Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/22**

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. 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 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 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

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

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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 4** **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) Hadith 19** **The world is the believer's prison and the unbeliever's paradise.** **(iii) Hadith 14** **May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.** **(iv) Hadith 13** **He who studies the Qur'an is like the owner of tethered camels. If he attends to them, he will keep hold of them, but if he lets them loose they will go away.**	

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 teaching given in this Hadith is that the minimum requirement for attaining paradise is the fulfilment of the Five Pillars, and even from these five the last two, alms-giving (*zakat*) and *Hajj* are obligatory on only those who have the means to fulfil them. Abiding by what God has made permissible and refraining from the forbidden is the only other condition that needs to be fulfilled to enter Paradise. Islam is a simple religion to follow, and the given teaching is telling Muslims not to over burden themselves or others with optional *ibadah* and self sacrifice, but to do what they comfortably can in order to gain extra rewards from God. (ii) The teaching given in this Hadith is for believers to treat the world as a temporary place and to always remember that a person's final dwelling is in the hereafter and that attaining Paradise should be the goal of every Muslim. A believer therefore has to live life in this world despite its charms following God's commands and abiding by His restrictions. Those who do not believe in God or the hereafter, the Hadith adds, live their life in self-gratification. (iii) At the heart of Islamic teaching is mercy and kindness which can be practiced by all Muslims. God has enjoined Muslims to show kindness and mercy in all aspects of life including trade. The instruction in this Hadith clearly tells believers that honesty, fairness, and kindness should be the guiding principles of every business transaction. The Prophet (pbuh) would instruct his Companions to be lenient and gentle towards the borrower. (iv) The Qur'an is a book of guidance and a source of all Islamic teaching and should never be neglected. Reading and understanding of the Qur'an has been emphasised in this Hadith. The example of tethered camels has been given to show the strong relationship a Muslim should have with the Qur'an if this relationship is weakened then a Muslim could go astray.	**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) Muslims can put these teachings into action by being obedient to God and by putting into practice the Pillars. Fulfilling them with sincerity and on time, for example, offering prayer (*salat*) at the prescribed time, fasting in the month of Ramadan and abstaining from what God has forbidden are some ways of practicing this Hadith. Students can give personal examples to support their answer. (ii) Following the laws of God and the practice of the Prophet (pbuh) should be the way of life for Muslims. By staying away from the forbidden foods and drinks. For example, eating lawful (*halal*) foods although the environment you are in may be tempting you with other foods. By practicing modesty, for example, lowering one's gaze in the presence of the opposite gender. By earning lawfully. There are many ways Muslims can put into practice the teachings of this Hadith. Examples can be given to develop the answer. (iii) By conducting all trade and financial dealings honestly and fairly and by giving respite to a debtor when asking for one's money back are a few ways of putting into practice the teaching given in the Hadith. Not selling substandard goods and keeping high margins are other ways in which this Hadith could be put into action. Examples from the past or present day could be given. (iv) By establishing a strong relationship with the Qur'an all Muslims can practice this Hadith. Reading a small portion of the Qur'an daily, understanding and implementing the teachings given in it, teaching others to read and understand the Qur'an are all ways to practice the Hadith.	**4**

Question	Answer	Marks
2(a)	**Consensus (*ijma'*) is the third source of Islamic law. Write an account of *ijma'* and give two examples of how it was practiced in the time of the Companions.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** After the Qur'an and Hadith of the Prophet (pbuh) come the secondary sources of law. *Ijma'* is the third source and can be referred to only if there is no clear teaching on the matter being looked into in the primary sources. The Prophet (pbuh) made *ijma'* permissible when he said, 'my community will never agree upon an error'. There are broadly two kinds of *ijma'*, the first is the general agreement of all Muslims in matters of belief and the second one is related to legal matters. This can be defined as an agreement among a group of Muslims about an issue on which the Qur'an and Sunna have not given a final word. There are different opinions on who make up this group of Muslims whose *ijma'* should be followed. Here candidates can give a list of different opinions on whose *ijma'* should be accepted. They should also write an account of the list of rules that were established for the sake of consistency in decisions made through *ijma'*, for example, the jurists authorised to do *ijma'*, must have a thorough knowledge of the Qur'an and Sunna, they have to be pious and God fearing. The second part of the question is asking the candidate to give two examples of *ijma'* practiced in the time of the Companions. The election of Abu Bakr as caliph could be one and the decision to compile the Qur'an in the time could be the other. Candidates could give other examples such as in ʿUthman's time *ijma'* was taken on whether two *adhans* should be given to call believers to the Friday prayers. All valid examples should be accepted.	**10**

Question	Answer	Marks
2(b)	**'By using analogy (*qiyas*) the laws of Islam can be applied at any time and in any case.' Do you agree? 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.** Those who agree with the statement could say that new rulings can be formed for new issues that arise based on their similarity with the laws of the Qur'an and Sunna. For changing aspects of human life, the Qur'an and Sunna provide basic principles which may be applied by analogy whenever the need arises for example, the issue of drugs could be cited, cocaine was not present in the Prophet's time so is its use allowed? The Prophet (pbuh) had said, 'Every intoxicant is *khamr*, and every *khamr* is *haram*,' so every intoxicant is unlawful is a conclusion that could be derived using analogy. An opposing argument might state that some schools of thought may disagree with the given statement as *qiyas* depends very much on the ability of a legal expert to find comparisons between two principles, and because it is practiced by individuals it causes unease to some Muslims as it does not have the same broad support, as the other three sources.	**4**

Question	Answer	Marks
3(a)	**Write an account of the leadership qualities shown by the Rightly Guided Caliphs during their rule. Give examples to support your answer.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Leadership in Islam is considered a trust and a responsibility. All four caliphs led their people with strong faith, wisdom, courage, justice, compassion and patience. They were always available to the people. The four Rightly Guided Caliphs are the best examples of leadership. They guided the people to the right path and were available to the people at all times. Abu Bakr laid the foundations of a truly democratic society, to develop their answer, candidates could say how that was done. For example, he established the council (*majlis e shura*) where affairs of the state were discussed, the caliphate was divided into provinces for better governance and a state treasury was set up. ʿUmar continued to consult the *majlis e shura,* each province was placed under a governor called a *wali*, who was chosen after consultation and all appointments were based on merit and ability. They executed justice to all. ʿUmar once sacked a *qadi* who stood up for him when he entered the court to answer a case brought against him. Commitment and sacrifice are other traits they displayed. ʿUthman refused to call in the army when rebels took over Madina to prevent blood shed. They were good administrators and looked for solutions to problems through *ijma'* and *qiyas*. ʿAli was martyred whilst leading the prayers; they never surrounded themselves with bodyguards and led simple lives. Candidates can develop their answers by bringing in examples to support the leadership qualities they write about.	**10**

Question	Answer	Marks
3(b)	**Choose an example of leadership shown by the Rightly Guided Caliphs and say how it can be applied by leaders today.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates can take any issue/situation that is faced by leaders today and compare it with a similar issue/situation faced by the Rightly Guided Caliphs in their time. The example candidates use must show the handling of the issue/situation and the lessons that can be learnt by leaders today from how the caliphs dealt with similar situations that arose during their period of rule. Dealing with finances of the state, providing justice to all equally irrespective of faith or status and the appointment of officials are possible areas of comparison. The caliph's personal security, or rather lack of it, as compared to what present day rulers have for themselves could be yet another example that could be discussed.	**4**

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Question	Answer	Marks
4(a)	**Write an account of the martyrdom of ʿUthman and the election of ʿAli as caliph.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates do not need to write about the causes of the rebellion in Madina, in any great detail in answer to this question, though some may refer to it and the account should be read as development of the answer. Candidates need to state that as the rebellion in Madina intensified and the rebels surrounded the house of the caliph ʿAli, Talha and Zubayr sent their sons to guard ʿUthman's door from any direct assault. When the rebels got the news that an elite force dispatched from Syria was 120 km from Madina they decided to act. They first attacked the caliph's house which was bravely defended by Hasan, ʿAli's son, and Muhammad, Talha's son. Marwan and his troops offered some resistance but were outnumbered and Marwan was seriously wounded. In the fight that followed, the rebels led by Muhammad ibn Abu Bakr reached ʿUthman just as the call for Friday prayer was being given. He was alone in his room with his wife Naila, reading the Qur'an. As the rebel's sword pierced his forehead, drops of his blood fell on Verse 137 of Sura al Baqarah. ʿUthman's wife threw herself over his body to protect it from indignity and did not move even after two of her fingers were sliced off. After ʿUthman's death ʿAli was recognised as caliph by the Muslims of Madina and the rebels. He was the only figure trusted by the different groups of Muslims. The public ceremony took place in the Prophet's mosque, in 656, where the faithful pledged their loyalty to ʿAli. Both Talha and Zubayr also swore the oath of allegiance to ʿAli.	**10**

Question	Answer	Marks
4(b)	**Why do you think ʿAli encountered so much opposition after becoming caliph?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates need to give their views in answer to this question. Candidates could give one view and discuss it or give more than one view. It could be said that ʿAli had to face strong opposition soon after becoming caliph because of the new officials that he appointed which aggrieved those removed as well as their supporters. ʿAli was under pressure from many of the Companions. Talha, Zubayr and ʿAisha believed that the killers of ʿUthman should be promptly brought to justice. ʿAli's decision to postpone this matter created discontent against him. Mu'awiya the governor of Syria refused to step down from his post till the assassins of ʿUthman, his cousin, had been brought to justice and this led to serious consequences for ʿAli.	**4**

Question	Answer	Marks
5(a)	**Give an account of the significance of the following:** • ***Day of 'Arafah*** • ***Eid-ul Adha*** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** *Day of 'Arafah* is on the ninth day of *Dhul Hijja* and is the climax of *Hajj* and hence significant in Islam and to Muslims*. 'Arafah* is a vast empty plain, and it was here on the Mount of Mercy (*Jabl-al-Rahmah*) where the Prophet (pbuh) gave the Last Sermon and received the last revelation before his passing. *Wuqoof-al-'Arafah* is one of the greatest worships. It is the day of forgiveness of sins, the Prophet (pbuh) said: *'Hajj is halting at 'Arafah'*. On this day the gathering of people here from all corners of the world shows that social origin, race, ethnic orientation, wealth and profession have no bearing on the basic spiritual and human qualities. Pilgrims gather at *'Arafah* where they offer shortened and combined *Zuhr* and *Asr* prayers with one *adhan* and two *iqamats* and stay within the boundaries of '*Arafah* till sunset. This scene is also a reminder of the Day of Judgment where all humanity will assemble to account for their deeds before God, and where the final judgment will take place. *Eid-ul-Adha* is celebrated all over the Muslim world on the 10th of *Dhul Hijja* to mark the completion of *Hajj* and to remember the sacrifice prophet Ibrahim was willing to make at the command of God. His son, Ismail, was also ready to submit to the will of God. Muslims all over the world offer an animal sacrifice in God's name to show their obedience to Him. It is not the blood or flesh of the sacrificed animal that reaches God, but the piety (*taqwa*) of the believer that reaches him. To mark the significance of *Eid-ul-Adha* special *Salat ul Eid* is offered and Muslims celebrate this day with joy and festivities. Candidates could further develop their answer by writing about how *Eid-ul-Adha* is important in bringing families and communities together.	**10**

Question	Answer	Marks
5(b)	**The Prophet (pbuh) performed pilgrimage (*Hajj*) only once in his lifetime. What do you think this tells Muslims today?** **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 to this question. It could be said by candidates that *Hajj* is an obligation to God that a Muslim must fulfil if he has the means and health to do so and as God does not overburden his creation, he has made *Hajj* obligatory once in a Muslim's lifetime. The Prophet (pbuh) performed *Hajj* just once in his lifetime so that Muslims trying to follow his Sunna don't struggle with the performance of this Pillar as it is expensive to perform *Hajj* and requires the pilgrim to be in good health to perform all the rituals involved. Spiritual maturity can be another factor. The Prophet (pbuh) performed *Hajj* in the last year of his life.	**4**