Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/21**

Paper 1 **October/November 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.

Cambridge International is publishing the mark schemes for the October/November 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level 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 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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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

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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

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 two of the following Hadiths, and:** **(i) 'I and the man who brings up an orphan will be like this in Paradise.' And he pointed with his two fingers, the index finger and the middle finger.** **(ii) God will not show mercy to him who does not show mercy to others.** **(iii) 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 and fasts in the day.** **(iv) The world is a believer's prison and the unbeliever's paradise.**	

Question	Answer	Marks
1(a)	**describe their teaching about what Muslims believe;** **Use the AO1 Marking Grid** (i) The teaching given in this Hadith to all Muslims is to care for the orphans, to show compassion for them and to protect them. Great reward has been promised for showing care to the orphans. Orphans are the responsibility of the entire Muslim community and that their care is the moral duty of all Muslims is the main teaching of this Hadith. (ii) Two of God's most quoted attributes are Rahman and Raheem. The Qur'an also repeatedly tells Muslims about God's mercy and forgiveness. The teaching of this Hadith bearing the above in mind is to develop the traits of mercy and kindness in their personalities and to show compassion to all living things. The rights of fellow beings are stressed upon by God Himself and to get His mercy believers must in turn be merciful to those around them. (iii) This Hadith explains the importance of the rights of people. The focus of this Hadith is to highlight that Islam promotes social justice and lays great stress on the welfare of the community at large. The Hadith is teaching Muslims to fulfil the needs of the vulnerable in society to the best of their abilities. Widows and the poor are specifically mentioned as they are deemed most vulnerable. Care for others has been compared to *ibadah* in this Hadith, rewards for which are comparable. (iv) In this Hadith, Prophet (pbuh) gives the teaching to all believers that in this world they must live their lives according to *sharia*. The world has been compared to a prison as a Muslim is not free in this world to do as he/she chooses but needs to abide by the restrictions set by God and follow His dos and don'ts. However, a disbeliever does not need to abide by the laws of God, so is free to do as he/she pleases, and this world may thus seem like a place of enjoyment and pleasure for them. On the other hand, a believer may struggle in this world, but his reward is in the hereafter just as a prisoner may not be free to do as he/she pleases in a prison but upon release can enjoy his/her freedom.	**4**

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Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.** **Use the AO2 Marking Grid** (i) The teachings of the Hadith can be put into action in several ways. Firstly, a Muslim can provide food, clothing and shelter to the orphan child. If the orphan's father died with a debt, it could be paid off by another Muslim. Marriages of orphan children can be arranged with their consent to suitable suitors and their wedding expenses can be paid for. Emotional support is another way that can help orphans. (ii) The Prophet (pbuh) showed mercy to his enemies as well. He prayed for the people of Taif when they stoned him and forgave the Makkans at the time of the conquest of Makka. Likewise, Muslims today can forgive those who wrong them. Personal examples of showing mercy to human beings and animals could be given here to expand on the answer. (iii) The way to act upon the teaching of this Hadith is to be conscious of the plight of others. God wants His creation to not just be engaged in fulfilling the Pillars but also wants believers to act with concern for others. Abu Bakr as caliph milked the goats of an old blind widow who lived at some distance from Madina to help her with her chores. Examples from the Prophets time, the Companions or present day can be given to support the answer. (iv) Living life with an awareness of what is permissible in Islam and what is forbidden is one way to act upon the teaching of this Hadith. The Prophet (pbuh) was offered great wealth and marriage to the most beautiful woman of the time as a bribe to dissuade him from preaching Islam, but he remained steadfast in his mission. Examples of lifestyle choices such as food and clothing and entertainment will help give substance to the answer.	**4**

Question	Answer	Marks
2(a)	**Referring to the <u>set</u> Hadiths write about the benefits to the community of following the Prophet's guidance.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. In response to this question, candidates need to refer to the set Hadiths that have been set for special study. They can use Hadiths related to individual conduct and life in the community as there is a link between personal conduct and how that in turn impacts the community. In the answer, this link is important to be shown if Hadiths used are related to individual conduct. For example, if Hadith 9 is used, it teaches about earning from the labour of one's hard work, but in turn will help create an honest community and that link should be brought out in answers. Hadith 14 is teaching Muslims to be merciful and kind and honest in all trade dealings which helps the economy of the community and gains the Muslim the blessings and mercy of God. Hadith 15, 10, 11, 5, and 6 deal directly with Community life and can be used in the answer.	**10**
2(b)	**Why is the example of the Prophet (pbuh) important for Muslims today?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates could say in response to this question that the Prophet (pbuh) was the Messenger of God, the interpreter of the Qur'an and his life was based on the teachings of the Qur'an. Thus, for Muslims who aspired to gain God's pleasure, he was the perfect role model to follow. To create a fair and just society, Muslims must more than ever follow his example of tolerance, moderation, forgiveness in their daily lives.	**4**

Question	Answer	Marks
3(a)	**'Uthman was the third caliph of Islam. Write an account of his election and the administration of his caliphate.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. 'Uthman was elected from a panel of six respected members of the community of Madina that 'Umar had set up on his deathbed. The names of these six men were: 'Ali, Talha, Zubayr, 'Uthman, Sa'ad ibn Abi Waqas and Abdul Rahman ibn Awf. From this select council, Abdul Rahman ibn Awf withdrew his name to act as Chairman; Talha who was not in Madina at the time could not take part in the electoral meetings and the choice narrowed down between 'Uthman and 'Ali. Abdul Rahman put a question to both candidates and having heard their responses chose 'Uthman as caliph. 'Ali was amongst the first to offer his allegiance to 'Uthman who after taking *bait* of the Muslims in the Prophet's mosque made a short speech promising to faithfully follow the Qur'an, Sunnah and the practices of the deceased Caliphs. 'Uthman proved himself to be a skilful administrator. His administration can be divided in two parts, the first 6 years were seen as very successful and the last six years had some issues. He began his caliphate by adding 100 Dirhams to the annual stipends and by increasing the control of the central government over garrison cities. He launched a diligent inspection of accounts and overhauled the Diwan salary rolls. He also gradually split the immense responsibility of the provincial governors who doubled as army commanders and created a new post of financial administrators. 'Uthman established a Permanent Secretariat and appointed an Inspector of Markets. Embankments were constructed to prevent Madina from being flooded and a systematic extension and provision of clean water; constructed purpose-built markets whose rents were used to feed the poor. As part of 'Uthman's administrative reforms additional land was bought so that state owned horses and camels could be conveniently pastured, construction of state stables, guest houses were made and a port at Jeddah was built	**10**

Question	Answer	Marks
3(a)	‘Uthman also relaxed the austere measures put in place by ‘Umar and allowed Arabs to acquire lands in conquered territories. Candidates may refer to the issues of the last 6 years of his administration which were a direct result of ‘Uthman appointing his relatives/tribesmen in important government posts and not overseeing their actions closely. ‘Uthman not addressing the complaints against his governors and administration could be written about when discussing his administration.	
3(b)	**‘Uthman’s greatest achievement as caliph was the compilation of the Qur’an’. Do you agree or disagree? Give reasons for your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates need to either agree or disagree with the above statement which needs to be supported by sound reasoning. If they agree with the statement, they could say that had ‘Uthman not compiled the Qur’an differences may have arisen in the Muslim community on its accuracy and led to rifts. If they disagree they could say that his establishment of a Permanent Secretariat with an Inspector of Markets was his most important achievement as this role continued in the Islamic world till very recently.	**4**

Question	Answer	Marks
4(a)	**Write an account of Muslim belief in divinely revealed books and their content and purpose.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates could in their answers say that Muslims believe that God has revealed books to different prophets as a source of guidance to humanity. In order of revelation the books are: • The Scrolls (*Suhuf*) of Ibrahim; • The Torah (*Taurah*) revealed to Musa; • The Psalms (*Zaboor*) revealed to Dawood; • The Gospel (*Ingeel*) revealed to Isa; and • The Qur'an revealed to Prophet Muhammad (pbuh). The main purpose for sending the revealed books was for people to learn about the religion sent to them and to know of their obligations towards God and fellow human beings. Belief in divine books before the revelation of the Qur'an is an essential aspect of Muslim faith. The most important message of all the revealed books was belief in the one God and that worship is due to none other than Him. The books prior to the Qur'an were sent to a community and its teachings were relevant to the time and to the area in which they were revealed. The Qur'an is for all humanity sent for all times and is the only revealed book whose language is spoken by millions even today. The earlier books were lost or altered but Qur'an is in the form it was revealed and God has taken it upon Himself to protect its text until the end of the world.	**10**
4(b)	**In your opinion why is the Qur'an the most important source of Islamic law? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. An evaluative answer is needed here. Candidates could say that it is the primary source on which all other sources namely the Hadith, *ijma* and *qiyas* are based. The laws devised by God in the Qur'an are meant to be followed to live life according to God's commands.	**4**

Question	Answer	Marks
5(a)	**Describe how and when the two *Eids* are celebrated and give an account of the *Eid* prayer.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The two main festivals of Islam are *Eid ul Fitr* and *Eid ul Adha*. The first is celebrated to mark the end of Ramadan and the latter to mark the completion of the annual pilgrimage and to remember Ibrahim's willingness to sacrifice his son in obedience to God's will. Muslims bathe and dress up in their best/new clothes at the start of the day. Before the celebrations Muslims begin the day by offering *Eid* prayers. *Eid* prayers are compulsory on all those on whom Friday congregational prayers are compulsory. They do not replace *Fajr* prayers and can only be prayed in congregation. There is no *qada* for this prayer and the time for it is from sunrise until noon. There is no *azaan* or *iqamat* for *Eid* prayers. *Eid* prayers are said in the mosque or in an open field (*Musallah*). A *Khutba* is read in *Eid* prayers. There are two *rakaats* to be read during which it is recommended to pronounce six extra *takbirs* in Hanafi jurisprudence. Three *takbirs* are pronounced after the opening *takbir* and before the Qur'anic recital in the first *rakaat,* while during the second *rakaat* the believer pronounces the other three *takbirs* after the Quranic recital. Worshippers raise their hands during each pronouncement of the extra *takbir*. It is highly recommended to proclaim the *takbir* on *Eid* from the time a believer sets off from home for the *Eid* prayers until reaching the destination where prayer is to be said. *Sadaqa tul Fitr* is given before *Eid* prayers to the needy. On *Eid ul Adha* an animal is sacrificed in remembrance of Ibrahim's willingness to sacrifice his son for the sake of God. Candidates can also write about the festivities that take place on the day within families and friends and the wider community e.g. families celebrate by having *Eid* meals together, by giving *Eidi* and presents to the younger members of the families, visit friends and relatives, etc.	**10**

Question	Answer	Marks
5(b)	**What is the importance of celebrating religious festivals? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Various viewpoints could be given in response to this question. It could be said that Islam is not just a set of rituals and these festivals help to bring joy and happiness in the community and a sense of enjoyment after fasting for the set number of days and to mark the completion of the pilgrimage. It could be said that they help unite the community and allows families to get together. Charity, *Sadaqa* and the meat of the sacrificed animals is distributed in the community which helps the needy and promotes good will.	**4**

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