Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/22**

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.

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

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Generic Marking Principles

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

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

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

GENERIC MARKING PRINCIPLE 2:

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

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

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

GENERIC MARKING PRINCIPLE 4:

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

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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.

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Question	Answer	Marks
	You must answer Question 1, Question 2, and two other Questions.	
1	**Choose any two of the following Hadiths, and;** **Hadith # 18** He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise. **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. **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. **Hadith # 19** The world is the believer's prison and the unbeliever's paradise.	

Question	Answer	Marks
1(a)	**describe their teachings about what Muslims believe;**	**4**
1(a)(i)	The main teaching of this Hadith is that all those who affirm the Oneness of God will enter paradise. The obedient believer, who is free from sin will be amongst the first group to enter paradise and those with sins will enter paradise after gaining God's forgiveness. Pride on the other hand, the Hadith teaches Muslims, is a great sin. It is linked with *shaytan* who disobeyed God on account of his arrogance and was expelled from heaven. The teaching given in this Hadith is to remain humble and grateful for all that one has as everything we possess is simply a blessing from God.	
1(a)(ii)	The importance of reading the Qur'an and understanding its message is given in this Hadith of the Prophet (pbuh). The Qur'an is the primary source of Islamic teaching and hence should never be neglected and a strong relationship should be established between the Qur'an and the believer as it will see a believer through good times and every hardship and be a source of comfort. The link with tethered camels has been made in this Hadith to show the importance of the Qur'an in a believer's life and this could be elaborated upon.	
1(a)(iii)	Rights of people are stressed upon in this Hadith and the primary teaching given is that believers should fulfil the needs of the vulnerable in society. The example of widows and poor has been given specifically but the teaching can be seen to refer to all those who may struggle without help. Helping others has been compared to worship in this Hadith emphasising that *huquq al 'ibad* (rights of the people) are just as important as fulfilling *huquq al-Allah* (the rights of God).	
1(a)(iv)	The Hadith of the Prophet (pbuh) instructs Muslims to live their lives according to God's laws and refrain from what He has forbidden. The world has been compared to a prison and just as a prisoner has to abide by the rules of the prison the believer has to follow God's rules to attain true freedom in the afterlife by earning paradise. The teaching says that God may grant everything to a disbeliever that he/she may desire in this world whereas a believer may not get all that he aspires for and may have to face hardship but their reward is in the hereafter. And even the lowest level of paradise is enough to fulfil anyone's heart's desires.	

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Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action**	**4**
1(b)(i)	Muslims can put the teachings of this Hadith into practice by never allowing pride to take root in their heart, by remaining humble and grateful to God. The example of Prophet Muhammad (pbuh) could be given who despite being the beloved Prophet of God remained humble. Even upon becoming the leader of Madina and after the conquest of Makka he led a life of simplicity	
1(b)(ii)	By reading the Qur'an daily, even a few *ayats* a day, by trying to understand the meaning of the Qur'an and implementing its teachings in one's life Muslims can put the teachings given in the Hadith into action. Teaching the Qur'an to others is another way of acting upon the teachings given here.	
1(b)(iii)	The way to act upon the teachings given in this Hadith is to always be conscious of the need of others and to try and help them in whatever way possible. God wants His believers to worship Him but He also wants them to create a caring society. This can be done by providing resources to the poor, helping at NGOs, etc. Examples from the life of the Prophet (pbuh) and his Companions can also be given to show the practice of this Hadiths teaching.	
1(b)(iv)	Muslims can implement the teachings given here by being mindful of the attractions of this world. The Quraysh tried to dissuade the Prophet (pbuh) from preaching Islam by offering him great wealth and beautiful women to marry but he refused the temptations of this world. Muslims need to follow the prescribed path of God and live in this world as the Prophet (pbuh) said: *'Live in this world as if you were a stranger or a wayfarer'* (Bukhari).	

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Question	Answer	Marks
2(a)	**Write an account of:** • **the reasons given by scholars for compiling Hadith collections, and;** • **the checks made to confirm their authenticity.** Candidates need to begin the answer by giving an account of the reasons for compiling Hadith collections. They can be summarised as follows: After the passing away of the Prophet (pbuh) the Muslim community passed through a series of unrest and wars. Hadiths were forged to manipulate the authority of the *Sunna*, so in order to distinguish original Hadith from the fake Hadith compilations were made. To resolve all matters, secular and spiritual in the light of the teachings of the Prophet (pbuh) it was essential to have authentic Hadiths. The new generations of Muslims needed guidance on the true Islamic way of life based on the life of the Prophet (pbuh). The Companions of the Prophet (pbuh) were passing away and the Hadiths they remembered had to be preserved. Overzealous teachers and heretics made up Hadiths to advance religious teachings in the name of Islam and to undermine Islam respectively. Authentic Hadiths were essential to keep the teachings of Islam uncorrupted. Also, the Qur'an instructs Muslims to follow the practice of the Prophet (pbuh) and for that reason Hadiths needed to be compiled so Muslims of all times can use the knowledge they provided. For the next part of the answer candidates can write about the checks made to confirm the authenticity of Hadiths by writing an account of the *isnad* and *matn.* It could be said that checks were made to see that the *isnad* line was complete and that narrators were subject to severe tests and were graded according to various degrees of reliability depending on their character, reputation, knowledge, etc. *Matn* of Hadiths was also scrutinised to see that it was in line with the teachings of the Qur'an, that it did not contradict an established Hadith or the Qur'an, etc.	**10**

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Question	Answer	Marks
2(b)	**What is the purpose of having false Hadiths in Hadith collections?** Candidates need to give their personal view as to why it was essential to include false (*mawdu*) Hadiths in Hadith collections. It could be said that they were included to ensure that the possibility of them being categorised in the other categories, e.g. *sahih*, *hasan*, etc. did not occur. Another reason could be to let Muslims know that these were false Hadiths so if they came across them they could disregard them. All valid responses to be credited on their own merit.	**4**
3(a)	**Write an account of how Abu Bakr led the Islamic empire when he became the first caliph.** Abu Bakr was the first caliph of Islam after the death of the Prophet (pbuh) and can be seen as a role model for all Muslim leaders and governments today. He continued with the same principles as were maintained by the Prophet (pbuh) to secure peace and solidarity of the Islamic state, e.g. he fought the false prophets and sent the Muslim army to Syria as per the Prophet's plan. He provided the foundations of a truly democratic welfare state by consulting the *Shura* before taking decisions, e.g. he consulted them about the compilation of the Qur'an. Fought the *Ridda* wars, and went on to expand the Islamic empire and implemented Islamic law (*Sharia*) whilst allowing religious freedom to all non-Muslims. Justice, patience, sacrifice, and humility were the hallmarks of his leadership and can be expanded upon in the answer. Above is guidance which can be included and expanded upon in the answer to show how he led the Islamic empire and set an example for Muslim rulers for all times to follow.	**10**

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Question	Answer	Marks
3(b)	**Why was defeating the false prophets so important to the stability of the Islamic state during Abu Bakr's caliphate?** It could be said that the false prophets were challenging the finality of the Prophet Muhammad (pbuh) and corrupting the faith. Hence it was essential to defeat them so that Muslims and future generations of them could practice Islam correctly. The above answer is guidance. All valid answers to be credited.	**4**

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Question	Answer	Marks
4(a)	**Write a detailed account of belief in:** • **God as the Supreme Lord and Master of all creation;** • **God alone is entitled to worship; and** • **God is known by His most beautiful names and attributes.** **God as Supreme Lord and Master of all Creation:** Belief in God's Lordship and Supremacy means that both heavens and earth and all that is in between them and beyond belongs to God. He alone is the Master who created everything that exists from nothingness and everything is dependent on him for their existence and continuation. He alone has the power to bring them all to an end and to bring them to life again. Belief in His supremacy means to acknowledge Him alone as the supreme lawgiver, absolute judge and legislator and to submit to His laws and regulations. **God alone is entitled to worship:** In Islam, God's right to be worshipped cannot be questioned. God has the exclusive right to be worshipped both inwardly and outwardly, by one's heart, body and soul. No one can be worshipped other than Him or alongside Him. **God is known by His most beautiful names and attributes** The names of God reflect His majesty, power and perfection. His attributes are unique and all-encompassing. Amongst his 99 names are: *Al-Qawee*, *Al-Ahad*, *Al-Aleem, Ar-Rahman* etc. Muslims start their day and tasks with the name of God and before every task remind themselves of His mercy.	**10**

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Question	Answer	Marks
4(a)	Forgiveness is an important dimension of human relationship with God. God in His mercy forgives all those who turn to Him in repentance. He is the Forgiver, *Al-Ghafur* and Oft-forgiving, *Al-Ghaffar*. As He alone is perfect no one else should be named or qualified with the names or qualifications of God. Attributing God's qualities to another deity or human is *shirk*.	
4(b)	**Why is the declaration of faith (*Shahadah)* at the core of Islam?** It could be said that in Islam only God is worthy of worship and the essence of Islam is bearing witness to the phrase, *La Ilaha ill-Allah*, there is no god but Allah. This testimony to belief is the axis around which Islam revolves and all the other Pillars follow on from it.	**4**

Question	Answer	Marks
5(a)	**Describe how the fast in the month of Ramadan should be observed by Muslims?** A descriptive account of how the Ramadan fast should be observed should be given here. Fasting starts with the sighting of the moon of Ramadan. Intention is made for observing the fast and then as per the *Sunna* of the Prophet (pbuh) *sahur/sehri* before dawn is taken and the fast ends with the *adhaan* of *maghrib.* During the fast a Muslim: • should not eat or drink • should avoid anything *forbidden* or *makruh* • must not engage in violence or anger • must abstain from marital relations • must spend as much time as possible in reading the Qur'an; prayer; supplication and remembrance of God • must give *zakat* and other charity as much as possible • should spend time in reflection in how to improve one's moral and spiritual conduct • can open the fast by sharing one's *iftar* with others • can offer additional prayers. All the above points can be expanded upon to develop the answer.	**10**
5(b)	**In your opinion what is the most important benefit of fasting in Ramadan. Give reasons for your choice.** Candidates need to choose any **one** benefit of fasting in Ramadan and say why they have chosen that benefit. Sound reasoning and maturity of response will help gain the higher level.	**4**

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