Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/21**

Paper 2 **October/November 2020**

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.

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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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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	Level Descriptor
4	4	8–10	**Very Good/Excellent.** A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	3	5–7	**Good.** Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	2	3–4	**Satisfactory.** A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1	1–2	**Basic.** An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	**Irrelevant.** No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

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AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	**Very Good/Excellent.** Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	**Good.** Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	**Satisfactory.** Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	**Basic.** Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	**Irrelevant.** No response submitted, or clearly lacks any understanding of the subject matter.

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
You must answer <u>Question 1</u>, <u>Question 2</u> and <u>two</u> other questions.		
1	**Choose any two of the following Hadiths, and;** **Hadith # (i)** Every person's every joint must perform a 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. **Hadith # (ii)** No one eats better food than that which he eats out of the work of his hand. **Hadith # (iii)** 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. **Hadith # (iv)** None of you believes until he wants for his brother what he wants for himself.	
1(a)	**Describe their teachings about what Muslims believe;**	**4**
1(a)(i)	In this Hadith, a few examples of charity are given by the Prophet (pbuh) which show Muslims what charity can be other than giving money and includes all acts and creates a higher awareness of God and His bounties. The teaching of this Hadith includes care of others and acts of charity and kindness within the scope of worship and does not restrict worship to say observing *salat* or *sawm*.	
1(a)(ii)	Through this Hadith the Prophet (pbuh) is giving Muslims the teaching that they should earn their living lawfully and through their own hard work. The broader teaching of the Hadith discourages reliance on others and beggary and condemns all other unlawful means of earnings like gambling, usury and bribery, etc. Dignity of labour is stressed upon in Islam and it is a Muslim belief that a person's *rizq* is fixed by God. Quotes from the Prophet (pbuh) on this topic can be given by candidates to develop the answer.	
1(a)(iii)	Concept of brotherhood is the focus of the teaching of this Hadith. Islam believes in and promotes universal brotherhood of all Muslims. The Prophet (pbuh) preaches unity and care for each other through this Hadith by saying that just as the head is important to the human body, brotherhood is vital to Muslims.	
1(a)(iv)	The teaching of this Hadith also encourages Muslims to be a source of good for one another. The bond of brotherhood between Muslims has been established by God Himself and the Prophet (pbuh) encouraged people to show care and concern for others especially the less fortunate ones. By so doing, not only does the community prosper but it keeps envy at bay promoting goodwill and brotherhood.	

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Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.**	**4**
1(b)(i)	Some examples of how the teachings of the Hadith can be put into action are given in the Hadith itself. Candidates should not be using the text of the Hadith in the response they give for this part of the answer but use other examples to show the implementation of the teaching. Examples of what could be given are as follows: • greeting others with a smile • giving good advice to someone • feeding a hungry person • helping fund the building of homeless shelters or schools for educating poor children, etc.	
1(b)(ii)	Every Muslim should earn their living through *halal* means and should live within their means. No job should be looked down upon. Here the examples from the lives of past prophets and the Prophet Muhammad (pbuh) could be cited to develop the answer. Many of them, including the Prophet Muhammad (pbuh), worked as shepherds, which highlights the dignity of labour. Candidates could give examples of putting into action the teachings of the Hadith from present times as well.	
1(b)(iii)	The best example of brotherhood was seen at the time of the Prophet (pbuh) between the *Ansar* and the *Muhajirun*. Candidates could give an account of the brotherhood practiced by them by way of an answer and say how it can be translated in the modern times by giving refuge to those escaping the tyranny or war in their countries, etc. The teaching that needs to be implemented is that Muslims should be aware of and willing to ease the sufferings of fellow Muslims around the world.	
1(b)(iv)	God's bounty is so vast that He can fulfil the desires of each and every human being and still have limitless bounty left to distribute from. Bearing this in mind Muslims should wish the very best for their fellow Muslims in all aspects of life; materially; health wise; in the increase of *taqwa*; blessings of children, etc. The implementation of this Hadith also keeps envy at bay.	

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Question	Answer	Marks
2(a)	**Describe the method used to make a judgment by analogy (*qiyas*) using the Qur'an and Hadith. Give examples to support your answer.** Analogical reasoning or *qiyas* is the fourth source of Islamic law-making, the use of which has been justified by both the Qur'an and the Prophet (pbuh). In response to this question candidates need to write about the three elements necessary to make a sound analogy, using the Qur'an and Hadith, which are: • *Asl* (root): the fundamental teaching • *Far'* (branch): the new matter in question • *'illa* (the link): that connects them. By relating these together, it is possible to arrive at a new judgment, the *hukm*. An example that could be given by candidates is: The Qur'an forbids all sorts of trading after the call to prayer on Friday till the completion of the Friday prayers (*asl*). By analogy, all kinds of transactions (*far'*), e.g. sales, holding meetings, getting married, etc. are forbidden (*hukm*) as they distract Muslims from Friday prayers (*'illa*). It is important that the *asl* must always be from the Qur'an or the *Sunna* of the Prophet (pbuh) or by *ijm'a*. An example from the Hadith that could be given is: The Prophet (pbuh) said: 'Every intoxicant is *khamr* (wine) and every intoxicant is forbidden.' (Abu Daud) *Asl*: The Qur'an and Hadith prohibiting *khamr* *Far'*: The use of intoxicants other than *khamr* also prohibited in Islam *'Illa*: They, like *khamr,* contain the properties of being intoxicants *Hukm*: Therefore, the use of every substance that causes intoxication is banned in Islam. Examples based on teachings from the Qur'an, *Sunna* or *ijm'a* could be given to support the answer. If candidates give more than one example it could be read as detail and development in the answer. Some answers may include the conversation between the Prophet (pbuh) and Mu'adh ibn Jabal in which the Prophet (pbuh) encouraged him to make *qiyas* and this can be read as development of the answer.	**10**
2(b)	**Why do you think the Prophet (pbuh) encouraged the exercise of personal reasoning amongst his Companions?** Candidates need to give an evaluative response here saying why the Prophet (pbuh) encouraged the use of personal reasoning amongst his Companions. It could be said that he was aware that issues or problems could confront his community where they may not be a clear-cut answer in the primary sources but he believed if the principles laid out in them were followed a correct decision could be reached. Some candidates may give the example of his conversation with Mu'adh ibn Jabal in this part of the answer and it can be given as development of the answer.	**4**

Question	Answer	Marks
3(a)	**Give an account of the administration of the caliphate under 'Uthman.** 'Uthman's caliphate started in 644 and ended in 656. His mercy, generosity and efficient administration of the Islamic empire won him the respect of his people. He proved skilful in handling the vast caliphate. He started his reign with a popular gesture by adding 100 *dirhams* to the annual stipends and at the same time began to increase the central government's control over the affairs of the garrison cities. He launched a diligent inspection of accounts, started to overhaul the *Diwan* salary rolls and asked for the accounts and provisional surpluses to be forwarded to the treasury in Madina. He continued with 'Umar's policy of gradually splitting up the immense authority exercised by the provincial governors, who also doubled as army commanders. He did this by creating the new post of financial administrators who exclusively looked after tax revenue. He established a permanent secretariat for the above task and appointed a salaried 'Inspector of Markets', which remained a key position in future Islamic states. Many other Public works were carried out, e.g. embankments were constructed to protect the houses in Madina from being swept away by periodic floods; extension and provision for providing clean water to the population was undertaken; he purchased land and constructed purpose-built markets whose rents were used to feed the poor; land was bought from funds of central treasury for state animals to pasture; construction of state stables and guesthouses for the use of travellers, messengers and poor pilgrims were set up; he extended the Prophet's mosque and built a port at Jeddah. During his administration, the Qur'an was also copied from the *Mushaf e Hafsah* and sent to the four corners of the caliphate. He also relaxed the austere measures of living imposed by 'Umar and allowed the Arabs to acquire lands in the conquered territories.	**10**
3(b)	**In your opinion what was 'Uthman's greatest achievement as caliph?** Here candidates could choose any **one** achievement of 'Uthman as caliph and say why, in their opinion, it was the greatest. The achievement could be military, administrative or the compilation of the Qur'an. Reasons need to be given in support of the answer.	**4**

Question	Answer	Marks
4(a)	**Write a descriptive account of the Battle of Siffin and the arbitration that followed it.** **The Battle of Siffin** was fought in 657 between ‘Ali and Mu’awiya, the Governor of Syria. Both sides met at Siffin and offered to negotiate. When no compromise could be reached ‘Ali challenged Mu’awiya to settle their difference through single combat. Mu’awiya side stepped this dangerous invitation and single combats took place among their forces which proved indecisive. The actual Battle of Siffin began on 8th of Safar. ‘Ali led his army from the centre, surrounded by the men from Madina, the armies of Kufa and Basra formed the two side wings. Fighting raged for three days and nights and a morning with a huge loss of life on both sides. By the fourth day it looked like ‘Ali would win the battle. At this critical time, a body of Syrian cavalry rode out between the battle lines with the Qur’an tied to the heads of their lances. Crying out *‘Let the word of Allah decide between us and you….’* ‘Ali and his commanders feared this was a trick by Mu’awiya to delay imminent defeat and urged his men to continue the fight, but they refused and it was decided to settle the dispute through arbitration. **Arbitration took place**. Abu Musa was selected to be the arbitrator from ‘Ali’s side and Amr ibn Al-Aas was chosen to arbitrate from Mu’awiya’s side. He had commanded one of the division from Mu’awiya’s side and had the secret assurance of being restored as Governor of Egypt for his support of Mu’awiya. Details of the arbitration were drawn two days after the battle had stopped. It read that both parties would abide themselves by God’s word. The disenchanted elements from the Kufa and Basra regiment bitterly opposed the arbitration and broke away from the main army and came to be called the *Kharijis*. ‘Ali treated them with compassion, reminded them that he had pleaded with them to continue the fight but it was their wish to support the Syrians that had led to the arbitration. In January 658, the arbitrators met at *Damut ul Jandal* to announce as per their agreement that both ‘Ali and Mu’awiya should step down. Amr asked Abu Musa to make the announcement first which he did but when it came to his turn he back tracked and announced Mu’awiya as the caliph. The conference broke up and the *Kharijis* very upset with this outcome set up their own community in Nahrawan.	**10**

Question	Answer	Marks
4(b)	**What in your opinion was the most serious outcome of the arbitration? Give reasons to support your answer.** The choice made by candidates needs to be supported with reasons. It could be said the disunity amongst the Muslims or the *Kharijis* forming their own community at Nahrawan led to yet another battle and the eventual martyrdom of 'Ali.	**4**

Question	Answer	Marks
5(a)	**Write about the rituals that take place on the first three days of the annual pilgrimage (*hajj*).** On the first day 8th *Dhul Hijja* the pilgrims put on *ihram*, and reciting the *talbiya*, make their way to Mina, where they pray their shortened *Zuhr, Asr, Maghrib* and *Isha* prayers. The prayers though shortened are not combined. The pilgrims spend all the available time in worship and supplication. On the second day, i.e. the 9th *Dhul Hijja*, after *Fajr* prayers the pilgrims proceed to Arafat. Here they pray *Zuhr* and *Asr* shortened and combined during the time of *Zuhr*, with one *azaan* and two *iqaamas*, and staying within the boundaries of Arafat listen to the sermon given. It is considered to be the greatest acts of worship and the Prophet (pbuh) said, *'hajj is halting at Arafat'*. Pilgrims pray for the forgiveness of their sins and remain here till sunset and then proceed to Muzdalifa, once again reciting the *talbiya*. At Muzdalifa, the pilgrims say the combined *Maghrib* and *Isha* prayers, shortening *Isha* to two *rakaats* and spend the night there from where they collect 49 pebbles for stoning the three *Jamaraat.* However, it is permissible for women and weak individuals to proceed to Mina at any time after midnight. On the third day, 10th *Dhul Hijja (Yawm- an- Nahr)* after *Fajr* prayers, pilgrims wait until the brightness of the morning is widespread and following the *Sunna* of the Prophet (pbuh) make *dua* facing the qibla. Upon arrival at Mina they throw seven pebbles at the *Jamarrat-ul-'Aqaba*, calling *'Bismillah Allahu Akbar'* every time they throw a pebble. *Yawm-an-Nahr* means the Day of Sacrifice. To slaughter a sacrificial animal is obligatory on pilgrims performing *Hajj-al-Qiran* and *Hajj-al-Tamattu*. After this, pilgrims shave or trim their hair, they can now change into their normal clothes. They may not have intimate relations with their spouses. Pilgrims proceed to Makka to perform *Tawaf-al-Ziyara* after which they perform *Sa'i* and return to normal life. If possible, they pray *Zuhr* in Makka and return to spend the remaining nights in Mina. We are not looking for the rites performed on the 11th and 12th of the *Dhul Hijja* and if written about should not be credited or seen as development of the answer.	**10**

Question	Answer	Marks
5(b)	**In your opinion should *hajj* be performed as many times as possible in a Muslim's life? Give reasons for your answer.** Responses will vary in content and will need to be marked on the quality of evaluation offered. Some may say that the Prophet (pbuh) performed *hajj* once in his lifetime so following his *Sunna* Muslims should also perform *hajj* once in their lifetime. Others could say that *hajj* should not be performed more than once in a lifetime so that those who have not performed it get a chance to fulfil this Pillar. A third argument could be that if a Muslim has performed *hajj* once he could sponsor the *hajj* of one who cannot afford the journey so they can experience it and fulfil this Pillar. It could also be said that some Muslims may want to perform *hajj* more than once to be able to repent for their sins and to seek God's forgiveness. They may want to perform a *hajj e badal* for a deceased loved one who had not performed *hajj* in their lifetime. All valid responses to be credited on their own merit.	**4**