



**Cambridge Assessment  
International Education**

## Example Candidate Responses – Paper 2

**Cambridge IGCSE™**

**Islamiyat 0493**

For examination from 2021



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## Introduction

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The main aim of this booklet is to exemplify standards for those teaching Cambridge IGCSE™ Islamiyat 0493, and to show how different levels of candidates' performance (high, middle and low) relate to the subject's curriculum and assessment objectives.

In this booklet, candidate responses have been chosen from the November 2021 series to exemplify a range of answers.

For each question, the response is annotated with a clear explanation of where and why marks were awarded or omitted. This is followed by examiner comments on how the answer could have been improved. In this way, it is possible for you to understand what candidates have done to gain their marks and what they could do to improve their answers. There is also a list of common mistakes candidates made in their answers for each question.

This document provides illustrative examples of candidate work with examiner commentary. These help teachers to assess the standard required to achieve marks beyond the guidance of the mark scheme. Some question types where the answer is clear from the mark scheme, such as short answers and multiple choice, have therefore been omitted. Please also refer to the November 2021 Examiner Report for further detail and guidance.

The questions and mark schemes used here are available to download from the School Support Hub. These files are:

**0493 November 2021 Question Paper 22**

**0493 November 2021 Mark Scheme 22**

Past exam resources and other teaching and learning resources are available on the School Support Hub:

[www.cambridgeinternational.org/support](http://www.cambridgeinternational.org/support)

## How to use this booklet

This booklet goes through the paper one question at a time, showing you the high-, middle- or low-level response for each question. The candidate answers are set in a table. In the left-hand column are the candidate answers, and in the right-hand column are the examiner comments.

Example Candidate Response – high	Examiner comments
<p>Q10)(i) This hadith is a communal<sup>1</sup> hadith. It emphasises on paying charity and doing Jihad of money in the way of Allah. The true and best believer is the one who pay zakat or give his money in the way of Allah as in surah Baqarah, Allah (swt) gave us Order of paying zakat or spending money in the way of Allah with Namaz and it is one of the pillars of Islam.</p>	<p><sup>1</sup> It would be more accurate to say that the teaching given in this Hadith is related to the individual conduct of Muslims, and the implementation of the teaching has a positive and beneficial impact on society.</p> <p><sup>2</sup> The teaching given is narrow and restricted in scope and needs to be better developed. The key words in the Hadith, for example, 'striving hard' could have been used</p>
<p><b>Answers</b> are by real candidates in exam conditions. These show you the types of answers for each level. Discuss and analyse the answers with your learners in the classroom to improve their skills.</p>	<p><b>Examiner comments</b> are alongside the answers. These explain where and why marks were awarded. This helps you to interpret the standard of Cambridge exams so you can help your learners to refine their exam technique.</p>

## How the candidate could have improved their answer

- In the first Hadith, the teaching given was specific, and it was identified by the candidate as one related to life in the community. However, it would have been more accurate to say that it belonged to the category of 'individual conduct' of Muslims and then pointed out that the implementation of this teaching has a beneficial impact on society. The key words in the Hadith 'striving hard' should have been used and expanded upon to broaden the teaching of the Hadith.
- For the second Hadith, the teachings were not clearly expressed but what the candidate tried to convey could be understood. The candidate could have improved the answer by mentioning the concept of brotherhood in Islam. The reference to the human bond was not made clear in the response. The focus of the teaching is on the relationship amongst believers, feeling the pain of fellow Muslims and helping them.

This section explains how the candidate could have improved each answer. This helps you to interpret the standard of Cambridge exams and helps your learners to refine their exam technique.

## Common mistakes candidates made in this question

(a), (b) Answers were not well written or well structured. Answers were written within one paragraph which was not a good way to structure them and indicated a lack of knowledge. The candidate did not demonstrate a clear understanding of the teachings in the two given Hadiths and there were no examples to show how they could be acted upon.

Often candidates were not awarded marks because they misread or misinterpreted the questions.

Lists the common mistakes candidates made in answering each question. This will help your learners to avoid these mistakes and give them the best chance of achieving the available marks.

## Question 1

### Example Candidate Response – high

### Examiner comments

ii a) Main themes:

This Hadith is highlighting the individual responsibility of a Muslim. It is emphasizing on Quran which is the 'word of Allah' and a source of guidance for Muslims in all aspects of life. Muslims are taught here to get benefits from this divine Book through its recitation. Quran here is compared to a tethered camel to show that if Muslims do not hold on to its teaching, they will soon lose grip and would go in a wrong direction. as Allah said: "This is the Book, in it is sure, the guidance <sup>for those who fear Allah</sup> without the doubt."

ii b) Practical implementation:

This Hadith teach Muslims to recite Quran on daily basis as they would soon forget it. Not only recitation but Muslim should memorize the Quran as it was encouraged by Prophet (S.A.W) who would say: "The most superior among you are those who learn the Quran and teach it to others." Muslims should recite it

1 At the very start, the candidate clearly identifies that this Hadith is related to a Muslim's individual conduct.

2 The main teaching is brought out clearly by stating that the Qur'an is a source of benefit to Muslims and, by keeping in touch with the word of God, a Muslim may benefit in their daily life.

3 Finally, the candidate refers to the analogy with tethered camels given in the Hadith. The candidate gives a quote from the Qur'an at the end of the response to reiterate the importance of the Qur'an.

4 This is a good start because the candidate begins by addressing how the teachings given in (a) could be put into action.

5 The candidate states what else can be done besides recitation of the Qur'an. This adds another layer of development to the answer. This part of the answer clearly focuses on putting into action the teachings of the given Hadith.

6 Here is another example of action reflecting implementation: teaching the Qur'an to others. A quote is also given.

## Example Candidate Response – high, continued

## Examiner comments

with the translation to understand its teachings with meaning. Moreover they should implement the teachings and should convey it to others.

7 Understanding the meaning and teaching of what is given in the Qur'an and acting upon those teachings is further development.

iv) a) Main themes:

This Hadith is recorded in Sahih Muslim and it highlights the communal responsibility of a muslim. It is emphasizing on the spirit of Brotherhood. It describe that if there is a calamity or disaster and someone is suffering then all Muslims will feel the same pain too. It shows Muslim concerns for each other as Prophet (S.A.W) said: "none of you believes until he desire for

8 To conclude (b), the candidate makes a strong point by stating that Muslims should implement the teachings given in the Qur'an and pass them on to others. This candidate clearly understood the requirement of the question and gave a strong response.

9 For the second Hadith, this candidate, once again, identifies the correct category from the syllabus.

10 The core teaching is given at the start of the answer. This establishes the candidate's knowledge of the teaching given.

11 The candidate goes on to develop the core teaching by referring to how the wider community of Muslims feel the pain of other Muslims who may be suffering.

## Example Candidate Response – high, continued

## Examiner comments

12 his brother, what he desire for himself. Muslims show  
 concerns to each other which create a peaceful 13  
 society which is the <sup>main</sup> objective of Islam. 14

14 b) Practical implementation:  
 This Hadith teaches Muslims to help Muslims who  
 are in need. Muslim should should concern to  
 others through their behavior 15 of kindness. If they  
 happened to come across a dispute, then a Muslim should  
 try to sort it out. A Muslim should forgive others  
 if they happened to do 16 a mistake. This act of Muslims  
 can avoid confrontation in our community and  
 would also remove sulterance in our society, when 17  
 they will help each other through their wealth or person.  
 One of the example is brotherhood between Ansar and Muhajir  
 during Prophet's lifetime. 18

12 Here, the candidate supports the importance of caring for fellow believers with another Hadith of the Prophet (pbuh).

13 Finally, the candidate ends the answer by saying how society at large benefits from this care and concern for others.

14 Both (a) answers are well written, well-structured and bring out the teaching given in the Hadiths in a clear but concise way, showing very sound knowledge of the teachings of both Hadiths. Mark for (a) = 4 out of 4

15 The candidate introduces the teaching in the first line and shows how it can be put into action.

16 The candidate gives two examples to show how the teachings of the Hadith can be acted upon.

17 The answer is further developed by showing the benefits of the examples given.

18 Finally, to conclude the answer, the candidate gives a relevant example from the Prophet's time when brotherhood was established between the Ansars and the Muhajireen. Both (b) responses focus on action and reflect the understanding of the student. Top end answer. Mark for (b) = 4 out of 4

**Total mark awarded =  
 8 out of 8**

## How the candidate could have improved their answer

The candidate was awarded full marks.



### Example Candidate Response – middle

### Examiner comments

Q1(a)(i) This hadith is a communal<sup>1</sup> hadith. It emphasises on paying charity and doing Jihad of money in the way of Allah. The true and best believer is the one who pay<sup>2</sup> zakat or give his money in the way of Allah as in surah Baqarah, Allah (SWT) gave us order of paying zakat or spending money in the way of Allah with Namas and it is also added up into the pillars of Islam.

Q1(a)(ii) This hadith is a communal Hadith. Its main theme is affection and love towards other as it tells us that Muslims are like<sup>3</sup> one day if one part will be affected the whole body will feel the pain. It basically promotes brotherhood as after the migration, PBUH have also build in good relation between the fellow Muslims brothers, Muhajirins and Ansaars. This also shows<sup>4</sup> us that whatsoever we do we should take care of our Muslim brothers.

<sup>1</sup> It would be more accurate to say that the teaching given in this Hadith is related to the individual conduct of Muslims, and the implementation of the teaching has a positive and beneficial impact on society.

<sup>2</sup> The teaching given is narrow and restricted in scope and needs to be better developed. The key words in the Hadith, for example, 'striving hard' could have been used and developed to broaden the teaching of the given Hadith.

<sup>3</sup> This sentence is poorly written, and the examiner has to carefully unpick its meaning. There seem to be words missing that would help the reader's understanding.

<sup>4</sup> This is an evaluation of the example of brotherhood established by the Prophet (pbuh). However, this is an (a) answer where knowledge is being tested, NOT understanding or evaluation skills. For higher marks, the focus of this answer should be on Islam promoting unity amongst believers, feeling the pain of fellow Muslims and placing importance on supporting them in difficult times.

## Example Candidate Response – middle, continued

## Examiner comments

Q (a) (i) By using this hadith, Muslims of today's generation <sup>5</sup> and develop their living standard by helping the poor as Allah have said he will give twice of what you will spend in his way and also prophet have said Always help the poor and needy, thus we should help <sup>6</sup> and moreover in the Tabuk Expedition the companions of holy prophet like Umarat ABUBAKR (r-e) who donated all of his <sup>7</sup> wealth, Umar (r-e) half and <sup>2021</sup> Usman donated gold dirhams, thus this guides us that we should also do so and always spend money in the way of Allah and all those people like the Umar and ABUBAKR were given order that you will be awarded jannat in the world thus if we want jannat we should <sup>money</sup> spend in the way of Allah with open heart.

Q (b) (i) Muslims learn that we should always take care of our fellow Muslims and while doing any act we should take care of its consequences <sup>8</sup> towards our fellow Muslims, however, nowadays the atrocities which Palestine and Kashmiri people are facing as fellow Muslims, we are ordered to help them and make them feel easy <sup>9</sup> as much as we can, not only this from prophets life we also get idea about it by following the Ansars <sup>10</sup> and Muhajireen. Thus it is compulsory for us to take care of our fellow Muslims <sup>initially</sup> in the first place our neighbours as they <sup>11</sup> have been said first to us then of relatives.

<sup>5</sup> This is an unclear start to this answer.

<sup>6</sup> The candidate relies on only one way of showing how to put the teachings into action. They only suggest giving money in God's way. There were many other aspects of how the teachings of this Hadith could be acted upon that were not referred to in this answer.

<sup>7</sup> The candidate gives relevant examples of how the Companions of the Prophet (pbuh) donated their wealth in God's way, but again the focus is restricted to monetary charity.  
Mark for (a) = 2 out of 4

<sup>8</sup> The answer begins with a focus on the welfare of the wider community.

<sup>9</sup> This answer does not show how focusing on the welfare of the wider community should be done. The example is too general and does not show an understanding of how an action can help others, in this case, the people of Palestine and Kashmir.

<sup>10</sup> Again the reference is not fully developed. There is a reference to Ansar and Muhajireen, but it is not expanded. The ideas are there but not well developed or articulated.

<sup>11</sup> Valid point encouraging Muslims not to overindulge in the materialistic life and motivating them to prepare for afterlife by following what God asks of them.  
Mark for (b) = 2 out of 4

**Total mark awarded =  
4 out of 8**

## How the candidate could have improved their answer

- In the first Hadith, the teaching given was specific, and it was identified by the candidate as one related to life in the community. However, it would have been more accurate to say that it belonged to the category of 'individual conduct' of Muslims and then pointed out that the implementation of this teaching has a beneficial impact on society. The key words in the Hadith 'striving hard' should have been used and expanded upon to broaden the teaching of the Hadith.
- For the second Hadith, the teachings were not clearly expressed but what the candidate tried to convey could be understood. The candidate could have improved the answer by saying that this Hadith focused on the concept of brotherhood in Islam. The reference to the human body in the answer could link to this concept of brotherhood but it was not made clear in the response. The focus of the answer should have been on Islam promoting unity amongst believers, feeling the pain of fellow Muslims and stressing support for them in difficult times.
- The actions given for the first Hadith were restricted in scope. The candidate focused on the monetary support given by the Companions. This was expanded with a comment about their financial contributions in times of war. However, a person could also strive in God's way by spending time in worship or by doing social work, by spreading education, or removing ignorance about Islam. The range of actions should not have been limited to just spending in God's way as the only way to act upon the teachings given in **(a)**.
- The **(b)** answer of the second Hadith lacked examples. For example, the candidate stated that Muslims should help the people of Kashmir and Palestine but did not say 'how' this should happen; they did not give the 'put these teachings into action' part of the question. The answer then went on to say that Muslims should follow the example of the Ansars and Muhajirun, but again there was no development shown. The candidates should give reasons in **(b)** answers because this shows that they can explain how to put the teachings into action. This would allow access to the higher level.

## Example Candidate Response – low

## Examiner comments

1  
a) In the first Hadith, the Prophet discusses  
2  
about individual responsibility and about the  
best Muslim is that who obeys Allah,  
follows His Pillars and Articles of Faith,  
recites Quran, worships Him and uses His  
worldly possessions in the name and  
way of Allah. In the third Hadith as  
well, the Prophet discusses individual  
responsibilities and how Allah judges His  
worshippers not on the basis of their  
worldly fame and fortune, but by 3  
their deeds, personal traits and character-  
istics.

4  
b) Muslims can put the first Hadith into  
action by striving hard to please Allah,  
with their actions and their deeds.  
From the third Hadith, Muslims can  
put this teaching into action by focusing  
on their afterlife rather than the temporary  
world.

1 The candidate selects two Hadiths and answers them together. It is always better for candidates to answer (a) of both Hadiths separately as there is a danger of the answer being accidentally read as one, especially in weak responses. It may be difficult to distinguish between the teachings given in both (a) answers.

2 The teachings given in the first Hadith do mention ways of striving in God's way but the candidate is also paraphrasing from the translation given in the question itself.

3 The candidate highlights the teaching in the third Hadith, but it is very brief. Responses to both Hadiths selected in (a) show limited knowledge of the teaching and the candidate's answer is solely based on the translations given for them. Mark for (a) = 2 out of 4

4 Once again, both (b) answers are placed together. For the first (b) answer, the candidate says Muslims should strive hard in the way of Allah but doesn't say how. For the second part, the response is a simple statement of action. A very basic response to both (b) answers. Mark for (b) = 1 out of 4

**Total mark awarded =  
3 out of 8**

## How the candidate could have improved their answer

- The first response read like it was paraphrased from the content of the translation given in the Hadith. The candidate's knowledge of this Hadith's teachings was not clearly expressed and developed. For example, the candidate needed to say what the important teaching given in the Hadith was. In this instance, the teaching states that to achieve a distinctive position, a believer must always be engaged in God's service with their person or property or wealth. The purpose of being engaged in God's service should always be to help make the community pious and in its establishment, one must abide by the laws of God as taught to believers by the Prophet (pbuh). The words *striving hard* given in the hadith should have been used to develop the broader teaching of this Hadith.
- The candidate's second choice, the third Hadith, was answered in a very imprecise way. The candidate needed to fully understand and describe the clear teachings that were given in this Hadith. Some of the teachings that could have been selected and developed to improve the answer are that the relationship between God and His servant is based on *taqwa*; that actions which are seemingly good but are done without the right intentions are meaningless; and that every good deed must have the sincere intention of being done to earn God's pleasure. These are some teachings that could have been chosen.
- For the first **(b)** answer, the candidate says Muslims *should strive hard* without saying 'how'. There were many examples that could have been given. For example, a believer can strive in the way of God by worshipping Him, or by not only offering the obligatory 5 prayers but waking up to offer *tahajjud nafls*. One could also offer to do voluntary work in the community to better the condition of those in need. Yet another way is that those with knowledge of the faith can spread the peaceful teachings of Islam.
- For the second **(b)** answer, the response was a basic attempt. The candidate could have stated that the teachings of the Hadith can be acted upon by having sincere intentions behind every action. For example, when charity is given, the intention behind it must be to enable the receiver of the charity to have a better life, rather than for the giver to be seen as a philanthropist.
- For all **(b)** answers, giving reasons and evaluation to develop how the teachings in **(a)** could be put into action is critical.

## Common mistakes candidates made in this question

**(a), (b)** Answers were not well written or well structured. Answers were written within one paragraph which was not a good way to structure them and indicated a lack of knowledge. Some candidates did not demonstrate a clear understanding of the teachings in the two given Hadiths and gave no examples to show how they could be acted upon.



## Question 2

### Example Candidate Response – high

### Examiner comments

1. There are many checks made on transmitters and text of hadiths to check their authenticity. These are the rules of Riwayat and Dirayat. The rules of Riwayat check the *isnad* (chain of narrators) of hadiths while Dirayat check the *matn* or text of hadith. For Riwayat or *isnad*, some rules include that the chain of narrators must begin from the Prophet, Muhammad (saw). The narrators must have been pious, truthful, honest, and full of piety. They also should have had a strong memory to ensure they transmit the correct and word to word hadith. They must be of an average mature age to realise how a change of words can change the meaning of the hadith. The deaths and births of the narrators must be overlapped to ensure that the narrator did in fact meet the person <sup>where</sup> from he supposedly learnt the hadith. Rules for *matn* include that the hadith must be according to common sense. It should be according

1 A good introduction showing sound knowledge at the very start of the answer.

2 The rules for *isnad* are correct and cover a good range. The answer flows well and the candidate shows confident knowledge of this topic.

## Example Candidate Response – high, continued

## Examiner comments

to laws of nature) and should not contain any such event that if had occurred would have been narrated sooner. It should not contain any huge awards for insignificant acts and severe punishments for small errors. It should not ascribe any attributes to the Holy Prophet (SAW) which he would not in fact do such as lying or backbiting, abusing etc. The hadith should be in accordance to the Holy Quran and any other similar hadiths considering that the other was fully authentic. These are some rules used to check authenticity. According to these rules hadiths are grouped into 4 different categories: **3** sahih (perfect group), hasan (good & but not in comparison to sahih due to a narrator/riter having bad memory but still being pious), daif, and weak hadiths due to a <sup>flaw</sup> in ~~the~~ ~~isnad~~ ~~or~~ ~~snad~~ even as the fact that ~~the~~ <sup>a</sup> narrator was not pious and was known to be a liar; **4** lastly, ma'dood hadiths are fabricated hadiths which are totally against ~~the~~ authenticity.

**3** A good range of *matn* rules are given and developed. Thus far, the candidate displays good knowledge of the checks made on the *isnad* and *matn* of Hadiths. This was the requirement of the question.

**4** Classification of Hadiths made on the basis of the checks made on *isnad* and *matn* is clear development of the answer and makes it an excellent one. This shows the candidate's good level of knowledge of this topic.

Example Candidate Response – high, continued

Examiner comments

checks.  
 \* Hadith should not be accepted if the person himself says that the hadith is fabricated. 5  
 b. Great amount of importance and significance has been given to preserving authentic hadiths due to the fact that sunnah and holds great importance in Muslims lives. 6  
 It acts as a code of life after the Holy Quran. In fact it is related to the Quran that it further explains the Quran's teachings. "I have & A hadith states: "I have been given the book and something similar (sunnah) along with it". Preserving hadith was important as it was needed to ensure that hadith remained authentic for the use of future generations. It ensured that future generations don't follow fabricated teachings that would not be in accordance to the Holy Quran. Knowing about the weak and fabricated hadith is Daif and maudhoos a Muslim can disregard them if he sees it in use. 11  
 \* The Holy Quran states: "obeying the messenger of Allah is obeying Allah".

5 If the candidate had gone on to give an example of a collector going about the task of collecting Hadiths, the mark could have gone up to the top end of Level 4.  
 Mark for (a) = 8 out of 10

6 A good introduction which addresses what is being asked in the question.

7 Development given immediately after the introduction. This supports what is said above in the introduction.

8 Evaluation offered showing the candidate's understanding of why it was important to preserve authentic Hadiths and expanding on the point which was given in the Hadith quoted.

9 More evaluation with a strong reason given for importance of why authentic Hadiths needed to be preserved.

10 Excellent understanding shown from a different perspective, that identifying weak and false Hadiths will help Muslims disregard them.

11 The candidate gives an excellent answer that had reached the top mark before the last point was even made.  
 Mark for (b) = 4 out of 4

**Total mark awarded = 12 out of 14**



## How the candidate could have improved their answer

- This was a good answer which started well with a strong introduction and then went on to give a range of *isnad* and *matn* rules that the question was asking for. The answer was developed by giving classifications of Hadiths based on checks made on the *isnad* and *matn* of them. If the candidate had given an example of a collector going about the task of collecting Hadiths, the answer would have been even stronger as this would have been seen as further development of how the rules of *isnad* and *matn* were strictly adhered to.
- **(b)** This answer could not be improved upon. The candidate had reached the top mark available before even writing the last point given in the answer. There is clear evidence of the candidate explaining how the teachings can be put into practise.

## Example Candidate Response – middle

## Examiner comments

The Holy Quran is very hard to understand. Hadiths were collected very carefully and were ensured to be authentic. The laws to check the authenticity were *sunnah* (isnad) and *matn*. It was very important to follow the laws in order to get an authentic hadith. 1

*Sahad* is a chain of narrators. The chain should always end with the Holy prophet and it's best to have a close companion in the chain as well. 2  
The other members date of birth and dates of travel were also checked to confirm their meeting with the Holy prophet. For the individual to be telling the hadith/*sunnah* he must be a firm believer and also must be known for his truthfulness. 3

*Matn* is the information provided by an individual. This was very important and *matn* was checked in the following ways. It must be matching the personality of the Holy prophet, it shouldn't contradict with the Quran. It should:

1 The candidate gives an introduction to the answer.

2 The candidate states what *isnad* (*sanad*) is and says it should end with the Prophet (pbuh). They continue to say a close Companion should be in the chain but do not explain why. It is development of points that make the answer given stronger.

3 A few more *isnad* rules given.

Example Candidate Response – middle, continued

Examiner comments

deny any previous authentic hadith. It should ~~also~~ match with common sense. It should not praise an individual or a place <sup>and</sup> it should not give huge rewards on small deeds or small rewards from for huge deeds. Moreover the individual should know the importance of the passage and should also know how a word or two can change the whole concept or meaning of the hadith. The individual should be trusted by many scholar ~~and should also be these~~ two were the main laws for the compilation of hadith and if any of them contradicted or didn't match the requirement it would be come a ~~def~~ hadith. But if it would match it would be a sahih (perfect) hadith. but <sup>5</sup> if it is matching, but some minor doubts occur it could be an hassan ~~that~~ hadith.

B) The reason so much importance was given for the compilation was that the ~~Quran~~ Quran is very hard to understand and it is even harder to implement. so the prophet was given the duty to make it simpler for muslims to understand. And he succeeded to do so. <sup>6</sup> That's why it was important to be compiled so future generation can <sup>7</sup> also clearly understand the Holy Quran.

<sup>4</sup> In this part of the answer, the candidate gives quite a few *matn* rules and some were expanded upon. This second part of the answer is stronger than the first.

<sup>5</sup> The answer concludes with an attempt to write about the classification of Hadiths but it is uneven in content. On the whole, this was a good answer; it showed a fair amount of knowledge, however, a lot more could have been given including how collectors went about collecting Hadiths. The strongest part of the answer was the section on *matn*.

Mark for (a) = 5 out of 10

<sup>6</sup> So far, the answer given does not clearly link to what was asked in the question. It appears to be a general, unclear response as to why Hadiths were compiled.

<sup>7</sup> This is a valid point.

### Example Candidate Response – middle, continued

### Examiner comments

Moreover even the two pillars of Islam <sup>8</sup>  
 prayer and Zakat are only in Sunnah. ~~no~~  
~~prayer is completed without Fatha~~ and "  
 Pray your prayer as you see me pray  
 mine" This is only in Sunnah and not in  
 the Holy Quran.

<sup>8</sup> The candidate does not write coherently exactly what they are trying to convey but, upon reading the answer, a general understanding can be reached. It is clear the candidate tries to say that Hadiths give information about, say, Pillars not found in the Qur'an and so we see why they are important to preserve. The question was not clearly understood. The lead word in the question was 'authentic' and the focus of the answer should have been on why 'authentic' Hadiths were collected and preserved, not about Hadiths in general. Mark for (b) = 2 out of 4

**Total mark awarded =  
7 out of 14**

### How the candidate could have improved their answer

- After giving a satisfactory introduction, the candidate wrote about what *sanad* was and said it should end with the Prophet (pbuh) and went on to say a close Companion should be in the chain but did not say *why* to either of the points made. The development of these points would make the answer stronger. The first part of the answer on *isnad* rules was not as strong as the second one in which quite a few *matn* rules were given and some were developed. If the candidate had done the same for the first part, the answer overall, would have been a stronger one. A fair amount of knowledge was shown, however, a lot more could have been said including how collectors went about collecting Hadiths and how the Hadiths were classified based on the rules set for *isnad* and *matn*.
- This answer was not clearly linked to what was asked in the question and appears to be a general one on why Hadiths were compiled. This was also not very clear. The question was asking why so much importance was given to collecting and preserving *authentic* Hadiths. The candidate could have said that it was important to collect and preserve authentic Hadiths so that future generations of Muslims would be able to access the Prophet's *Sunna* and live their lives following His example. They could say it was essential to preserve them and distinguish the authentic from the forged because some people were forging the prophetic Hadiths for their own benefit. The Prophet (pbuh) was the final authority on all religious and secular matters and, as He was no longer present to resolve these matters, His Hadiths became the tool by which issues were resolved. It was important to preserve the authentic ones so that a correct decision could be reached in the light of His saying. So many different points could have been made and developed. The above are a few examples of how to specifically respond to this question.

## Example Candidate Response – low

## Examiner comments

Hadith is also a primary source <sup>1</sup> such as Quran. Hadith are the words of Prophet (PWH) <sup>which</sup> explain everything that is in the Quran and does not go against it. The people who make laws from Hadith must be educated in Islamic studies or must have spent time with the Holy Prophet (PWH). ~~The~~ The writer ~~must~~ must have a line of transmitters, a people and which should go till the Holy Prophet (PWH) ~~and the text of~~ which is also known as *Isnad*. The line <sup>2</sup> for example if today someone compiles the Hadith He should have a chain which should go back to Holy Prophet (PWH). *Matn* is the text <sup>3</sup> which should vary from the words of Holy Prophet (PWH) when the Hadith were compiled they were checked by at least two people. The text should be authentic. The writer must not be a liar, should have a good memory <sup>4</sup> truthful and religious and must have a connection to Holy Prophet (PWH). Otherwise some Hadith are fabricated which is to be taken very seriously. Many Hadith books were been compiled at that time. Some were related to the writer for e.g. the name of the writer and all his Hadiths. Sometimes they were compiled chapter wise <sup>5</sup> like Pillars of Islam and Article of Faith

<sup>1</sup> This is a general introduction on Hadith that is not specifically focused or linked to what is being questioned.

<sup>2</sup> Before explaining what *isnad* is, the candidate gives a rule or two of *isnad* and links the two together.

<sup>3</sup> *Matn* is introduced but the checks made to check the authenticity of *matn*, i.e. the text of the Hadith, are not given.

<sup>4</sup> The candidate's answer returns to a few more rules of *isnad*.

<sup>5</sup> The candidate moves away from what is being asked and is writing about the different types of Hadith compilations, i.e. *Musnad* and *Musannaf*. The candidate could have linked these compilations back to the question as they are based on *isnad* and *matn* but, here, they fail to do so effectively.

### Example Candidate Response – low, continued

### Examiner comments

and are written topic wise which is more easy to be used. It is very important for the writer to have a chain which ends at Holy Prophet (PBUH) or else it is not used because many people make Hadiths by themselves and take say that this is by Holy Prophet (PBUH). As same as this the text must also be perfect. It should not be against the teachings or the commands of Allah. As Holy Prophet (PBUH) also explained all that is written in the Holy Quran.

b) Hadith are the words of Holy Prophet (PBUH) which explain the commands of Allah and all that is in the Holy Quran. As in Quran payment of Zakat is mentioned but how much is to be paid isn't mentioned. Holy Prophet (PBUH) tells that any person who has 7.5 lbs or more should give 2.5% of it. Quran tells Muslims to stay away from wine as it is haram. It says, O you who believe, avoid wine, gambling and idols of altars are the works of devil, stay away from them so that you may succeed. But Holy Prophet (PBUH) made it clear that everything which loses the senses of a person is haram so opium is also haram as wine.

6 The candidate makes a valid point, to check the authenticity of *matn* given. The candidate does not show good knowledge of the topic. The answer has very few relevant points that can be credited. Mark for (a) = 3 out of 10

7 The answer given is about the importance of Hadiths in general and how they help make Islamic law. It is not answering the question, which is asking why it was important to preserve authentic Hadiths. The key word in the question is 'authentic' and the candidate misses that altogether. Mark for (b) = 1 out of 4

**Total mark awarded = 4 out of 14**

### How the candidate could have improved their answer

- This answer could be improved by giving a more focused introduction on *isnad* and *matn* rather than a general introduction to Hadiths being the Prophet's words. To add substance to the answer, the candidate could explain *isnad* and give some *isnad* rules, developing them where necessary. Then an explanation of *matn*, what its importance was, and then some rules. To further develop the answer, the candidate could have said how collectors went about collecting Hadiths to ensure their authenticity or how Hadiths were classified based on *isnad* and *matn*. This candidate did write about the two types of Hadith collections but failed to make the link on how they were based on *isnad* and *matn* lines which, had they done so, could have been read as development.
- It is important to look out for key words in the question to enable a correct response focused on the needs of the question. That was missed in this answer. It does not look as though the candidate has understood the question fully before answering.

### Common mistakes candidates made in this question

- (a) Some candidates gave a general introduction to Hadiths rather than introducing *isnad* and *matn* and give examples.
- (b) Instead of talking about authentic Hadiths, some candidates talked about Hadiths in general. The key word in this question was authentic.



## Question 3

### Example Candidate Response – high

### Examiner comments

a) Battle of Camel was fought during the Caliphate of Hazrat Ali and was first civil war amongst Muslims. Hazrat Ali was delaying punishment of assassins of Hazrat Uman and Hazrat Muawiyah. They protested showing blood stained shifts of Hazrat Uman and Naila's cut fingers. Eventually it was decided to wage war by Hazrat Talha and Hazrat Zubair. They took Hazrat Ayesha's help to lead them in war. There was an uprising and Hazrat Ali was settling it however he diverted his attention towards this war now at Basra and asked his son to bring soldiers and reinforcement. Around 10,000 soldiers were brought and Hazrat Ali was prepared. The army marched at the venue and Hazrat Ali called Hazrat Talha and Zubair to remind them about their intimate bond with Holy Prophet. They decided not to fight against the Caliph. The army of Hazrat Ayesha was very less little lesser than Hazrat Ali's army. Negotiations were held and Hazrat Ali told Hazrat Ayesha about reasons for delaying the killing of Hazrat Uman's

1 This is a good introduction with a summary of key events and the names of key individuals in the battle are given.

2 The candidate shows sound knowledge about the lead up to the battle.

## Example Candidate Response – high, continued

## Examiner comments

assassins. The negotiations went well and she was satisfied with Hazrat Ali's explanation. Both armies stayed peacefully in their camps. The rebels who wanted war and discontent were disappointed due to negotiations so at night they attacked the 2 camps. Both armies felt that other army had betrayed and attacked whereas it was the rebels who created chaos and fight. The war was fought and around 10,000 people died. Hazrat Talha was killed by Amr bin Jurmuh and Hazrat Zubair was struck by Marwan while in retreat. During the battle Hazrat Ayesha was on her camel and in order to bring her down legs of camel was cut which gave them the name "Battle of Camel" to this battle. Hazrat Ayesha was escorted by Hazrat Ali through her own brother and she retired from further politics. After the end of war, the assassin of Hazrat Zubair demanded the price for the act he had done. Hazrat Ali assured hell fire to him. He looked at sword of Hazrat Zubair and said: "How many times have I seen this sword shielding the Prophet (P.B.U.H)". After the war a new rebel community.

3 This is a good account of pre-war negotiations. There are minor inaccuracies, for example, the number of soldiers recruited by Hasan. Some details are missing, for example, the year of the battle, where 'Ali sent Hasan to recruit soldiers, and Talha and Zubayr asking A'isha for support.

4 The candidate makes valid points. The answer is well structured and shows a sound knowledge of the events of the battle as well as what occurred before and after.

5 Good development within the answer.



## Example Candidate Response – high, continued

## Examiner comments

was formed called "Kharijites" who were separatists and their leader was Mehar Muslim Rehman who was the assassin of Hazrat Ali. This war gave boost to Muawiyah's claim that Hazrat Ali was weak and boosted his opposition against Hazrat Ali.

b). Firstly, Hazrat Ali was made weaker due to this war and opposition against him increased as it was first civil war among Muslims.

• Secondly, due to this war 2 important companions among 10 blessed companions Hazrat Talha and Hazrat ~~Ali~~ Zubair were martyred.

• Thirdly, Muawiyah and Umayyads were made more stronger as due to this war Hazrat Ali's position grew weaker. This was a bad consequence and Muawiyah was only greedy for power.

• Lastly, it was due to this war that the Battle of Siffin was fought which was second civil war among Muslims and a new rebel group called "Kharijites" was born.

6 Inaccurate information. Some *kharijites* were always present within Muslim ranks, however, after the Battle of Siffin, they emerged as a strong group that later fought with 'Ali.

7 Not relevant to the answer. Mark for (a) = 7 out of 10

8 Valid consequence of this war given.

9 Development of point made earlier.

10 The candidate provides a second significant consequence of this battle.

11 This is the continuation of the point made earlier.

12 This last point is not relevant to the answer as the Battle of Siffin was not fought as a consequence of the Battle of Camel. Mark for (b) = 3 out of 4

**Total mark awarded = 10 out of 14**

## How the candidate could have improved their answer

- (a) The candidate showed sound knowledge about the lead up to the battle. However, there were minor inaccuracies, for example, the number of soldiers recruited by Hasan. Some details were also missing, for example, the year of the battle, where 'Ali sent Hasan to recruit soldiers from, and Talha and Zubayr asking A'isha for support.
- (a) Towards the end, there was also some inaccurate information. Some *kharijites* were always present within Muslim ranks but they did not first emerge after the Battle of the Camel as was stated. They emerged as a strong group after the Battle of Siffin and they later fought with 'Ali. If the missing information was present and the inaccuracies removed, the answer would have been stronger.
- (b) This answer was good. The last point given in the response was not relevant as the Battle of Siffin was not fought as a consequence of the Battle of the Camel. The candidate gave a list of points and somewhat linked them together. However, the question was asking the candidate to choose one, the most serious, consequence of the battle to the Muslims at the time it was fought. The candidate loosely linked the points being made but did not do exactly what the question asked. A conclusion, giving the points made, could have been one way of linking the points back to the question.

## Example Candidate Response – low

## Examiner comments

During Hazrat Ali's (R.A.) Caliphate, there occurred many battles and one of them was the Battle of Camel.

The Battle of Camel began when Hazrat Aishah (R.A.) (Prophet's wife) opposed the caliphate of Hazrat Ali (R.A.) as she considered him to be a reason behind Hazrat Uthman's caliphate and neither was he taking its revenge. Hazrat Aishah (R.A.) was on the way back after pilgrimage when she heard this, so she returned to Madina. <sup>1</sup>

Moreover, Zayd and Talha had given oaths of loyalty to Hazrat Ali (R.A.) but they now retreated and went alongside Hazrat Aishah. Though an army was made and there were three options, <sup>2</sup> they could choose to fight Hazrat Ali (R.A.) directly, get a Mueadhah or seek help from other Garrison cities. They chose the third option and proceeded further. Though upon reaching the cities, they were given refuge but ~~were~~ refused to fight against the Caliph. <sup>3</sup>

Similarly, Hazrat Umm-e-Salman also refused to participate, though she was a ~~palatist~~ <sup>4</sup> Further, Hazrat Hafsa also refused along with the Ansars and the Muhajireen. She (Hazrat Aishah) then persuaded herself along with 900 men to fight the Caliph, whereas when Caliph left for war, his army was of 6000 men, as every

<sup>1</sup> The points being made are incomplete and inconclusive. For example, the answer says, 'Hazrat A'isha opposed the caliphate of Hazrat 'Ali as she considered him to be the reason behind 'Uthman's caliphate.' The knowledge shown is also inaccurate, for example, A'isha, when returning from pilgrimage turned back to Makka not Madina.

<sup>2</sup> There are some relevant points here, however, these are not written clearly.

<sup>3</sup> This is background information and is concerned with events before the battle.

<sup>4</sup> This point is not creditable.

## Example Candidate Response – low, continued

## Examiner comments

-one had refused to fight "Mothers of faithfull" and Caliph

Further, Hassan<sup>4</sup> (son of Caliph) was sent by his father's command to seek help from Kharijis. He upon his father's support, succeeded to get half of 4000 Kharijis. Though, Zayd and Talha asked Caliph to sign a peace treaty, upon which he agreed, but the local extremists were ready to war and then war begun at individually. There were individual combats between them.

Further more, Zayd was killed when he was leaving the battle field and Talha was killed by an arrow. Both sides had to face a huge loss, and then the warriors attacked Hazrat A'isha's camel, which is said that it was surrounded by over 40 men, though it was brought down later and then Caliph asked Muhammad ibn Abi Bakr to go and see for her sister and get her home with security, whom he had been fighting fiercely.

However, this was the first civil war between Muslims and both sides faced a huge loss. Though Hazrat A'isha (R.A) after this battle left the politics and lived a simple life till her death in 678. later, the Caliph also changed the Governors appointed by Hazrat Uthman<sup>3</sup>.

Thus, it can be concluded that battle

5 Hasan was sent to Kufa to rally support so the details in the answer are not accurate.

6 The peace treaty was negotiated between both parties and initiated by 'Ali. The knowledge being shown is not sound.

7 A'isha's Camel was brought down in order to end the battle and stop the further loss of Muslim lives. The detail in the answer is not developed accurately.

Example Candidate Response – low, continued	Examiner comments
<p>of Camel was the first civil war to take place in Islam, with huge loss of lives.</p> <p>b) The most serious consequence was that the Caliph was not taking revenge at Hazrat Althman's martyrdom and Hazrat Aishah along with Muawiyah stood against him for this. Though the outcomes were serious, as both sides had to face a lot of loss of lives and warriors. Thus, the refusal to take revenge and his involvement in the Hazrat Uthman's martyr was the serious consequence.</p>	<p>8 The candidate makes a valid point about the battle.</p> <p>9 Overall, there were lots of inaccuracies in the content of the answer although there was some credible information. This was a weak response not showing sound knowledge of relevant aspects of the battle. Mark for (a) = 3 out of 10</p> <p>10 This was not a consequence of the battle, but the reason for it. This point is irrelevant therefore incorrect.</p> <p>11 The loss of life was credited as a valid consequence of the battle.</p> <p>12 The candidate repeats the first incorrect point made. This was a reason for the battle not a consequence of it. Mark for (b) = 1 out of 4</p> <p><b>Total mark awarded = 4 out of 14</b></p>

### How the candidate could have improved their answer

- (a) The points made were incomplete and inconclusive, and when a relevant point was made it was not developed. There were also uncredible points made within the answer. There were inaccuracies in the content although there was also some credible information. This was a weak response lacking sound knowledge of the battle itself and how events led to it.
- (b) The candidate made one valid point and would have done better if they developed it instead of giving reasons for the battle because this was not what was being asked for.

### Common mistakes candidates made in this question

- (a) Some responses gave too much attention to the background of the battle. There was also some confusion over where the battle was fought.
- (b) Some candidates gave a list of consequences, once again showing the importance of reading and understanding the question before writing an answer.

## Question 4

## Example Candidate Response – high

## Examiner comments

a. During the caliphate of Hazrat Abu Bakr (RA) after the battle of Yamamah against Musailmah the liar many companions had been killed. (800 Muslims and 360 companions) among whom many were Huffaz. Hazrat Umar (RA) realised that soon all the Huffaz who had memorised the Quran would either die in battle or due to natural causes. He asked Hazrat Abu Bakr (RA) to compile the Holy Quran however, Hazrat Abu Bakr (RA) said "how could I do something left undone by Prophet Muhammad (SAW)". Soon however he agreed saying, "Umar persuaded me until I knew he was right". They then asked Hazrat Zaid bin Thabit to compile the Quran according however he too was reluctant at first. He soon agreed and together with a panel of 20 men started the compilation of the Holy Quran in the same way organised style as revealed to Prophet Muhammad (SAW) and ordered

1 This is a good introduction. It gives the backdrop for why there was a need to compile the Qur'an.

2 Following on from the introduction, the answer focuses on 'Umar's role in the compilation of the Qur'an. 'Umar was the first to identify the need to compile the Qur'an and, subsequently, convinced 'Abu Bakr to do so.



Example Candidate Response – high, continued

Examiner comments

by him. Hazrat Zaid (R.A) later remarked how <sup>mining</sup> carrying <sup>3</sup> a mountain by himself would have been easier. Hazrat Zaid (R.A) asked the companions to give written manuscripts and despite being a Huffaz himself did not add any chapter into the first copy unless it had written manuscripts or 2 witnesses who had heard the Prophet Muhammad (S.A.W) recite it. This the Quran was compiled. <sup>4</sup> The copy was given to Hazrat Abu Bakr (R.A) who upon his death gave it to Hazrat Umar (R.A) who then gave it to his daughter and wife of Prophet Muhammad (S.A.W) Hazrat Hafsa (R.A). <sup>5</sup> ~~It was then given~~ ~~the name~~ ~~fatma~~ Mus'ab Hafsa. During the caliphate of Hazrat Uthman (R.A), he need to compile the Holy Quran as a problem arose in the East and west many non-Arabs had accepted Islam. Upon a military ~~campaign~~ <sup>campaign</sup> a problem arose in the dialect of the Arabian Quran between Syrians and Iraqis who were confused on the authentic dialect. Hazrat Hudayfah (R.A) who was there at the time upon reaching Madinah informed the caliph even before going to his residence. <sup>6</sup> Hazrat Uthman (R.A) amicably appointed Hazrat Zaid

<sup>3</sup> This is good development of the answer.

<sup>4</sup> The candidate misses an opportunity to develop their answer by including that 'Umar, along with Zayd, sat at the Prophet's mosque and collected the pieces of Qur'an that were brought in and helped verify them and being a hafiz heard the completed compiled Qur'an being read from the Prophet's mosque. This is an important development of 'Umar's role in the compilation of the Qur'an and it is missing in this answer.

<sup>5</sup> Further details given of the Qur'an being in 'Umar's custody following 'Abu Bakr's death and how he passed it on to his daughter/ the Prophet's widow Hafsa. This was read as development.

<sup>6</sup> This is a good account of what occurred in 'Uthman's caliphate for the Qur'an to be compiled once again.

Example Candidate Response – high, continued

Examiner comments

along with 3 others to compile the Quran. Hazrat Zaid<sup>(RA)</sup> borrowed the authentic copy of the Quran from Hazrat Hafsa<sup>(RA)</sup> and made copies of it to be sent to the provinces of the Islamic Empire. **7** Arabic dialect is the authentic one was used. The copies were distributed to various provinces and were told to only make copies from the authentic ones. The other dialect Qurans were burned. For this Hazrat Uthman (RA) is called Jami ul Quran.

**7** More details could have been added here. For example, a copy was made from Hafsa's which was returned to her. The new copy became 'Uthman's copy from which four more were made for the four points of the compass. Further detail such as, how long this compilation took and the names of the scribes who worked alongside Zayd, would have helped take this good answer to even higher marks within the level.  
Mark for (a) = 8 out of 10

b. I believe that the 2 stages of **8** compilation were equally important as all in all they had the same goal **9** i.e. to ensure the authentic message of the Quran was kept safe from change like the previous Holy Books. The copy **10** compiled due to the urge of Hazrat Umar (RA) became the first authentic compiled copy and many companions were able to create their personal copies **11** along with it. In this way similarly, at the compilation of during Hazrat Uthman (RA) was also of significance as he made new authentic copies and also burned the ~~the~~ wrong dialect ones to ensure **12**

**8** The candidate agrees with the given statement in the question and then goes on to offer strong development and evaluation in the answer.

**9** Development of why the candidate is of the opinion that both stages were equally important.

**10** Evaluation presented for the development offered earlier.

**11** Another well-evaluated point being made.

**12** The candidate refers to compilation in 'Uthman's time and says what could have happened if the Qur'an was not preserved in his time and touches upon why 'Uthman ordered the burning of the inaccurate copies of the Qur'an.

**13** This was a well-reasoned answer, showing a lot of understanding. It was well written.  
Mark for (b) = 4 out of 4

\* Future generations ~~that~~ are not guided astray **13**

**Total mark awarded = 12 out of 14**

## How the candidate could have improved their answer

- **(a)** The candidate could have said that ‘Umar and Zayd sat at the Prophet’s mosque and collected the fragments of the Qur’an that were brought in and helped verify them, and being a *hafiz* heard the completed, compiled Qur’an being read from the Prophet’s mosque to ensure its absolute correctness. This is an important development of ‘Umar’s role in the compilation of the Qur’an which is missing in the answer.
- **(a)** More details could have been added to the compilation in ‘Uthman’s period. For example, how Hafsa’s copy was borrowed, copied from, and later returned to her. The new copy becoming ‘Uthman’s copy from which four more copies were made for the four points of the compass. To develop the answer further, the candidate could include how long the compilation took and the names of the scribes who worked alongside Zayd.
- **(b)** This excellent response was well structured, and it offered good evaluation. A great example of how **(b)** answers should be written.



## Example Candidate Response – middle

## Examiner comments

The holy quran was preserved and its teaching in the time of prophet that the scribes who wrote the

The holy was memorized and preserved in the pieces of animal skins, leaves or on words. These pieces were not collected and preserved in a single book or at a single place. More than this the arabs were great in memorizing things so many people memorized the holy quran. After prophet's death there were few people who claimed to be the prophet they are entitled as the false prophet among those Musalim was the most dangerous one. He even tried to bribe prophet in his life. He led the forces in Yamamah to fight against muslims when prophet Muhammad died. The battle of Yamamah was lately won by muslim but the heavy loss of muslims soldier who were also Huffaz or has bored by muslims. H. Umar was the first one to think about it

1 The introduction goes too far back as to why the need for preserving the Qur'an arose. It is unnecessary detail.

2 This could have been more concise. The focus of the answer should be on the role of 'Umar and 'Uthman in preserving the Qur'an.

3 Start of the main body of the answer.

## Example Candidate Response – middle, continued

## Examiner comments

he was so concern about the preservation of Holy Quran. He suggested the idea of compiling Holy Quran by collecting all the pieces and compile them in a book. The caliph initially <sup>4</sup> ~~hesitated~~ but later agreed upon it. It was H. Umar who give him courage however then appointed H. Zaid bin Thabit for the compilation of Quran. who compiled the Holy Qur'aan. <sup>5</sup> by his intelligence and give copy to Caliph after checking it ~~with~~ with his own memory, senior califs and companions. The copy was known as Mushaf-e-Hafsa. Later but Mushaf at it beginning.

H. Umar was the third Caliph of Islam. <sup>H. Umar's</sup> at his time Islamic empire has expanded so to the Egypt and Persian and Roman empire when H. Umar came to the post of Caliph. he has faced the problem in Quran <sup>dialect</sup> as the <sup>6</sup> people having conflict over dialect and the choes were extending. H. Amr bin Al'As <sup>7</sup> came to Caliph and enlighten him about the situation. H. Umar appointed H. Zaid bin Thabit along with three other companions to re-compile it with setting the single dialect to write the Quran. They togetherly worked and unanimously agreed on: Qur'aishi.

<sup>4</sup> There are important details missing. For example, why did Abu Bakr hesitate and how did 'Umar convince him?

<sup>5</sup> This is a very brief summarised version. This is where the candidate should have spent the time in saying how Zayd went about collecting and compiling the Qur'an. How, together with 'Umar, he sat at the Prophet's mosque collecting fragments of the Qur'an and authenticating them.

<sup>6</sup> The background of this is missing, how was this issue identified?

<sup>7</sup> Incorrect name.

Example Candidate Response – middle, continued

Examiner comments

dialect. The copy was made with the same sequence: from surah fahba to surah Naas and these copies were given sent to Islamic empire after comparing with Masnaf-e-Hafsa. The old copies were burnt in order to prevent future conflicts and chaos. Uthman was known as Tami-ul-Quran due his service of compilation.

8 Again, the candidate skims over the relevant bits of the answer. Zayd and his team copied from the Mushaf, but they did not compare the new Qur'an with it. From this new copy of the Qur'an, four more were made for the four points of the compass. These are missing details that could add substance to the answer.

9 This is a good ending, referring to the title given to 'Uthman for the part he played in the preservation of the Qur'an.  
Mark for (a) = 5 out of 10

10 The candidate begins the answer by agreeing with the statement given in the question.

11 The candidate gives reasons for preservation in the first period.

12 The candidate gives valid reasons for preservation in the second period.

13 This response could have been made stronger by putting the points across with more detail.  
Mark for (b) = 3 out of 4

**Total mark awarded = 8 out of 14**

by Yes, both were equally important as per their timing. The Quran was saved in memory of a believer. Gradually they died or either earn martyrdom but the need to spread it and its message was there. So it was significant as the Quran previously preserved also to prevent it from corruption. The re-compilation of Quran in Uthman's Caliphate is important too as he ended the situation of chaos in the ~~world~~ <sup>ant</sup> deciding the dialect as it help the future generation to remain uniformly and show unity by having single Quranic copy.

## How the candidate could have improved their answer

- **(a)** The candidate could have improved upon their answer by writing more concisely and including background information relevant to the question. In the introduction, the candidate goes too far back saying how the Qur'an was preserved in the time of the Prophet (pbuh). This was unnecessary. The focus of the answer should have been on the role of 'Umar and 'Uthman in preserving the Qur'an.
- There were important details missing that should have been in the answer. For example, why Abu Bakr hesitated to compile the Qur'an in the form of a book and how 'Umar convinced him. There was a very brief summary of compilation in the first period given. This is where the candidate should have spent the time in saying how Zayd went about collecting and compiling the Qur'an and how, together with 'Umar, he sat at the Prophet's mosque collecting fragments of the Qur'an and authenticating them.
- For the second period of compilation in the time of 'Uthman, how was this issue identified? The background of this should have been given. The candidate was too brief with the relevant bits of the answer. It could have been said how Zayd and his team copied from the *Mushaf*. From this new copy of the Qur'an, four more copies were made for the four points of the compass. Details that could add substance to the answer were missing.
- **(b)** This was a good response, but to improve, the candidate could have put their points across more forcefully. This would develop them.

## Common mistakes candidates made in this question

- **(a)** Some candidates were confused that Zayd's role was that of copyist rather than compiler and wrote as if the compilation has been done anew.

## Question 5

### Example Candidate Response – high

### Examiner comments

5a) <sup>1</sup> Salah is the second pillar of Islam which was the first commandment from Allah to Muslims. It is obligatory <sup>especially for rakat</sup> upon every male <sup>and</sup> female muslims who hit the age of puberty and are of sane <sup>2</sup> mind. It is prayed five times a day. At morning which is Fajr; at noon which is Zuhri at afternoon which is Asr; at evening which is magrib and at night which is Isha. Quran commands the praying of salah with Zakat in these words: 'Established regular prayers and pay charity tax.' It is a sin to skip salah intentionally and person becomes a disbeliever as Allah said:

<sup>3</sup> 'Between a person and disbeliever is a discarding salah.' Salah hold great benefits for Muslims as Allah said: 'Successful <sup>indeed</sup> are those believers who are humble in their prayers.' Salah makes a muslim closer to Allah and promotes humbleness as a Muslim submit before Allah in prayers. Moreover it promotes cleanliness as Muslim purities himself before prayer. <sup>through wudu or ghusul</sup> It teach them punctuality and discipline when they have to pray at fixed time. It removes all the past sinful deeds and a person <sup>4</sup> also become conscious about his deeds and will not do evil deeds. Moreover it promotes equality and brotherhood when all muslims <sup>5</sup> rush to mosque for one objective at same time

<sup>1</sup> This is a very broad question and can be answered successfully by candidates if they focus on different aspects of this Pillar. Some may focus on the conditions of prayer, while others could choose the method of prayer, while others could write in great detail about its benefits. This candidate gives a good account of *salat* and focuses on the benefits of it, both to the individual and the community. They show a clear knowledge of this Pillar of Islam.

<sup>2</sup> Good introduction.

<sup>3</sup> The names of the five daily prayers and their timings are given. The importance of them being performed are stated by giving quotes from the Qur'an. A promising answer.

<sup>4</sup> Several benefits of offering *salat* are given and supported with Qur'anic quotes.

<sup>5</sup> The candidate continues by writing about the communal benefits of *salat* and mentions the requirement of facing the *qiblah*.



## Example Candidate Response – high, continued

## Examiner comments

and stands shoulder to shoulder in rows, <sup>facing one Qiblah, Haram</sup> removing all the barriers of Islam. Salah is important as it will be the first question for which a muslim will be asked in the day of judgement. There are special congregational prayers of Friday and Eid <sup>6</sup> which muslims performed with full preparation. Moreover, in Ramzan, special Taraweeh prayers are prayed.

b) Congregational prayers are always encouraged by prophet (S.A.W) and it is compulsory upon male Muslims as there are 27 times more rewards than praying individually. <sup>7</sup> Congregational prayers promotes brotherhood and <sup>8</sup> equality as all Muslims from an area run towards a Mosque at a same time where there they stand shoulder to shoulder, uttering same words and doing same actions. A Muslims became discipline as they had to follow the ~~stipps~~ etiquettes at a Mosque and would have to pray under the leadership <sup>9</sup> of a imam.

<sup>6</sup> Different types of prayers are further mentioned. It is a comprehensive answer. The candidate could have referred to the method of prayer or written in more detail about purification or the conditions of prayer to add even more substance to the answer. Mark for (a) = 9 out of 10

<sup>7</sup> Importance given.

<sup>8</sup> This is another valid point backed with good evaluation.

<sup>9</sup> The answer is further expanded, and each point is presented for why it is important to pray in a mosque. This is explained in depth and backed with reasoning. Mark for (b) = 4 out of 4

**Total mark awarded =  
13 out of 14**

## How the candidate could have improved their answer

- **(a)** This question could have been approached from several different points of view. However, it had to be evaluated based on how the candidate interpreted it. This is a good example of a question where no set answer is looked for and the examiner credits all relevant points. This was a very good response to a broad question.
- **(a)** The Pillar of *salat* was introduced with considerable knowledge and detail. Quotes were given to support points and it was on account of the detail and development of the answer why, that it was awarded nine marks. If the amount of detail and development was less or the answer was not as confidently structured, it could have been awarded a slightly lower mark but would have stayed in the same level.
- **(a)** Other than what was given in the answer, the candidate could have briefly referred to the method of prayer or written in more detail about purification or the conditions of prayer. This would have added more substance to the answer.
- **(b)** This was a concise answer which was well written and met all the demands of how questions should be answered to gain full marks. The importance and benefits of praying in a mosque were given.

## Example Candidate Response – middle

## Examiner comments

Salat or offering prayers are the 2nd pillar of Islam thus, it's compulsory for us and Farr, Allah guided it to Holy Prophet on the night of <sup>1</sup> ascension thus it's held more important place not only this salat is an arabic word <sup>2</sup> meaning "saom" basically we have to offer prayers five times a day and also in ceoam again and again Muslims are ordered to offer prayers as in Surah ~~to~~ Baqarah <sup>3</sup> said and I quoted pay zakat and offer prayers. Thus not only in ~~is~~ in hadith also we are instructed and order to offer salat if we wanted to achieve Tannah. For offering salat it's compulsory for us to attain purity. For minor impurities we go for wudu and <sup>4</sup> for major we go for ghusl and every time for offering salat doing wudu is compulsory as washing hands till elbow then

<sup>1</sup> This is a sound introduction.

<sup>2</sup> Here, the candidates gives this inaccurate meaning.

<sup>3</sup> This is relevant but not strongly put.

<sup>4</sup> The candidate mentions purification but not any of the other conditions required before offering prayer.

## Example Candidate Response – middle, continued

## Examiner comments

Washing the nose and mouth and then the feet are among the Faraiq of wudu which is compulsory to do before Salah. By offering salah not only we attain Allah's mercy but it also effect our physical health as by doing wudu 5 times a day we wash our body parts which helps us avoid germs and if no then tayammum is ordered to do so, then by offering Salah our body become healthy as it act as an exercise for our body and help us to be active by offering salah not only this but as in masjid or game all the muslims lesson that all the muslims are equal no one is superior or have power among other relying on their cast, colour, height or weight everyone rich or poor is equal in the view of Allah (SWT). Salah not only spiritually guides us but also helps to build our selves individually and enhancing or moral values. Except these five we also have one Friday and one Eid prayer and some other are also present which are not obligatory like Tarawih prayers, which we usually perform in the month of Ramadan.

5 The candidate goes on to give the health benefits of salah. This can be credited as they are valid points.

6 The candidate refers to what is being asked in (b), but this can also be read as development in (a).

7 This is a point made but not developed by saying how.

8 The candidate mentions different types of prayers. Mark for (a) = 5 out of 10



## Example Candidate Response – middle, continued

## Examiner comments

b) By offering prayers in mosque it gave the idea and sense to all people that they are equal no one is superior to another and in Allah's view all are equal except on the basis of their deeds moreover in offering prayers in mosque makes us discipline and organised and provides us the order of *salat* and waiting on their turn and also an order to follow their leader as they follow the one who is leading the prayer.

9 There are some good points made about the importance of praying in the mosque for Muslims. These points are supported with reasons and are well presented. Mark for (b) = 3 out of 4

Total mark awarded =  
8 out of 14

## How the candidate could have improved their answer

- **(a)** This answer could have been improved by giving an accurate meaning of *salat*. The candidate said that *salat* is an Arabic word meaning *sawm*. An Arabic word is given and is being explained by another Arabic word which actually means 'fasting' and hence is incorrect.
- **(a)** When writing about purification, more detail and development would have added substance to the answer. Also, the conditions of prayer could have been given to develop the answer. The method of prayer is another aspect of the Pillar that could have been included in the answer. The candidate referred to a personal benefit and focused on health benefits but did not develop the point. In questions such as this one, it is important to give a point and then to discuss the point.
- **(b)** There are some good points made about the importance of praying in the mosque for Muslims. These points are supported with reasons. If any one of the points given was further supported with reasons and made more evaluative the mark could have increased.

## Common mistakes candidates made in this question

- **(a)** Some candidates made valid points but did not discuss them further. For an **(a)** answer, testing knowledge, detail and development is essential. Some candidates did not give any quotes to add substance to the answer and display knowledge.
- **(b)** Some candidates gave points but did not discuss them further and did not offer evaluation. Where more than one point is made, the candidate must choose which one to discuss in greater detail. Furthermore, an evaluative response is needed to distinguish **(b)** type questions from **(a)** type questions which are knowledge-based answers.

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