Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/21**

Paper 2 **May/June 2020**

MARK SCHEME

Maximum Mark: 50

Published

Students did not sit exam papers in the June 2020 series due to the Covid-19 global pandemic.

This mark scheme is published to support teachers and students and should be read together with the question paper. It shows the requirements of the exam. The answer column of the mark scheme shows the proposed basis on which Examiners would award marks for this exam. Where appropriate, this column also provides the most likely acceptable alternative responses expected from students. Examiners usually review the mark scheme after they have seen student responses and update the mark scheme if appropriate. In the June series, Examiners were unable to consider the acceptability of alternative responses, as there were no student responses to consider.

Mark schemes should usually be read together with the Principal Examiner Report for Teachers. However, because students did not sit exam papers, there is no Principal Examiner Report for Teachers for the June 2020 series.

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

Cambridge International is publishing the mark schemes for the June 2020 series for most Cambridge IGCSE™ and Cambridge International A & AS Level components, and some Cambridge O Level components.

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Generic Marking Principles

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

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

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

GENERIC MARKING PRINCIPLE 2:

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

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

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

GENERIC MARKING PRINCIPLE 4:

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

GENERIC MARKING PRINCIPLE 5:

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

GENERIC MARKING PRINCIPLE 6:

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

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Question	Answer	Marks
	You must answer <u>Question 1</u>, <u>Question 2</u>, and <u>two</u> other Questions.	
1	**Choose any two of the following Hadiths, and:** **Hadith # 2** None of you believes until he wants for his brother what he wants for himself. **Hadith # 6** Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith. **Hadith # 11** 'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger. **Hadith # 15** God will not show mercy to him who does not show mercy to others.	

Question	Answer	Marks
1(a)	**describe their teaching about what Muslims believe;**	**4**
1(a)(i)	The teaching of this Hadith is to treat others with the kindness and concern you would like them to treat you with. The Prophet (pbuh) has stressed there should be brotherhood between believers and has encouraged Muslims to treat each other with kindness, as this creates goodwill in the community and brotherhood between Muslims. In *Sura Hujurat*, 49:10 the bond of brotherhood has been established by God Himself, '*Believers are but a single brotherhood*.'	
1(a)(ii)	In the given Hadith the Prophet (pbuh) has made it clear that removing, or wanting to remove, evil from society to improve the moral wellbeing of fellow Muslims and society at large is an essential characteristic of a Muslim's faith. When a Muslim witnesses an evil being committed it becomes obligatory on him to change or correct it. This is the important teaching of the Hadith. The obligation, however, is on those who have the ability to bring about the change and if the corrective action will lead to more tribulation the instruction is to condemn it in one's heart or to distance yourself from it.	
1(a)(iii)	In this Hadith the Prophet (pbuh) has promised a great reward to those who take on the responsibility of caring for orphans. In this Hadith Muslims are told that caring for orphans is the responsibility of the entire *ummah* and it is binding upon them to treat them with kindness and to protect their interest for which they will be rewarded by God and will find themselves close to the Prophet (pbuh) in paradise.	
1(a)(iv)	From the beginning of time God has shown mercy towards His creation. Bearing this in mind the teaching of this Hadith is for Muslims to develop the traits of kindness and mercy in themselves. They are asked in this Hadith to show compassion to others if they wish for God's mercy for themselves in this world and the next. The rights of fellow Muslims are stressed upon by both God and the Prophet (pbuh) and one's treatment by God depends on how he/she treats others.	

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Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action?**	**4**
1(b)(i)	The teaching of this Hadith can be put into practice by responding to the needs of others and by desiring for others what one wants for oneself, not just in terms of material benefits but in all areas of life e.g. health, happiness etc. The Hadith can be acted upon by Muslim states responding to the needs of refugees from war torn countries and by individual Muslims raising funds for them or giving their *zakat* towards their rehabilitation.	
1(b)(ii)	Every Muslim can act upon the teaching of this Hadith in their lives and bring about a positive change in their community and the wider world. This can be done by standing up against any evil practice one sees, and this can be done by reporting it, distancing oneself from it or by simply condemning it in one's heart. Examples can be given in support of answers.	
1(b)(iii)	This Hadith can be acted upon by providing food, shelter and financial assistance to orphans. If an orphan's father was in debt, that debt can be exonerated by the lender or another individual. Marriages of orphan girls could be arranged with best matching persons and Muslims can donate generously towards the wedding expenditures. Also, advice and education could be provided to orphans by those Muslims who are in a position to do so. Extending emotional support is also a means of putting the teaching into action.	
1(b)(iv)	The Prophet (pbuh) always showed mercy to everyone. When the believers asked him to curse the people of Tai'f, he instead prayed that one day they might accept Islam as their faith and again at the conquest of Makkah he forgave almost all of the enemies of Islam. Muslims today can keep the Prophet's example by forgiving those who wrong them. Examples from everyday lives can also be given to show the implementation of this Hadith.	

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Question	Answer	Marks
2(a)	**Write an account of the collection of Hadiths during:** • **the Prophet's lifetime, and** • **the time of the Companions immediately after the Prophet's death.** During the Prophet's time there was no official recording or transcripts of Hadiths of what he said. Instead the generation of Muslims who lived with the Prophet (pbuh) sought to preserve his words and deeds either in their memory or through some means of writing. Amongst the documents that became part of Hadith collections were the official records of the Prophet's discourses and statements etc. e.g. *The Peace deal for Suraqa bin Naufal*; *As -Sahifa 'Ali* etc. After the Prophet's death the Companions assumed both religious and political leadership in the community. For example, Ibn Abbas in Makkah, Ibn Masud in Kufa, and Salman Farsi in Isfahan had the responsibility of teaching the new generations of Muslims and new converts about the religion and *Sunnah* of the Prophet (pbuh). Thus, the study of Hadiths began as a practical attempt to gather, organise and sift through the authoritative statements and behaviour attributed to the Prophet (pbuh). It was often the junior Companions who became the most prolific collectors and transmitters of Hadiths. Abu Hurayra narrated 5300 Hadiths, Abdallah ibn Umar was 23 years old when the Prophet (pbuh) died but is the second largest source of Hadiths, narrating 2600 Hadiths, Ibn Abbas narrated 1700 Hadiths. Though narrators like Ibn Abbas and Abu Hurayra knew the Prophet (pbuh) for a short period of time they gathered their vast volumes of Hadith by seeking them out from the senior Companions. The Prophet's wives were also a great source of Hadiths. Ayesha was gifted with a great memory and not only narrated 2,200 Hadiths but was a critic of badly remembered ones. Companions like Abu Bakr, 'Umar and 'Ali did not record large number of Hadiths but rather preserved the teachings in their actions and methods of reasoning rather than by citing them directly.	**10**
2(b)	**In your opinion what were the main reasons for Hadith collections? Give reasons for your answer.** A whole range of reasons can be given in response to this question. For example, it could be said that the Prophet (pbuh) was the final authority on all secular and spiritual matters and with his death a template was needed to clarify, adjudicate or resolve questions and disputes as he would have done. Another reason could be that the Prophet's Companions, who had first-hand knowledge of his *Sunnah,* were themselves dying and hence a need was felt to preserve the Hadiths for future generations. All valid answers backed by reasoning to be credited.	**4**

Question	Answer	Marks
3(a)	**Write about the compilation of the Qur'an in the caliphates of both Abu Bakr and 'Uthman.** Some candidates could begin their answer by giving a brief account of how the Qur'an was orally transmitted to the Prophet (pbuh), who recited it to others, who memorised or wrote the verses down. When writing about the compilation of the Qur'an during the caliphates of Abu Bakr and 'Uthman, candidates could say that in the year 632 in the Battle of Yamama approximately 660 *huffaz* were martyred, which made the compilation of the Qur'an a matter of urgency. An account of how 'Umar persuaded Abu Bakr to get the Qur'an compiled and how Zayd ibn Thabit was commissioned to do this task needs to be written about in some detail. By the time 'Uthman became caliph the empire had expanded greatly and it was reported by Hudayfa bin al-Yaman that he had heard Muslim soldiers meeting together and differing in their reading of the Qur'an and how it was imperative to address this issue. Details about how 'Uthman appointed the editorial committee and how the committee went about doing this task, are to be given in the answer.	**10**
3(b)	**In your opinion was the compilation of the Qur'an the greatest achievement of the two caliphs? Give reasons for your answer.** An evaluative answer is needed here. Candidates could agree with the question and say yes it was because compilation ensured that the message of God was preserved for all times to come and that the guidance given in the verses of God was not lost or corrupted. It could also be said that it preserved the unity of the Muslims. If candidates feel there was a greater achievement of the caliphs other than the compilation of the Qur'an, they need to say what it was and back it with sound evaluation. All valid answers to be credited.	**4**

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Question	Answer	Marks
4(a)	**Write an account of the administration of the caliphate under 'Umar**. A straightforward answer is needed here which should give a descriptive account of the administration under 'Umar during his caliphate. It could be said that: He established a *diwan* which oversaw the revenue of the centre and the provinces. Answers could elaborate on the functions of this department in some detail. *Majlis e Shura* and *Majlis e Aam* was consulted and a truly democratic form of government was put in place. The empire was divided into provinces under the rule of a governor called *Wali* after consultation with the *Majlis e Shura*. The provinces were further subdivided for better administration under *Amils*. The judiciary was separated from the executive and a *Qadi* (judge) was appointed as the head of the judiciary. Departments of police, education, etc. were set up. Jails were made, a lot of attention was given to town planning and establishing new towns, highways were built, irrigation canals were constructed, cantonments were built and the *hijri* calendar was devised.	**10**
4(b)	**In your opinion what was the most important feature of 'Umar's administration? Give reasons for your answer.** Here candidates need to choose the most important feature of 'Umar's caliphate and say why in their opinion it was the most important. They could say that his justice was the most exemplary feature or his honest management of the immense revenue of the state was the distinguishing feature of his caliphate. Whichever the choice, it must be supported by reasons.	**4**

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Question	Answer	Marks
5(a)	**There are five forms of *jihad*. Write an account of any three of them.** Candidates could well begin their answer by defining *jihad*. It could be said that *jihad* has many meanings and can be seen as the internal and external efforts by an individual to be a good Muslim. It is simply striving in the way of God. For ***jihad* of the heart/soul (*jihad bin nafs/qalb*)** it could be said that this is referred to as the greater *jihad* and is one's inner struggle of good against evil. ***Jihad* of the tongue (*jihad bil lisaan*)** is defending Islam and spreading it by scholarly lectures, speeches and debates. In the Last Sermon the Prophet (pbuh) asked those who were present to spread his words to those who were not there. ***Jihad* of the pen/knowledge (*jihad bil qalam/ilm*)** is studying Islam, understanding its teachings and spreading it. The Prophet (pbuh) said: *The ink of a scholar is holier than the blood of a martyr.* ***Jihad* of the hand (*jihad bil yad*)** is *jihad* of action rather than words. It can overlap with *zakat* and *hajj*, for example, giving charity to the poor and needy, or performing *Umrah*. ***Jihad* by the sword (*jihad bil sayf*)** sometimes becomes necessary to undertake and involves the use of weaponry. *Qital* is an aspect of this *jihad* as it allows the believer to engage in combat in self-defence or in defending Islam. It allows fighting as a defensive action not an offensive one and has strict rules of engagement. Details and development of the three forms of *jihad* the candidate chooses to write about need to be given to get to the higher levels.	**10**
5(b)	**In your opinion, which is the most important kind of *jihad*? Give reasons for your answer.** Candidates need to choose any one of the five forms of *jihad.* They can choose one from the three they have written about in 5(a) and say why, in their opinion, it is the most important one. All valid answers to be credited.	**4**

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