Allah in this life. He completed the task given to him by Allah in bringing the Qur'an from Allah and giving us teachings that will help us know about our duties here on earth.

He told us that our first responsibility is towards Allah. We must believe in Allah, and that there is no partner with him. We must pray to Allah regularly and perform the Pillars of Islam, because a man asked the Messenger of Allah the following question, 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? The holy Prophet answered, Yes.

The holy Prophet also told us that we should have responsibility towards other humans. He said to his followers, None of you believes until he desires for his brother what he desires for himself. And we must care for those who are not as fortunate as we are. For he said, 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.

We must be kind to all humans because they are creatures of almighty Allah. The holy Prophet said, God will not show mercy to him who does not show mercy to others.

These Hadith of the holy Prophet tell us clearly that we must be responsible for everyone on this earth because they are God's creatures.

Level: 3

There is a clear indication here that the candidate realises the range of responsibilities detailed in the Hadiths that have been set for special study. He has represented each kind of responsibility by a Hadith which he has introduced and quoted carefully. But there is no further comment on the implications of the teachings contained in the Hadith, nor any strong indication that these teachings contribute to a fuller picture.

Answer 4

The Prophet (SAW) gave us teachings about a number of responsibilities that we should follow. In the first place, he tells us that we should be sincere to Allah, to his Book and to his Messenger. This means that we must put Allah before everything else that we do, and also we must recite the holy Qur'an regularly and study it, and we must follow the example of the Prophet (SAW). If we do this we will fulfil the main requirements of Islam because if we follow the Prophet (SAW) we will perform all the requirements of Islam. It is very important for us to believe that Allah is one.

The Prophet (SAW) has also taught us that we should fulfil our responsibilities to our fellow creatures. He has said, 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. This means that we must take care of orphans. But it also teaches us that we should look after anyone who is alone with no one to look after them. It includes all the people who cannot look after themselves.

The Prophet (SAW) has also said that we must take care of our brothers, in his words, None of you believes until he desires for his brother what he desires for himself. What he means here is fellow Muslims. We must behave towards them as we behave towards ourselves, because it is only by acting the best towards them that we show we are good Muslims.

The Prophet (SAW) has also told us that we have responsibility in this world. He said, The world is the believer's prison and the unbeliever's paradise. He meant that a true believer remembers the world of hereafter and so will not indulge in this world too much.

Level: 4

This answer contains both a range of responsibilities, with Hadiths to support and illustrate them, and also analysis of each Hadith that is quoted. The candidate has clearly thought about the examples she has given, and has used them to show how specific teachings in Hadiths can be extended to include whole classes. One could have hoped for more examples, but nevertheless the quality of the argument here is impressive.

3 (b) Explain why Abu Bakr was known as the Honest One (al-Siddiq), and the Saviour of Islam.

Answer 1

Hazrat Abu Bakr was the closest companion of the holy Prophet. He always acted in an upright way, and so the holy Prophet called him Al-Siddiq. He is called the Saviour of Islam because he saved Islam after the demise of the holy Prophet when the Muslims were uncertain, and he led them.

Level: 1

There is little detail here, showing either little knowledge or little interest to give any more than a basic answer

Answer 2

Hazrat Abu Bakr was a good man even before the time of Islam. He never drank or gambled. He believed the holy Prophet when he told about the isra, and so the Prophet called him al-Siddiq.

When he became the first caliph he gave the Muslims strength in their hearts and he made the tribes who refused to pay zakat pay it. He performed many services for Islam. So he is called the Saviour of Islam.

Level: 2

There is some more detail here, and more precise reasons for the two titles. But the answer is still rather brief and not well thought through.

Answer 3

When the holy Prophet declared that he had been taken to Jerusalem in one night, many people said this did not happen. But when Hazrat Abu Bakr was told this he said that he believed the Prophet. So the holy Prophet called him al-Siddiq. He was also a good man and lived a clean life even before Islam.

After the sad demise of the holy Prophet the Muslims did not know what they should do. Hazrat Abu Bakr gave them a lead at this time. He also fought against the tribes who refused to pay zakat, and against the false prophets. So he saved Islam.

Level 3

This is much fuller. It gives some detail about the actions of Abu Bakr that earned him these titles, and more importantly shows the link between these actions and the titles.

Answer 4

The holy Prophet travelled on Buraq from Makka to Jerusalem and from there to the presence of Allah himself in heaven. He returned from there to Makka in one night. When he told people they did not believe him. But when Abu Bakr heard this he believed that moment without hesitation. So the holy Prophet called him al-Siddiq.

He was called the Saviour of Islam because when he was caliph he helped the community of Muslims to survive against many enemies. In the first place, he gave new heart to the Muslims after the Prophet passed away. He told them that the Prophet must die and that only Allah never dies. Then in his short time as Caliph he defeated the tribes who withdrew from Islam and made them stay Muslim, and he fought and won against the tribes who refused to pay zakat. He also defeated the false prophets who claimed that they were real prophets. So he kept the unity of Islam at a time when there was much danger.

Level: 4

This answer shows extensive understanding of the reason why Abu Bakr was given these titles. The L3 answer links the titles with precise action of the caliph, but it gives fuller details, for example saying that Abu Bakr expressed instant belief in the Night Journey of the Prophet, and explaining the importance of his suppressing insurrections at a sensitive time.

4 (a) Give an account of the Muslim belief in angels and God's predestination and decree.

[10]

Answer 1

Muslims are asked to believe in angels. They are the servants of Allah and they perform his commands. They are his messengers and they bring Allah's commands to his creatures. They are made of light.

Muslims believe that Allah is one. He can have power over all things. When we die he will judge us and he will reward the people with good deeds by sending them to janna, but he will punish the people with bad deeds by sending them to the fire.

Level: 1

This is a basic answer that covers some of the information about angels but does not go beyond generalities. It has little to say about predestination. There is a hint that the candidate knows about divine omnipotence, but appears to understand this in terms of the final judgement. Ideas are not developed here.

Answer 2

Belief in angels is part of Muslim beliefs, and we must all believe in them. Angels are made of light and they are the servants of God. They bring messages to this world, as Hazrat Jibril brought the holy Qur'an to our Prophet. Other angels perform tasks at the command of Allah.

The predestination and decree of Allah means that Allah wills everything in this world, and nothing happens unless he commands it.

Level: 2

There is a little more development in this answer, especially over angels. The candidate has given some detail about the function of angels, and has also hinted that angels are part of the Articles of Belief. The comment on predestination is correct, though it does not go very far.

Answer 3

All Muslims must believe in angels because we are told to. Angels are the servants of Allah, and they are made of light. They do not eat or sleep, and they do not have their own wills, but they just obey the commands of Allah and serve him. There are some important angels, such as Hazrat Jibril who brought the revelation of the Qur'an to the holy Prophet and brought other books to the earlier prophets. Also there are angels that ask questions in the grave when you die.

Predestination means that everything is willed by Allah. Creatures cannot do a single thing that is outside Allah's will, because he has decreed all that will happen in this life. But creatures perform the bad things by themselves. That is why they will be judged for doing this, and they will be rewarded for doing good.

Level: 3

The part on angels here is more developed than in the L1 and L2 answers, with the nature of angels and the duties of specific individuals given some detail. The part on predestination also reaches a new level, with the paradox of God's omniscient predestination and human responsibility being referred to. The candidate clearly has a grasp of the implications of the teaching.

Answer 4

Belief in angels is one of the Articles of Belief. So all Muslims must believe in them. They are Allah's servants, and they do not have their own wills, they exist only to serve Allah. They are not humans because they do not eat or sleep, and they are made of light. Muslims believe in Hazrat Jibrael who was the angel who brought the Qur'an to Hazrat Muhammad (SAW), and also brought the news of a son to Hazrat Maryam. There are many other angels as well. Hazrat Israfil will blow the trumpet at the end of the world, and Munkir and Nakir will question the Muslims in their graves. There are also angels on a man's right shoulder and left shoulder to record his good deeds and his bad deeds.

Muslims believe that Allah is powerful over all things that happen in the world, and nothing happens unless he wills it. All the things you do are because of Allah's will and power. But not the bad things, because Muslims believe that Allah only wills the good things, but men carry out the bad deeds themselves. So Allah will reward the good deeds at the last judgement, but he will condemn the bad deeds and will punish the bad-doers by sending them to the fire. The holy Prophet said, This world is a seed-bed for the world hereafter. He meant that the actions that we perform ourselves will give us reward or punishment.

Level: 4

This is a well developed answer in both its parts. The belief in angels is described both in general and specific terms, with a number of individual beings and their duties named. And predestination is explained in detail, with the candidate showing keen awareness of the balance between divine omnipotence and human responsibility. This is underlined by his quotation and brief discussion of the Hadith.

5 (b) Show how observance of the two pillars of fasting and almsgiving keeps the community together. [4]

Answer 1

Muslims fast during the month of Ramadan, when every Muslim fasts unless they are ill or old. All the Muslims fast together and celebrate the breaking of the fast with Eid. All Muslims should pay zakat from the wealth that they have. They should give the money to the poor to help them.

Level: 1

There is not much here apart from a basic description of the two pillars and some elementary attempt to emphasise the communal aspect of fasting. The candidate has almost entirely remained on the level of description.

Answer 2

Muslims fast because almighty Allah has asked them to do this. The whole Muslim world fasts at the same time. People when they fast come to know the difficulties of poor people.

Muslims should give zakat from one fortieth of their wealth. The money is given to the poor people in the community. So Muslims help one another and people are grateful and they recognise the brotherhood between Muslims who are rich and poor.

Level: 2

There are hints in both parts of this answer that the candidate recognises the intention of the question and is trying to give a relevant answer. Her ideas are along the right track, but they have not developed very far.

Answer 3

Muslims fast during the holy month of Ramadan. During this month Muslims all over the world fast together. When they have no food the Muslims realise the difficulty of people with no money. They cannot get food. They fast because almighty Allah has asked them to do this.

Muslims pay zakat because this is one of the five pillars of Islam. They give a part of their wealth to help people who have no money. When they give their money they know that the poor people are their brothers, and the community is made closer together when the poor are given wealth.

Level: 3

There are clear hints here that the candidate has appreciated the intention of the question, and has attempted to explain the communal dimensions of the observances. She has not go very far, however. For example, she has not brought out the implication of all Muslims fasting at the same time, or of richer people recognising their brotherhood with the poor.

Answer 4

Muslims are instructed by Allah to fast during the month of Ramadan. Every Muslim in a town or village fasts during this month, and Muslims all over the world fast at the same time. This makes each Muslim know he or she is part of a large community of Muslims, the umma. Also, when a Muslim fasts and goes without food he comes to know the difficulty of people who have no food. So this makes him sympathetic to these people and he becomes ready to help them. When Muslims fast they encourage each other and give each other support.

Muslims must give part of their wealth to the poor. This helps the poor people and stops them from starving. The rich people see that the poor are their brothers and that Allah wants them to help their brothers. The holy Prophet said, None of you believes until he loves for his brother what he loves for himself. This tells us that we are not true Muslims until we perform our actions and not just say what we believe.

Level: 4

This answer contains some very mature points. The candidate has not wasted time giving descriptions, which have already been asked for in part (a) of the question, but has got down to explaining significances. And she shows clearly that she understands the intention behind the two observances, and has explained them clearly and concisely. An excellent answer.