Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/22**

Paper 2 **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) It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property.'** **(ii) 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.** **(iii) God does not look at your forms and your possessions, but he looks at your hearts and your deeds.** **(iv) 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.**	
1(a)	**describe their teaching about what Muslims believe;** **Use the AO1 Marking Grid** (i) The teaching of this Hadith gives a distinguished place to a believer who struggles in the way of God. A believer can sacrifice for God in many ways, with his person, wealth and property. The purpose, however, should be to establish a just society that lives according to the rules of God. Candidates could expand on the ways in which a Muslim can strive in God's way with his person and say how God compensates for what has been spent in His way. (ii) The teaching given in this Hadith focuses on the importance of reading the Qur'an and understanding its meaning. The Qur'an is a source of complete guidance and a believer is required to establish a strong link with it by reading, understanding and living according to its teachings. Candidates could refer to the analogy of tethered camels given in the Hadith and explain it. (iii) The only connection between God and His creation is through *taqwa* (God consciousness). Whosoever has more *taqwa* is closer and honourable in the eyes of God is the key message of this Hadith. Everything a person has, their appearance, wealth, family, honour is God given so He does not take them into account. What He does take into account is sincerity of intention and He rewards deeds based on what is in the heart.	**4**

Question	Answer	Marks
1(a)	(iv) This Hadiths teaching focuses on the concept of brotherhood in Islam. It teaches Muslims about how to live together in a community and how to behave with one another with care and concern. It stresses upon unity and fraternity amongst Muslims by stating that just as the brain is the command centre and vital to humans, brotherhood is essential to Muslims as Muslims are joined together in a fraternity by their common faith.	
1(b)	**Explain how Muslims can put these teachings into action.** **Use the AO2 Marking Grid** (i) A person may strive in God's way in many different ways in his/her daily life. • A person may strive in God's way by spending time in worship or by doing social work in the community; • By using one's wealth and resources a believer can spread education and remove ignorance about Islam, build mosques; • Raise awareness of the peaceful teachings of Islam. (ii) The teachings given in this Hadith can be put into action by reading the Qur'an daily, by understanding the meaning of what is being read and implementing the Qur'an's teaching in one's life. It could also be acted upon by teaching the Qur'an to others. One's faith would be weakened if he/she neglected. (iii) This Hadith can be implemented when a believer's every action is based on seeking God's pleasure. When charity is given the objective behind it should be to help another fellow being and to please God by the act as He wants His creation to care for and look after each other. Sincerity of actions is the right way to implement the teachings given in the Hadith. Examples will help develop the answer. (iv) The teaching given in the Hadith can be acted upon by being aware of the sufferings of fellow Muslims and by trying to alleviate that suffering. The best example of brotherhood is the one established by the Prophet (pbuh) between the Muhajireen and the Ansars. The Ansars were extremely generous and ready to share their possessions and families with their Muslim brothers. Muslims today can help other Muslims suffering in war torn countries by feeling their pain and helping them in whatever way possible.	**4**

Question	Answer	Marks
2(a)	**Write about the checks made on the transmitters of Hadiths <u>and</u> on the text of Hadiths to ensure their authenticity.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Many checks were made to determine the authenticity of Hadiths. Hadith researchers developed *Ilm ul Hadith* to check their authenticity. Within *Ilm ul Hadith* were many branches like the *Asma ul Rijal* which studied the lives in great detail of the narrators. Checks were made on both the transmitters of Hadiths and the text of the Hadiths. Some of the checks made on the **transmitters** were: The narrator had to be a person of firm faith; must be honest and truthful; should have met the person who was before him/her in time, and heard him/her relating the Hadith, and could have also met the person to whom he/she was narrating the Hadith to. The line of transmission (*isnad*) needed to end with the Prophet (pbuh); the narrator should be at an age where he/she understood the significance of what he/she heard and was aware that a slight change in wording could alter the meaning of the Hadith; have a good memory. Some of the checks on the **text (*matn*)** were: It should be in the pure Arabic as spoken by the Prophet (pbuh); should not say anything contrary to the Qur'an; should not praise a particular person or tribe; should not be against common sense or logic; should not give great rewards for small deeds and vice versa. Compilers also travelled long distances to verify a Hadith.	**10**
2(b)	**Why was so much importance given to collecting and preserving authentic Hadiths?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. It could be said that it was important to collect authentic Hadiths and preserve them so that future generations of Muslims would be able to access the Prophet's *Sunna* and live their lives following his example. A lot of practice of the Pillars is found in the Hadiths of the Prophet (pbuh). In order to keep the practice of the Prophet (pbuh) pure and free from corruption, it was important to collect and preserve authentic Hadiths.	**4**

Question	Answer	Marks
3(a)	**Write a detailed account of the Battle of the Camel.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. This battle was fought in 656.Talha and Zubayr who were among the first to pledge loyalty to ‘Ali turned against him and raised a cry for vengeance for the blood of ‘Uthman. They were joined in this opposition by A’isha. Together they raised an army of 900 men and marched towards Basra. ‘Ali left Madina with a force of 600 men and headed for the camping ground halfway between the two garrison cities from where he sent his son Hasan to Kufa to gather support. Despite Abu Musa’s instruction to his men to remain neutral they joined Hasan and he was able to lead 7000 men to his father’s support. Negotiations took place between the two sides and were successful but in the night mischief makers from both sides urged the soldiers to fight and war began. Talha and Zubayr were both martyred. Talha was killed from behind by Marwan bin Hakam with an arrow and Zubayr was killed after he left the battlefield. The battle raged around the camel of A’isha who was directing the fight. 40 men lost their lives guarding the camel of A’isha and finally ‘Ali gave the order for the camel to be brought down. As the camel fell Muhammad ibn Abu Bakr who was fighting on ‘Ali’s side rushed to help his sister and was asked by ‘Ali to escort A’isha back to Madina. The Battle of Camel was won by ‘Ali.	**10**

Question	Answer	Marks
3(b)	**What was the <u>most serious</u> consequence of this battle to the Muslims at the time it was fought? 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. Candidates need to say what the most serious consequence of this battle was and back their choice with reasons. It could be said that this was the first civil war fought amongst Muslims and broke the unity of the *umma*. Another view could be that the strong opposition 'Ali faced from Talha, Zubayr and A'isha emboldened Mu'awiyah to oppose the caliph. The capital of the Islamic caliphate was moved from Madina to Kufa could be given as another consequence of this battle.	**4**

Question	Answer	Marks
4(a)	**Write about the role of 'Umar and 'Uthman in preserving the Qur'an.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. A detailed account of the role played by 'Umar and 'Uthman in the preservation of the Qur'an needs to be given in response to the question. After the Battle of Yamama was fought in the caliphate of Abu Bakr, in which many *huffaz* were martyred, 'Umar was concerned that if the Qur'an was not compiled and preserved in writing, it would risk being lost or forgotten, as many *huffaz* were dying in battles or in time would die of old age. He persuaded Abu Bakr to compile and preserve the Qur'an and a committee headed by Zayd ibn Thabit was set up for this task. Umar himself a *hafiz* helped in authenticating the verses collected by Zayd's team. In the caliphate of 'Uthman, it could be said that with the expansion of the Muslim empire there appeared a difference in the pronunciation in the recitation of the Qur'an. In 645, on returning from battles in Azerbaijan, Huzayfa bin al Yaman alerted 'Uthman about how he had heard soldiers from different parts of Syria and Iraq meeting together and differing in their reading of the Qur'an and how each thought his reading to be correct. 'Uthman after consulting with the other senior Companions appointed an editorial committee to make a copy of the Qur'an from the one which was in the custody of Hafsah. The committee was headed by Zayd ibn Thabit and he was assisted by Abdullah ibn Zubayr, Sa'ad ibn al-Aas, 'Abdul Rahman ibn al Harith, and others. Zayd requested Hafsah for her copy, which was carefully copied. Over the course of four months, four other copies of the Qur'an were made from the copy made from Hafsah's *mushaf*, one for each point of the compass. All unofficial copies of the Qur'an were burnt to avoid disunity.	**10**

Question	Answer	Marks
4(b)	**In your opinion, were the two stages of the preservation of the Qur'an equally important? 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. Candidates who agree with the statement that the compilation of the Qur'an both in the time of Abu Bakr and 'Uthman was equally important could say that had it not been preserved in Abu Bakr's time there was a danger of it being lost or forgotten as were the earlier books. Qur'an's preservation in 'Uthman's time was equally important as it resulted in the unity of the *umma* in reciting the Qur'an in one way and all generations of Muslims agreeing on its wording. If the candidates disagree with the statement, they will need to support their view with sound reasons.	**4**

Question	Answer	Marks
5(a)	**Write a detailed account about the second Pillar of Islam: prayer (*salat*).** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Prayer (*salat*) is the foremost duty of a Muslim and serves as the physical evidence of acceptance to Islam and obedience to God. Candidates in answering this question can say that it was the first act of worship made obligatory by God. Its importance is such that it is considered to be a distinguishing feature between a believer and a disbeliever. Candidates can go on to name the 5 daily prayers and say what the time of their performance is. Other conditions of prayer besides timing which include intention, purity, *satar* and *qibla* could be written about in developed answers. If candidates write about how the *azaan* calls the believers to prayer, it should be read as development of the answer. Importance of prayers will add substance to the response. Candidates could say that having specific times each day to be close to God helps Muslims to remain aware of the importance of faith in daily life. The various postures Muslims assume during prayer capture the spirit of submission and prayer reminds Muslims of the Day of Judgment, when they will be before God to give an account of their deeds. Answers could also write about prayers being read in congregation and their importance. Candidates may also give a description of how *salat* is performed. The scope of what can be written in the response is broad and it is the detail and development of the points made that will earn the candidate's marks.	**10**
5(b)	**What is the importance of praying in the mosque for Muslims?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. A whole range of responses can be given. It could be said that the reward for praying in the mosque is greater than praying alone. It could be added that every step taken towards the mosque is seen as an act of charity. By praying together the feelings of brotherhood are strengthened between Muslims. They get to know their fellow Muslims and in times of need are aware of and able to help each other. The Friday sermons increase Islamic knowledge of the believer.	**4**

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