Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/21**

Paper 2 **October/November 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.

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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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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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Question	Answer	Marks
1	**Choose any two of the following Hadiths, and:**	
1(i)	**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.	
1(ii)	**Hadith 8** The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.'	
1(iii)	**Hadith 2** None of you believes until he wants for his brother what he wants for himself.	
1(iv)	**Hadith 20** God does not look at your forms and your possessions, but he looks at your hearts and your deeds.	

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Question	Answer	Marks
1(a)	**describe their teaching about what Muslims believe** **Use AO1 Levels of Response.**	**4**
1(a)(i)	The core teaching of this Hadith is that all those who believe in the Oneness of God will at some point enter paradise. The obedient believer, free from sin will be amongst the first to enter paradise and those with sins will join them after gaining Allah's forgiveness or be in the first group by His mercy. Arrogance and pride, however, are deemed as the worst sin and associated with *Iblis*, who was expelled from paradise and deprived of God's forgiveness on account of his pride and arrogance. Muslims must always remember that whatever they possess be it wealth, beauty, knowledge etc. is a gift from God and they must at all times remain humble and seek God's pleasure if they want to attain paradise.	
1(a)(ii)	The teaching given here is that God considers all those Muslims who live righteously with the intention of gaining God's pleasure and die in the process are considered as martyrs. God loves His creation and is looking to reward all those who are obedient to Him. Candidates can develop their answer further to say how this Hadith broadens the scope of martyrdom and discuss the different ways given in the Hadith of how the status of martyr is achieved.	
1(a)(iii)	'Believers are a single brotherhood' (*al-Hujurat*, 49:10). God has established the bond of brotherhood between Muslims and the Prophet (pbuh) has linked it to faith. Therefore, showing concern for others and being a source of comfort to others is the important teaching of this Hadith and one cannot truly be counted as a believer if Muslims cannot comfort/help their fellow believers especially the less fortunate ones in society. The teaching of the Hadith has made care of others the obligation of faith.	
1(a)(iv)	In this Hadith the message to Muslims is that the relationship between God and His servant is based on righteousness (*taqwa*) and the more *taqwa* a person has the closer he/she will be to God. Having *taqwa* is a blessing from God and for it a person must be truly grateful to Him. Another important teaching in this short Hadith is that actions which are seemingly good done without the right intentions are meaningless. On the Day of Judgment hidden intentions will be judged along with outward deeds.	

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Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.** **Use AO2 Levels of Response.**	**4**
1(b)(i)	Muslims should resist giving place to pride in their hearts. They should follow the example of the Prophet (pbuh) who despite being granted prophethood remained humble and upon assuming leadership of Madina and even after the conquest of Makka never let pride enter his heart and remained grateful to God. The Qur'an tells us that Iblis was thrown out of paradise for disobeying God's command. It was his pride that did not allow him to bow to Adam as he was asked to by God. Muslims must therefore be watchful and make sure they do not give place to pride in their hearts and mind.	
1(b)(ii)	A Muslim who wants to attain the status of a martyr must always be engaged in performing righteous deeds to attain God's pleasure. This could be done by: • working honestly and supporting those in need • by looking after the environment • by fulfilling all the Pillars of Islam Also, by being engaged in *jihad fi sabhi-illah* and keeping one's faith during trials and sufferings will enable Muslims to gain the status of a martyr.	
1(b)(iii)	The teaching of this Hadith can be put into action by every Muslim by responding to the need of others by: • Sending donations or clothing or other necessities to refugees who have been displaced from their own countries on account of war or natural calamity • By providing warm clothing to those who are without them in winter months, volunteering to work at food banks to provide hot meals or food parcels to those in need are some other ways in which the Hadiths teachings could be put into practice • Even wishing others well is an implementation of this Hadith. A Muslim must never take pleasure in another's misfortune and must be willing to come to the aid of Muslims and humanity at large	
1(b)(iv)	A Muslims action must be based on sincerity. In all aspects of life, the intention behind every action should be to gain the pleasure of God. If a Muslim helps financially towards building a mosque the purpose should not be to be on the mosque committee but to build a place of worship in God's name. All valid examples given to support the practice of the Hadith should be credited.	

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Question	Answer	Marks
2(a)	**Hadiths and the Qur'an are the primary sources of Islamic Law. Describe how the two are used together in law-making.** **Use AO1 Levels of Response.** The rulings given in the Qur'an serve as the basis of all Islamic law and cover all aspects of life. These rulings however are not in depth and the Hadiths of the Prophet (pbuh) are referred to because they add the depth and detail to the rulings. For example, details for rules of inheritance, marriage, fasting, prayers etc. can all be found in the Hadiths whereas they are only mentioned in the Qur'an. The use of the *Sunna* and Hadith are therefore indispensable in the practice of Islam and the Qur'an itself, in many verses, stresses upon the need to follow the Prophet's practice. *'So, take what the Messenger gives you, and refrain from what he prohibits you'* (Al-Hashr, 59:7). The Prophet (pbuh) was sent to convey the message of God to humanity and to act upon it himself and explain it to the people. He therefore must be followed as the one who explains the Book, as the law giver, judge and ruler. The Hadith of the Prophet (pbuh) also serve as a valid source of law to legislate in matters where the Qur'an is silent, or where a verse needs explaining or when it comes to restricting the meaning of a verse. In verse 38 of *Sura Maidah*, it says: *'As for the thief, male or female, cut off his hand or her hand; an exemplary punishment from Allah for their crime. Allah is Mighty, Wise*.' The Prophet (pbuh) explained the verse by saying, *'the hand should be cut off for (the theft of) a quarter of a dinar or more'(Bukhari).* However, because the cutting off a hand is a serious matter, it should not be executed for any case of theft. A combination of conditions must be met before a thief's hand is cut off. Other examples of the Prophet's Hadiths could be given as supplementing the Qur'anic verses. The Hadith help Muslims to fulfil the requirements of their faith in various areas of their lives be it legal, social, economic or political matters as well as in matters of religion. For without them the Muslims would be unable to fulfil their primary obligations of fasting, praying, giving *zakat*, performing *hajj*. Candidates to develop their answer could say here that the instruction to offer *salat* is in the Qur'an but Muslims fulfil this Pillar by following the practice of the Prophet (pbuh) who said: *'Pray as you see me praying'* and that '*No salat is complete without al-Fatiha*'. The above is guidance to what can be expected in answers. All valid examples must be credited.	**10**

Question	Answer	Marks
2(b)	**In your opinion, why is consensus (*ijma')* important in the Muslim world today? Give reasons to support your answer.** **Use AO2 Levels of Response.** Responses should say **why** *ijm'a* is important in the Muslim world today not give a description of it. It could be said that *ijm'a* creates unity in the Muslim world, and that with its use Muslims can be certain that what they are given permission for or the ruling made is in line with the Qur'an and *Sunna*. Examples can be given to develop the answer and make a strong evaluative response.	**4**

Question	Answer	Marks
3(a)	**Give an account of the steps taken by Abu Bakr to establish his caliphate.** **Use AO1 Levels of Response.** Upon election Abu Bakr took on the title of *'Khalifa-tul-Rasul-Allah'* and gave a memorable speech which reflected his humility. It could be said that his short caliphate was distinguished with two main concerns: first to continue to send the expedition to Syria which the Prophet (pbuh) had planned and secondly to maintain the unity and solidarity of the *umma* by putting down the uprisings that began after the death of the Prophet (pbuh). Details of the expedition sent to Syria under Usama ibn Zayd could be given as part of the development of the answer. Candidates also need to write about how he dealt firmly with the apostate tribes who left Islam or refused to pay *zakat* and fought the false prophets. Brief accounts of these encounters could be given. Candidates when giving an account of his rule could say how he laid the foundations of a truly democratic state, by running the affairs of the caliphate in consultation with the *Majlis e Shura*, how he administered in accordance with the practise of the Prophet (pbuh) and set the precedent of maintaining strict standards of accounting for public finances. Development of the points given in the MS will determine the final mark a candidate receives.	**10**
3(b)	**In your opinion, which <u>one</u> of Abu Bakr's achievements as caliph was the most significant? Give reasons to support your answer.** **Use AO2 Levels of Response.** Candidates need to choose any **one** achievement of Abu Bakr's as caliph and say why in their opinion it was the most significant. If they choose the compilation of the Qur'an as his most significant achievement, they need to say what could have been the danger/consequence of not having the Qur'an in book form. Likewise, for any other choice they include reasoning that demonstrates their understanding and supports the answer.	**4**

Question	Answer	Marks
4(a)	**God sent prophets throughout the ages to guide mankind. Write an account of Muslim belief in prophets.** **Use AO1 Levels of Response.** A straightforward answer about Muslim belief in prophets needs to be given here. Candidates could say that all the revealed faiths of God have a belief in prophets: Judaism, Christianity and Islam. God has chosen at least one prophet from every nation to convey his message of guidance to humanity. Prophethood is a gift from God, He bestows it on whomsoever He chooses to. Candidates can go on to write about some of the features that were possessed by all prophets and say that they were human, male, morally and intellectually superior to the rest in their community, were granted miracles and they spoke the language of their people. The number of prophets sent throughout history is thought to be approximately 124 000 and Muslims should have faith in all the prophets sent by God and make no distinction between them. The belief and respect due to all prophets is critical as is the belief in the finality of the Prophet Muhammad (pbuh). Candidates can go on to say that prophets not only conveyed God's message to humanity but educated humanity on how to run societies in accordance with God's will and were role models to their communities in their personal and communal conduct. All prophets were rejected by their communities and faced hardship and trials but remained steadfast and never despaired as they believed that God's help would always come. God granted miracles to help the prophets with their missions and students may mention some of them. It could be said belief in prophets is an Article of Faith and without it a person cannot be a Muslim. The names of some of the prophets and the books that were revealed to them could be given in the answer.	**10**

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Question	Answer	Marks
4(b)	**Why were prophets chosen from within their own communities? Give reasons to support your answer.** **Use AO2 Levels of Response.** God chose prophets from within their own communities because then they would be known to their people and the likelihood of them being accepted and heard by their people would be greater. The prophets chosen, spoke the same language and understood the needs of their community. When the prophets faced hardships and trials, they could have the support from some members of their community because they belonged to it. Communities who were sent prophets were at a low ebb and needed guidance and a moral pathway to lead their lives. Being from the community prophets could act as role models. Some candidates might say that this was also a test for the communities to accept God's message brought by the prophet.	**4**

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Question	Answer	Marks
5(a)	**Write an account of Muslim belief in the Oneness of God (*tawhid*).** **Use AO1 Levels of Response.** Candidates could begin their answer by stating that belief in the Oneness of God is the fundamental teaching of Islam. Without believing in the Oneness of God one cannot be a Muslim. Candidates need to describe the three aspects of *tawhid*, which are Oneness of the Lordship of God; Oneness in worship of God; and Oneness of the names and attributes of God. Belief in the supremacy of God's Lordship means that Muslims believe that the universe, the heaven and earth all belong exclusively to God as He created them. They are dependent upon Him for their conservation and continuation, and He alone has the power to bring all that He has created to an end just as He has the power to sustain everything He has created. Belief in Him as the supreme Lord also means to acknowledge Him as the supreme law giver and judge. God alone has the power to make laws, determine acts of worship, decide morals and set standards of human behaviour. No one should be worshipped other than Him and no one can be worshipped along with Him. He has no partners and no associates in His worship and this has been the message of all prophets sent by God to humanity: surrender to His will and worship only Him. The names of God indicate His majesty and perfection. Candidates can give some of the 99 names of God and say what they mean and how they help Muslims to understand His qualities and love Him. As only God is perfect no one should be named or identified with His names or attributes.	**10**
5(b)	**How do signs from the natural world strengthen a Muslim's belief in God?** **Use AO2 Levels of Response.** Muslim belief in God is strengthened when they observe the natural world. Simply by looking at the universe, mankind has evidence of its Creator, for such a well organised and well-coordinated world could not have come into existence on its own. There is a harmonious and systematic arrangement in the universe. Examples of night following day or the planets in orbit could be given to develop this point. Nature, the change of seasons, plant life etc. all point towards a Creator. The life cycle of a plant demonstrates the order of life and the balance created in nature and the environment. All valid answers to be credited.	**4**

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