Cambridge Assessment International Education

# Cambridge IGCSE™

**ISLASMIYAT** **0493/22**

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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**[Turn over**

## 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<br>• Demonstrates extensive and accurate knowledge relevant to the question<br>• Points are detailed, well-developed and relevant<br>• 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<br>• Demonstrates sound accurate knowledge which is relevant to the question<br>• Points are elaborated upon and generally accurate<br>• 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<br>• Response lacks cohesion or is undeveloped<br>• Demonstrates some knowledge of the subject covering some of the main points but without detail<br>• Points made are sometimes relevant and accurate but limited |
| 1 | 1 | 1–2 | • Some attempt to answer the question<br>• Lacks cohesion and structure<br>• Demonstrates limited knowledge of the subject<br>• Responses made are limited with little connection to the question |
| 0 | 0 | 0 | No creditable content |

**AO2: Understanding – part (b) questions**

| Level | Mark | Description |
|---|---|---|
| 2 | 3–4 | • Responses demonstrate a clear understanding of the question<br>• 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<br>• 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:**<br><br>**(i) The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate,'**<br><br>**(ii) May Allah show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.**<br><br>**(iii) Religion is sincerity. 'We said: To whom?' The Prophet said: 'To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people.'**<br><br>**(iv) Whosoever 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.** | |

| | | |
|---|---|---|
| 1(a) | **describe their teaching about what Muslims believe;**<br><br>**Use the AO1 Marking Grid**<br><br>(i) The teaching given in this Hadith is specifically focused on the responsibilities of Muslim rulers. It tells them to work for the welfare and prosperity of their people and that they should show kindness and justice towards the people they govern.<br><br>This Hadith also carries the broader instruction given specifically to the two emissaries of the Prophet (pbuh) to impart religious instruction with gentleness so that people are more inclined towards Islam. The Prophet (pbuh) said, 'The best rulers are those whom you love, and they love you.'<br><br>(ii) This Hadith clearly shows that God wants His creation to show humanity and kindness in all aspects of life including financial and business dealings. Honesty, fairness and kindness should be the guiding principles of every business transaction, this is the important teaching given in this Hadith.<br><br>The mercy shown to fellow beings is rewarded by God Himself. In another Hadith the Prophet (pbuh) says, 'You should be kind to those on earth and He who is in the Heavens will be kind to you'.<br><br>(iii) The key word in this Hadith is *nasihah* which means sincerity/advice. The Prophet (pbuh) is telling Muslims to show sincerity to God, His Messenger, His Book, the leaders of the community and to the common man.<br><br>The teaching in this Hadith emphasises that all actions that are done must be backed by sincere faith for them to be meaningful. For example, sincerity to God can be shown by keeping faith in Him at the most difficult of times and not by simply saying I believe in God.<br><br>Muslims being sincere to the Prophet (pbuh) means acknowledging him as the last Prophet and making an effort to learn about his life and struggles and having respect for him.<br><br>Sincerity to the Qur'an means believing that it is the sacred book of God.<br><br>The righteous leaders should be obeyed and compassion must be shown to humanity at large. These acts will lead to the true practice of Islam and make our faith sincere.<br><br>Other aspects of the Hadith could be explained to bring out the teaching of the Hadith in full.<br><br>(iv) Islam does not encourage complacency but instead promotes action. The teaching given in this Hadith is that a Muslim must always remove, or at the very least try to remove, evil from society.<br><br>The Hadith refers to the obligation of Muslims to tackle evil in order to remove it. Acting against removal of evil is recommended but if it causes tribulations then one should use one's speech against it and if that is not possible condemn the evil in one's heart. | **4** |

| Question | Answer | Marks |
|---|---|---|
| 1(b) | **explain how Muslims can put these teachings into action.**<br><br>**Use the AO2 Marking Grid**<br><br>(i) Rulers and people in authority should bear in mind that ultimate authority lies with God and that positions of authority should be considered as a trust from God.<br><br>Muslim governments and rulers should be fair in their actions, promote peace and justice in the land and base their authority on Islamic principles and tolerance of other faiths.<br><br>A man once complained to the Prophet (pbuh) that Mu'adh ibn Jabal recited long Suras in prayer, which caused him hardship as he did manual work all day and by night was tired. The Prophet (pbuh) instructed Mu'adh to recite shorter Suras when leading prayers.<br><br>(ii) This Hadith can be acted upon by conducting all trade and business dealings fairly and honestly. By showing leniency if a debtor needs extra time to repay a debt. By not selling substandard or defective products.<br><br>It is said 'Uthman gave more in weight and measures when selling commodities and paid more than the asking price when purchasing goods saying that God had given him more then he needed. Examples from present day can be given to support the answer.<br><br>(iii) Muslims can show sincerity towards God by believing in His Oneness and by living according to His *Sharia*. Sincerity to the Prophet (pbuh) can be shown by following his *Sunna*, by living modestly as he did. To the Qur'an by reading it and understanding its content and acting upon its teachings.<br><br>Likewise, they can go on to add how Muslims can act sincerely towards the leaders of the community and the common man. Practical examples will help develop the answer.<br><br>(iv) Examples from the candidate's life or present times can be given to show how the teaching of this Hadith can be implemented. Reporting corruption e.g. electricity theft or bribes being paid to attain jobs or cheating in an exam are a few examples that can be given. | **4** |

| Question | Answer | Marks |
|---|---|---|
| 2(a) | **Write about the importance of knowing the Prophet's Hadiths and following his Sunna for Muslims.**<br><br>**Use the AO1 Marking Grid**<br><br>Candidates may include some of the following information. All other relevant information must be credited.<br><br>It could be said that the Prophet's Hadiths are an important source of explaining the Qur'an and expanding on the brief teachings given in it. For example, the Qur'an stresses the need to offer prayers but it is the Hadith/Sunna of the Prophet (pbuh) that tells Muslims how to perform *salat* and what to read in it. How to pay *zakat*, perform *hajj* are all found in the Hadith and the Sunna of the Prophet (pbuh).<br><br>Hadiths are also a primary source of *Sharia* law after the Qur'an. The Prophet's Hadiths provide principles regarding many aspects of law i.e. trading, marriage, inheritance etc. Some examples of the Prophet's instruction in making Sharia law are: **'**No *zakat* is payable on a property until a year passes on it' and 'A Muslim may not inherit from a non-Muslim, nor a non-Muslim from a Muslim'.<br><br>The Prophet's Hadiths have been a source of guidance to Muslims throughout the ages and even today are most useful in putting one's faith in practice and in the use of *ijma* and *qiyas*.<br><br>The importance of following the Prophet's Sunna lies in the fact that God Himself asks Muslims to do so. The Qur'an itself says, 'Obey Allah and obey the Prophet' [64:12].<br><br>By following the Sunna of the Prophet (pbuh) Muslims hope to walk the path of righteousness. The Prophet (pbuh) also instructed Muslims to follow his Sunna in his last sermon. Muslims try to follow his Sunna out of love for him. | **10** |
| 2(b) | **Why are belief and action both important for Muslims? Give reasons to support your answer.**<br><br>**Use the AO2 Marking Grid**<br><br>Candidates may include some of the following information. All other relevant information must be credited.<br><br>Candidates can say that belief and action are both important for Muslims because the Qur'an itself instructs Muslims to act on their beliefs in several passages.<br><br>It could also be said that belief is only sincere when put into action. To elaborate this view, they could say that belief in God is meaningful only when a Muslim believes in His Oneness, is obedient to His commands and worships Him. | **4** |

| Question | Answer | Marks |
|---|---|---|
| 3(a) | **Give an account of the election of Abu Bakr and the expedition he sent to Syria soon after becoming caliph.**<br><br>**Use the AO1 Marking Grid**<br><br>Candidates may include some of the following information. All other relevant information must be credited.<br><br>Candidates need to begin this answer by writing about the election of Abu Bakr as caliph after the passing of the Prophet (pbuh). It could be said that as the final rites of the Prophet (pbuh) were in progress it was brought to the attention of 'Umar that the *Ansars* were holding a meeting in the *Saqifa e Banu Saida* to elect a successor to the Prophet (pbuh).<br><br>'Umar, Abu Bakr and Abu 'Ubaydah ibn al Jarra hurried to the meeting where the *Ansars* had almost elected Sa'ad ibn 'Ubaydah from the Khazraj tribe as the leader.<br><br>Abu Bakr made a persuasive speech as to why the Quraysh should lead the Muslims. On hearing this argument an *Ansar*, Khubbab ibn Mundhar, suggested that there be two rulers one from the Quraysh and one from the *Ansars*.<br><br>It was at this point that Abu 'Ubaydah said to the *Ansars* that: 'you were the first to uphold Islam, do not be the first to sow seeds of dissension in it'. The *Ansars* quickly withdrew their claim.<br><br>Abu Bakr put forward the name of Abu 'Ubaydah as caliph but 'Umar stepped forward and nominated Abu Bakr as caliph. He went on to pledge his loyalty to him followed by Zaid ibn Thabit and the rest followed.<br><br>(He was the natural choice, after Ali he was the first to accept Islam; was with the Prophet (pbuh) at the time of migration; led the prayers during Prophet's illness; was chief of a hajj caravan, his qualifications and eligibility were undisputed by all.)<br><br>The speech made by Abu Bakr upon assuming caliphate can also be referred to and seen as development of the answer.<br>Continuing with the policy of the Prophet (pbuh) Abu Bakr dispatched the Muslim force to Syria under the command of Usama ibn Zaid ibn Haritha the son of the Muslim commander Zaid ibn Haritha who was martyred in the Battle of Muta.<br><br>Abu Bakr was advised to delay the despatch of the army or at least to send it under the command of an experienced leader but Abu Bakr rejected these suggestions saying, 'Who was he to revoke a decision that the Prophet (pbuh) had taken in his lifetime'. The army led by Usama left 3 weeks after the Prophet's demise and was successful. | **10** |

| Question | Answer | Marks |
|---|---|---|
| 3(b) | **Explain the most significant action Abu Bakr took as caliph.**<br><br>**Use the AO2 Marking Grid**<br><br>Candidates may include some of the following information. All other relevant information must be credited.<br><br>Candidates need to choose any one action of Abu Bakr as caliph and say why in their opinion it was the most significant. It could be said that defeating the false prophets was the most important as they were corrupting the faith and leading the Muslims astray.<br><br>Candidates could also write about how Abu Bakr fought the tribes who refused to pay *zakat* and upheld the Pillar of Islam. His expansion of the Islamic state could be yet another choice.<br><br>The compilation of the Qur'an or even the Syrian expedition they wrote about in Part (a) could be seen as his most significant action. | **4** |

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| Question | Answer | Marks |
|---|---|---|
| 4(a) | **Write in detail about the Battle of Siffin and the events that led up to it.**<br><br>**Use the AO1 Marking Grid**<br><br>Candidates may include some of the following information. All other relevant information must be credited.<br><br>'Ali faced opposition upon assuming caliphate. He was accused of delaying taking revenge of 'Uthman's murder which led to the Battle of the Camel, the first civil war of Islam fought between Aisha and 'Ali in which the latter was victorious.<br><br>'Ali's dismissal of all the governors appointed by 'Uthman infuriated Mu'awiyah the Governor of Syria who was also the cousin of 'Uthman. He refused to step down saying he had been appointed during the caliphate of 'Umar. The struggle for power and Mu'awiyah wanting the assassins of 'Uthman to be brought to justice led to the Battle of Siffin.<br><br>The Battle of Siffin was fought in 657.The caliph led the army out of Kufa and met Mu'awiyah's forces at Siffin. Negotiations failed and 'Ali asked Mu'awiyah to resolve their differences by single combat, but this dangerous offer was turned down by Mu'awiyah.<br><br>Individual combats were fought which proved indecisive. The actual battle started on 8th Safar. 'Ali led his army from the centre surrounded by the men from Madina, with the army of Kufa forming one wing and that of Basra the other wing.<br><br>For three days and nights and a morning the fighting ensued with severe loss of life on both sides. By the fourth day it seemed that 'Ali's army would be victorious when Mu'awiyah's troops rode out between the battle lines with open copies of the Qur'an tied to the heads of their lances saying: 'Let the word of Allah decide between us and you. Who will defend the border towns of Syria if we are slain and who will protect the people of Iraq after you are gone? Let the book of Allah judge between you and us.'<br><br>'Ali and his commanders feared that this was a trick by Mu'awiyah to delay his defeat and urged their men to fight but they refused. It was agreed to settle the dispute by arbitration.<br><br>Account of the arbitration is not needed in the answer as the question focuses on the Battle of Siffin and the events that led up to it. | **10** |

| Question | Answer | Marks |
|---|---|---|
| 4(b) | **In your opinion, what was the main consequence of this battle?**<br><br>**Use the AO2 Marking Grid**<br><br>Candidates may include some of the following information. All other relevant information must be credited.<br><br>Candidates need to give their view as to what in their opinion was the main consequence of this battle's outcome and its effect. They could say that it diminished 'Ali's authority; that it gave rise to the *kharijites* who caused further divisions in the *umma* and led to the assassination of 'Ali. | **4** |

| Question | Answer | Marks |
|---|---|---|
| 5(a) | **Write about the different types of purification before the performance of *salat*:**<br>• ***wudu***<br>• ***tayammum*; and**<br>• ***ghusl.***<br><br>**Use the AO1 Marking Grid**<br><br>Candidates may include some of the following information. All other relevant information must be credited.<br><br>Before beginning the prayer, a believer must be in a state of ritual purity, cleansed of major and minor impurities. ***Wudu, tayammum,*** and ***ghusl*** are the three ways of ritual purification.<br><br>Four rites are mentioned in the Qur'an specifically for the performance of ***wudu***. They are to wash the face from the top of the head to the chin and as far as the ears; to wash hands and arms up to the elbows; to wipe the head with wet hands and to wash the feet up to the ankles.<br><br>The *Sunna* method of performing *wudu* is:<br>• One must begin the *wudu* with God's name;<br>• The intention to perform the *wudu* must be made;<br>• A clean area should be used to perform *wudu* preferably facing the *qibla* and clean water should be used;<br>• Hands should be washed up to the wrists. *Miswak* or brush could be used to clean one's teeth;<br>• The mouth should be rinsed (gargled) three times;<br>• The face is then washed from the forehead down to the throat, and from ear to ear;<br>• Both forearms are washed thrice, from wrists to elbows beginning with the right arm;<br>• After this, wet palms are passed over the head (once), this is called *masah* of the head;<br>• Similarly *masah* of the neck is performed followed by cleaning the ears back and front;<br>• Finally, the right foot and then the left foot are washed up to the ankles, thrice each. | **10** |

| Question | Answer | Marks |
|---|---|---|
| 5(a) | *Wudu* should be in a continuous process with each part being washed in the prescribed way. To wash thrice is the *Sunnah* of the Prophet (pbuh) who after *wudu* proclaimed the *Shahadah*.<br><br>Permission for ***tayammum*** is given by God in the case of non-availability of water or on grounds of illness. The approved method of performing *tayammum* is to say *Bismillah* and then to make the intention to perform *tayammum*.<br><br>After this both hands are struck on some clean earth, sand or stone, next the excessive sand should be blown off then both hands are rubbed on the face in such a way that no part of the face that should be washed by *wudu* is left out. Then both hands should be struck again on the clean earth or sand and after blowing off the excess they should be passed over first the right and then the left arm up to the elbows. This completes the *tayammum*. A dry stone free of dust a brick or an earthen pot can be used for the purpose of *tayammum* as well<br><br>In the case of major impurity a full bath, ***ghusl***, is required which entails making the intention, washing both hands including wrists, washing off any impurity from the body. This is followed by *wudu* in the prescribed order and finally pouring water thrice on the entire body from head to feet first from the right side and then the left.<br><br>There are some acts which nullify *wudu, tayyamum* and *ghusl* and it is imperative to purify oneself again afterwards. Some of these acts are: vomiting, laughter during prayer, leakage of any impurity from the body, blood or pus from the wound, feeling drowsy or sleepy during the prayer, intoxication, mental imbalance. | |
| 5(b) | **In your opinion, what is the most important benefit of *salat* in the lives of Muslims? Give reasons to support your answer.**<br><br>**Use the AO2 Marking Grid**<br><br>Candidates may include some of the following information. All other relevant information must be credited.<br><br>Candidates could say that the most important benefit of *salat* is that by having specific times of prayer believers remember God five times a day at least and remain aware of the importance of faith in daily life; Muslims start their day by purifying themselves and standing before their Lord. Another important benefit of *salat* is that it is a constant reminder to Muslims about the presence of God. It strengthens their dependence and faith in God and puts daily life in perspective of the hereafter and the final judgment. | **4** |