Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/21**

Paper 2 **May/June 2021**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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

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Generic Marking Principles

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

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

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

GENERIC MARKING PRINCIPLE 2:

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

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

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

GENERIC MARKING PRINCIPLE 4:

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

GENERIC MARKING PRINCIPLE 5:

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

GENERIC MARKING PRINCIPLE 6:

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

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GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

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

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

GENERAL POINTS

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

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

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

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

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

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

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

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LEVELS OF RESPONSE

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

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

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

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

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

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

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LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

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

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

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AO2: Understanding – part (b) questions

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

Marking Guidelines

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

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

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Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths, and:** **(i) 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.** **(ii) Every person's every joint must perform charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.** **(iii) The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.** **(iv) Modesty produces nothing but good.**	

Question	Answer	Marks
1(a)	**describe their teaching about what Muslims believe;** **Use the AO1 Marking Grid** (i) The teaching given in this Hadith is that the minimum requirement for entering paradise is the fulfilment of the Pillars of Islam and by staying away from what God has made forbidden to humankind. *Zakat* and *Hajj* are two Pillars that are not mentioned in the Hadith as they are compulsory only for those who have the means to fulfil them. The important message of the Hadith is that Islam is a simple religion to follow and believers should not over burden themselves and should engage in optional *ibadah* as much as they comfortably can. (ii) The all-important teaching given in this Hadith is for Muslims to show compassion and care in society and to perform acts of charity. In this Hadith the Prophet (pbuh) has given a few examples of acts of charity (*sadaqa*) that Muslims can perform every day. The term charity is not just restricted to giving money to the needy but has a broader meaning which encompasses small acts of kindness that would make the community stronger and increase awareness of God and His bounties. An important teaching of this Hadith is that worship of God is not restricted to fulfilling the Pillars of, say, *salat* or fasting but everyday acts of kindness also come under worship when they are performed with the intention of pleasing God. (iii) This Hadith broadens the scope of martyrdom and gives the believers the important teaching that God considers all those Muslims who live righteous lives trying to seek His pleasure and die whilst so doing are given the status of a martyr. Candidates can develop their answer by discussing the various ways in which martyrdom can be achieved. The core teaching that needs to be brought out in the answer is that God loves His creation and rewards all those who are obedient to Him. (iv) Modesty is of both body and mind and helps create a morally pious and respectful society. By being modest, a believer will not promote their interest or position but will consider themselves as a part of a community and seek to create a peaceful and upright society. Modesty is what makes a person ashamed when they do something wrong. The Prophet (pbuh) made modesty a condition of faith and has said that one must consider others in the same way as one considers oneself. If properly understood and practiced modesty can only produce good as the Hadith says.	**4**

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.** **Use the AO2 Marking Grid** (i) The teachings given in the Hadith can be acted upon by being obedient to God and fulfilling the Pillars of Islam with sincerity and abstaining from all the acts and things that God has prohibited Muslims from. Candidates could develop their answer with examples by saying that Muslims must be punctual and offer *salat* at the prescribed time of each *salat*, that they must fast in Ramadan and if they have the means must give *zakat* and perform *Hajj*. Abstaining from alcohol or foods which are prohibited in Islam can also be given as examples of putting into practice the teachings of the Hadith. Not taking interest on loans and following the principles of Islamic finance and not giving or taking bribes are other ways in which the teachings of the Hadith can be implemented. (ii) This Hadith can be acted upon by fulfilling one's role in society responsibly. Some examples of how the teachings of the Hadith can be implemented upon are given in the Hadith itself. Candidates need to give other examples than the ones given in the Hadith to show how Muslims can put into practice the teaching given by the Prophet (pbuh) in this Hadith. For example, resolving a dispute between friends; giving honest advice when one's opinion is asked for or helping to save the environment. (iii) The teachings given in this Hadith can be put into practice in many ways. By worshipping God a person may strive in God's way with his person, by giving charity and *zakat* a Muslim can financially strive in God's way. Other examples can be given to develop the answer. Candidates could write that helping in fund-raising to build mosques or hospitals and to contribute towards other welfare projects are ways that Muslims can live their lives in a way pleasing to God which will earn them the high status of a martyr. (iv) In the absence of modesty Islam cannot be practiced correctly. A Muslim's speech, dress, manner and attitude towards life should be humble and simple. Modesty is a shield against immorality, lowering one's gaze in the presence of the opposite sex is one way of putting into practice the teaching of this Hadith. Remaining humble and acknowledging God as the Master and Creator and giver of everything one possesses is another way of implementing the teaching of the Hadith. The focus of a believer's every action must be to earn God's pleasure and remember Him at all times.	**4**

Question	Answer	Marks
2(a)	**Write a detailed account of the two components of Hadiths:** • **chain of transmission (*isnad*) and** • **text (*matn)*** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Each Hadith is made up of two major components: *isnad* and *matn*. Both these parts are of importance and studied by Hadith compilers when establishing the genuineness of a Hadith. The first part of a Hadith consists of the chain of names through which it has been received, which is called *sanad*. The chain can have a few names or a long list. In some cases Hadiths were narrated from one generation to another. In which case the compiler had to examine the line of transmission very carefully. Specific rules were developed to check the authenticity of the Hadiths that were transmitted. Candidates need to write about what these rules were in some detail. Rules to check *isnad*: • The line of narrator had to be checked to see that it went back to the Prophet (pbuh). • The narrator had to be known for his piety, sound memory, integrity etc. • The fewer the narrators in a chain the stronger the Hadith was, as there was less chance of misinterpretation. • The sciences of *Ilm ul Hadith* was developed to scrutinise the narrators and their teachers in detail. An account of what stipulations were set by early compilers to rate a Hadith as valid or trustworthy on the basis of its *matn* should be given in the second part of the answer. Here rules of checking *matn* need to be given by the candidate. Rules to check *matn*: • The *matn* had to be consistent with the Qur'an. • It had to be in agreement with accepted facts. • It should not contradict accepted Hadiths. • It should not be against common sense or logic. • It should not praise a particular tribe or place. • A hadith that went against the Prophet or his family was also rejected. It is the *matn* of a Hadith which distinguishes *Hadith Qudsi* from *Hadith Nabawi* and could be written about which should be read as development of the answer.	**10**

Question	Answer	Marks
2(b)	**Both of these components are equally important for establishing the authenticity of Hadiths. Do you agree? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. An evaluative response is being looked for, the candidates could vary in their responses by either saying that both parts were equally important, or they could say either one was more important than the other. However they choose to answer this question, they must back their choice with reasons. If they say *matn* is more important they could support this by saying that in a weak Hadith the chain of transmission may have gaps but the message is an important one which is conveyed by the text. Such Hadiths are useful in matters of moral guidance. In legal matters Hadiths will need to have a strong *isnad* and *matn* on account of the seriousness of the decision.	**4**

Question	Answer	Marks
3(a)	**Write an account of the false prophet Musailimah and the battle fought against him in 632.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates could start with a detailed account of the false prophet Musailimah followed by an account of the Battle of Yamama fought in 632. Of all the false prophets that arose after the demise of the Prophet (pbuh), Musailimah was the most powerful and dangerous. He belonged to the Banu Hanifa tribe and was extremely wealthy and influential. Soon after visiting the Prophet (pbuh) in his lifetime Musailimah declared himself a prophet and claimed to receive divine revelations. He founded a new creed in which he reduced the number of daily prayers, relieved his followers from fasting and *zakat* and made drinking and adultery permissible. He asked the Prophet (pbuh) to divide the Muslim empire into two parts. The Prophet (pbuh) called him Musailimah the Liar. **Battle of Yamama (632)** Musailimah challenged the caliphate of Abu Bakr who sent two forces against him – one under the command of Ikramah and the other under Shurahbil. The instructions to both commanders were to join forces before launching an attack on Musailimah who had a force of 40 000 Bedouins. Ikramah was the first to reach the Yamama valley, ignoring the caliph's orders he launched an attack without waiting for Shurahbil and was beaten back. On reaching Yamama, Shurahbil attacked Musailimah on his own and was beaten back. Musailimah was emboldened by his victory and Abu Bakr then sent Khalid ibn Waleed to lead an attack against Musailimah. Khalid marched with a force of 13 000 and met Musailimah on the plain of Aqraba. After a fierce fight Muslims had to retreat. Khalid regrouped the army under tribal commanders and created a reserve force of a thousand cavalry under his command. The next day the two armies met and as the front ranks grappled with each other in single combat Khalid led the reserves to the mound where Musailimah camped. Musailimah's bodyguards were taken by surprise and could not hold Khalid off, they withdrew with Musailimah into a fortified garden. Musailimah's army lost their nerve at this turn of events and escaped to the garden where they were defeated by the Muslims. Washi-al Harb killed Musailimah and the Banu Hanifa accepted peace terms.	**10**

Question	Answer	Marks
3(b)	**What was the importance of this battle to future generations of Muslims?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. It could be said that the Battle of Yamama marked the end of the false prophets and Abu Bakr could now establish the Islamic empire on a firm footing. It could also be said that Musailimah was changing the key principles of Islam and with this battle the core teachings of Islam were saved from being altered and corrupted. Post-Yamama the Muslims were united as one and could go on to deal with other forces that were against Islam. The battle also led to the compilation of the Qur'an.	**4**

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Question	Answer	Marks
4(a)	**Fasting in Ramadan benefits Muslims in many ways. Write about the major benefits of fasting in Ramadan.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The benefits of fasting in the month of Ramadan are countless. Candidates in response to this answer should **not** write an account of how fasting is observed but instead write an account of the benefits of fasting. It could be said that fasting teaches a Muslim *taqwa* which is the sum total of all Islamic values and virtues. *Taqwa* is the consciousness of God, it is to do one's best to live by His commands and to avoid His prohibitions. Fasting builds the quality of *taqwa* in a believer, who is spiritually uplifted by its observance. Fasting enhances one's spirituality and teaches sincerity to God. As fasting is an invisible act that is only between a believer and God it helps a person to live by the rules and regulations of one's faith. It enables a person to learn self-control. During fasting even things that are permissible in Islam like eating, drinking and marital relations are forbidden for the duration of the fast. And this self-control strengthens the moral character of a person. The training Muslims get during fasting to say no to permissible things helps them to say no to the forbidden things in daily life. The fast has a positive effect on one's health, it gives the digestive system a rest and gets rid of excess fats and toxins. The prosperous in society become aware of the plight of the poor and needy and can empathise with them. More charity is given in Ramadan and *zakat* is also often given in this month and it brings economic prosperity in the community. Unity, peace and harmony are also benefits of fasting. The rewards for a fasting Muslim's good deeds are multiplied and the Prophet (pbuh) has said that 'there is a special entrance to Paradise called al-Rayyan, none will enter through the gate save those who fast.' When Muslims fast together it creates unity and goodwill, they not only come closer as a community but get closer to God as well.	**10**

Question	Answer	Marks
4(b)	**Explain why the Night of Power (*Layla-tul-Qadr*) is so important for Muslims.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates could say that the Night of Power is considered to be a night of immense blessings for it was on this night that the last of God's books, the Qur'an, was revealed to the Prophet (pbuh). The Qur'an itself mentions the immense blessings of this night. This is a night of reading, understanding and reflecting upon the teachings given in the Qur'an. The reward of worship on this night is more than the reward for worshipping for a thousand months. Hence Muslims have special arrangements for extra prayers on this night. The Prophet (pbuh) has said that those who spend *Layla-tul-Qadr* in prayer out of faith and in the hope of reward, will have his previous sins forgiven. It is believed, as stated in the Qur'an in Sura al Qadr, that the angels and the Spirit descend to earth by God's permission and that peace prevails until the rise of dawn. It is for these reasons that Muslims consider the Night of Power to be the most important night of Ramadan and indeed of the year.	**4**

Question	Answer	Marks
5(a)	**Give an account of the Pillar of Almsgiving (*zakat*).** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. A detailed account of the Pillar of Almsgiving (*zakat*) is needed in this answer. Answers could say that it is a compulsory charity and the term *zakat* means purification and by giving *zakat* a Muslim purifies a person's wealth and frees their heart from the love of wealth. Great reward is promised to those who fulfil this Pillar. *Zakat* helps to set up social and economic stability in a society as the funds enable the needy and deserving recipients towards economic independence. *Zakat* is due if one's assets equal or exceed the *nisab* for one whole year. The *nisab* was set by the Prophet (pbuh) the Qur'an does not specify which types of wealth are taxable nor does it specify the percentage. The rates are determined from the sunnah of the Prophet which state that the amount of *zakat* on capital assets such as money is 2.5 % and varies up to 25% depending on the type of goods. Examples of recipients of *zakat* are Muslim converts, the poor, *zakat* collectors, prisoners of war, people in debt, travellers and to people and organisations that are engaged in services to Islam. Examples of who cannot receive *zakat* are non-Muslims, a giver's husband, wife, children, grandparents and grandchildren. It cannot be paid to the descendants of the Prophet (pbuh), to those who meet the threshold of *nisab* or the deceased. *Zakat* cannot be used to pay servant's wages or as burial expenses. There are many benefits for the giver of *zakat*. One of the most important benefits is the fulfilment of the obligation of giving *zakat* and earning God's pleasure. *Zakat* also purifies wealth and may be a means of gaining God's protection from problems. Giving *zakat* washes away one's sins and it teaches Muslims about the laws of God as one has to know the rules of *zakat* before one is able to pay it. Also, there are broader advantages to society of *zakat* being given as it distributes wealth and fixes the monetary imbalance in society and creates a more caring society. A detailed and well-developed answer should include who is liable to pay *zakat*, who the recipients of *zakat* are, who it cannot be paid to and what the benefits of giving *zakat* are.	**10**

Question	Answer	Marks
5(b)	**In your opinion, what is the most important benefit of giving *zakat*? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates can choose any reason, which in their opinion, is the most important benefit of giving *zakat*. They could say it is the fulfilment of a Pillar of Islam and since God has made it compulsory for those who have the means to fulfil it, it is essential that it be given as a Muslim will be questioned about it on the Day of Judgment. Non-payment of *zakat* can result in punishment in the grave. Another reason could be that it creates brotherhood in society, helps the needy and in turn results is economic prosperity and peace within communities.	**4**

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