Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/21**

Paper 2 **May/June 2022**

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.

Cambridge International is publishing the mark schemes for the May/June 2022 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U 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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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. 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 can answer 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
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

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
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.

Question	Answer	Marks
1	**Choose any two of the following Hadiths, and** **(i) Hadith 3** **Let him who believes in Allah and the Last Day either speak good or keep silent and let him who believes in Allah and the Last Day be generous to his neighbour and let him who believes in Allah and the Last Day be generous to his guest.** **(ii) Hadith 9** **No one eats better food than that which he eats out of the work of his hand.** **(iii) Hadith 16** **The believers are like a single man; if his eye is affected, he is affected, and if his head is affected, he is all affected.** **(iv) Hadith 10** **One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.**	

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Question	Answer	Marks
1(a)	**describe their teachings about what Muslims believe** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** (i) The Hadith mentions three kinds of action and before mentioning each action the Prophet (pbuh) repeats the statement 'Whosoever believes in Allah and the Last Day,' thereby linking each of these actions to one's faith. It could be said that by one's speech one can do much good or harm, and in this Hadith the instruction is to use speech in a positive way. In another Hadith the Prophet (pbuh) has linked faith directly with speech by saying, 'A Muslim is he from whose tongue and hand other people are safe,' (Bukhari). Candidates need to clearly bring out the teaching and could refer to the other two statements made by the Prophet (pbuh) in the Hadith to develop their answer. (ii) Muslims believe that God has determined each individual's earnings (*rizq*) before their birth. The struggle is about how a Muslim achieves that *rizq*. Great emphasis is placed on earning lawfully and on dignity of labour. Through the teaching of this Hadith the Prophet (pbuh) is encouraging Muslims to work hard and honestly to earn their livelihood. The Hadith discourages reliance on others and unlawful earnings. An underlying message of the Hadith is that it is not how much you earn but how you earn it which is important. (iii) This Hadith focuses on the concept of brotherhood in Islam. Muslims are joined together in brotherhood by their common faith. The example of the human body is given in the Hadith to show that just as the head is the command centre and vital to humans, brotherhood is essential to Muslims and holds them together. Islam promotes unity amongst Muslims and wants to see them defend the blood, honour and property of their fellow Muslims and feel the pain of one another and help each other in difficult times. (iv) Islam lays great stress on the welfare of the community as a whole. It encourages the believers to fulfil the needs of the vulnerable in society who would struggle without help. Widows and the poor are specifically mentioned in the Hadith, but the broader teaching is to help all people who may be vulnerable. An important teaching given in the Hadith is that worship is not restricted to just physical acts of worship but cover every good deed for which each Muslim will be rewarded.	**4**

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** (i) By using one's speech responsibly, for example, not backbiting, not using abusive language, Muslims can put into practice the teachings of this Hadith. Candidates can develop answers by saying that honouring one's guests and fulfilling the needs of their neighbours are further examples of the practice of the teaching given in the Hadith. (ii) Muslims today can follow the example of the Prophet (pbuh) and that of other prophets who all worked for their livelihood, many as shepherds, which highlights the dignity of labour. Unlawful means of earning should be shunned, and Muslims today should work honestly and live within their means. (iii) The teachings given in this Hadith can be practised by Muslims being aware of the sufferings of fellow Muslims and humanity at large. When today Muslims of one country are in distress or are being oppressed their pain should be felt by the entire Muslim community (*umma*) who should do whatever is in their power to alleviate the sufferings of their brothers in faith. (iv) Providing resources for the poor and free healthcare, supporting widows and orphans so that no one is left behind and ensuring all are given a fair chance in society, are some ways in which the teaching of this Hadith can be practiced. Candidates can further develop their answers. One way in which they can do so is by giving examples from Islamic history or present times.	**4**

Question	Answer	Marks
2(a)	**Write an account of the following <u>three</u> categories of Hadiths:** • Sound Hadith (*Sahih*) • Good Hadith (*Hasan*) • Weak Hadith (*Da'if*). **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates could say that Hadiths are generally classified according to the quality of the text, truthfulness and reliability of narrators, and continuity in the chain of transmitters (*isnad*). Sound/*Sahih* Hadith is a term used to describe any Hadith whose accuracy is beyond question. The narrators of these Hadiths are renowned for their honesty, truthfulness and strong memories and there is no break in the chain of narrators. The answer can be developed by saying that a sound Hadith is one whose line of transmission goes back to the Prophet (pbuh). To check its authenticity, compilers developed specific rules governing the acceptance of the narrators transmitting Hadiths and established rules to check the chain of transmitters and what they said (*isnad* and *matn*) of Hadiths. The books of Imam Bukhari and Muslim are examples of *Sahih* Hadiths. Good/*Hasan* Hadith are Hadiths whose text is absolutely true, but whose narrators (*isnads*) do not pass the test of complete reliability and accuracy of memory based on the strict criteria established by a specialist (*Muhadditheen*). The Hadith in this group, though considered reliable and good, are a degree less in quality than the *Sahih* Hadiths and hence are considered inferior to them in Hadith literature. Weak/*Da'if* Hadith are those whose truthfulness in both text and transmission is not beyond question. Though their authenticity is not proven they are not rejected altogether. A Hadith could be weak for many reasons, for example, one of its narrators may not be well known for his piety or reliability, but the compiler has no evidence that would question the narrators' character. The narrator could have a less than perfect memory, but his truthfulness was never questioned. Weakness in a Hadith could be due to interruption in the *isnad*.	**10**

Question	Answer	Marks
2(b)	**In your opinion, why was it considered important to classify Hadiths into *Sahih, Hasan* and *Da'if*? Give reasons to support your answer.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** One reason could be that Hadiths are used in making Islamic law and for this purpose it would be critical to know whether a Hadith was *Sahih* or *Da'if* as in legal matters only the most authentic Hadiths can be used to prevent incorrect law making. Weak Hadiths also have a place in Hadith literature, and it is important to classify them. They explain and provide information on questions relating to morals and religious devotion and thus keep the faith pure and its practice correct. Candidates may give an example of a weak Hadith to develop their answer further.	**4**

Question	Answer	Marks
3(a)	**Write about the Battle of the Bridge and the Battle of Buwayb, fought during the caliphate of ʿUmar.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Battle of the Bridge: Fought in 634 between the Muslims and the Persians. The Muslim army was led by Abu ʿUbaydah Tahaqifi and according to Muslim accounts the Persians were led by Rustam. Some sources say that the Persian commander in this battle was Bahman. An old bridge across an irrigation canal lay between both armies. ʿUbaydah decided to cross the bridge to meet the Persians. The Persian elephants terrified the Muslim horses, and the Persian archers devastated the Muslim ranks. Muslims dismounted and engaged in fighting with swords. Many were trampled upon by the elephants including ʿUbaydah. At this point a soldier cut off the ropes of the bridge to stop Muslim soldiers from fleeing the battle. Many drowned as they tried to get to safety. The Battle of the Bridge was the worst defeat suffered by Muslims in the early wars of conquests. Battle of Buwayb: In 635, determined to avenge the defeat of the Battle of the Bridge, a combined force of Muslim and Christian soldiers was put together under Muthanna. Muthanna was seriously wounded in the former battle but effectively inspired his men from his sick bed. The Persian army of 12,000 men met the Muslim force at Buwayb under the command of Mehran. Both armies were again on either side of the river but this time the Persians crossed, and a fierce battle ensued. Though the Persians were in greater numbers the Muslims fought desperately and once Mehran was killed the Persians were demoralised and tried to retreat. The Muslims blocked access to the bridge and eliminated the opposition forces.	**10**

Question	Answer	Marks
3(b)	**Why was victory in the Battle of Buwayb significant for Muslims?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates could say that the Persians were one of the two superpowers of the time. Defeating a large, well-equipped army led by one of their strong commanders was no mean achievement for the Muslims. Their victory gave a boost to their morale and with this Muslims lost their fear and awe of the Persians. It also meant that southern Iraq was now in the control of the Muslims. Success at Buwayb gave Muslims the confidence to boldly confront the Persians in the Battle of Qadissiya fought in the following year, 636. This led to another Muslim victory following which there was peace in the region for the next few months.	**4**

Question	Answer	Marks
4(a)	**Give an account of the main reasons for the revolt against ʿUthman's rule and the events of the rebellion in Madina?** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** The main criticisms against ʿUthman can be summarised as, the appointment of relatives and clan members to important government posts, the leniency shown towards them in both personal and professional conduct, his spending from the public treasury on his relatives and burning copies of the Qur'an. ʿUthman did not address the criticisms levelled against him, this led to the rebellion in Madina in 656 when three columns of men, supposedly on their way to Makka for the pilgrimage left their garrison cities. They set up separate camps when they reached Madina and sent deputations to the three most respected members of the old inner council of Companions. At first the Companions rebuked the rebels for coming to the holy city bearing arms but as the deadlock intensified ʿAli agreed to act as an intermediary. ʿUthman reluctantly agreed to appoint Abdullah ibn Abu Bakr as the new governor. However, three days into the march back to Fustat, the rebel column was overtaken by an African slave who, when caught, was found to have a letter with the caliph's seal instructing the governor of Egypt to arrest the ringleaders and put them to their deaths upon their return. Now furious by this turn of events, the three columns headed back for Madina, where ʿUthman denied all knowledge of the letter. He promised to hear the grievances of the rebels and address them but said he could not step down from his position as caliph as they demanded, and refused to call the army in to fight fellow Muslims. This rebellion in Madina eventually led to his martyrdom and the end of his caliphate. Details of his martyrdom, if given, can be read as development of the answer.	**10**

Question	Answer	Marks
4(b)	**In your opinion, what was the most serious consequence of ʿUthman's assassination? Give reasons to support your answer.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates could give a range of answers. It could be said that ʿUthman's assassination and the subsequent election of ʿAli caused divisions amongst the Muslims as his election, supported by the rebels, was not accepted by some. This led to a cry for ʿUthman's murder to be avenged and the first battles amongst Muslims were fought as his assassination caused disunity amongst the Muslims. Candidates can give one point and develop their answer or give more than one point and briefly evaluate them.	**4**

Question	Answer	Marks
5(a)	**Friday (*Jum'a*) prayer is of special importance to Muslims. Describe:** • **how worshippers prepare for this prayer** • **what its main features are.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Friday prayers are of special importance to Muslims and believers are urged to perform this prayer in the mosque behind a prayer leader (*imam*). Before attending this prayer, worshippers usually prepare themselves as is recommended. They do this by bathing, cutting their nails, wearing fresh and clean clothes and by applying oil (*ittar*) before coming to the mosque. There are two calls to prayer (*adhans*) for Friday prayers. The first one is to alert the believers that it is time for *Jum'a* prayers which starts after the second *adhan*. The main features of the Friday (*Jum'a*) prayer are: • It falls at the same time as noon (*Zuhr*) prayer which it replaces. • It is performed in a mosque, if available. • It must be performed in congregation led by an *imam* and cannot be offered individually. When the time for prayer comes the *adhan* is called, the *imam*, facing the worshippers, delivers a sermon which is compulsory to hear and is an essential part of the prayer. Two sermons are delivered, one distinguished from the other by a brief pause. At the end of the sermon, prayers (*du'a*) are said for individuals and the *umma.* Finally, after the sermon two *fard raka'at* are said behind the *imam.* Only the *fard raka'at* are prayed in congregation.	**10**

Question	Answer	Marks
5(b)	**What are the benefits of praying in a congregation? Give reasons to support your answer.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** One of the main benefits is that the reward for praying in a congregation is 27 times greater than praying individually and the experience of praying together with the *umma* is an uplifting one. Praying in a congregation increases brotherhood between people. The problems of the community can be discussed. Every step taken towards a mosque is seen and rewarded as charity done. Charity can also be collected at the mosque to distribute amongst the needy or used for mosque funds. Candidates could give other benefits of praying in congregation and some of these may be based on their own experiences.	**4**