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**ISLAMIYAT**

**0493/22**

Paper 2

**October/November 2018**

MARK SCHEME

Maximum Mark: 50

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**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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This document consists of **12** printed pages.

**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.

**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	<b>Very Good/Excellent.</b> 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	<b>Good.</b> 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	<b>Satisfactory.</b> 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	<b>Basic.</b> 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	<b>Irrelevant.</b> No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

**AO2 (Understanding – part (b) questions)**

Level	Mark	Level Descriptor
4	4	<b>Very Good/Excellent.</b> 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	<b>Good.</b> 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	<b>Satisfactory.</b> 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	<b>Basic.</b> Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	<b>Irrelevant.</b> 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.

Question	Answer	Marks
1	<p><b>Choose any <u>two</u> of the following Hadiths, and:</b></p> <p>(i) Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.</p> <p>(ii) God does not look at your forms and your possessions, but he looks at your hearts and your deeds.</p> <p>(iii) 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.’</p> <p>(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.</p>	

Question	Answer	Marks
1(a)	<p><b>describe their teachings about what Muslims believe</b></p> <p>(i) The teaching of this Hadith focuses on the actions of a Muslim. Actions of controlling one's speech, being kindly to neighbours and showing hospitality to guests. The emphasis is on the words '<b>let him who believes in Allah and the Last day</b>' before every action signifying that noble and good actions are an outcome of one's belief.</p> <p>(ii) The Prophet in this Hadith is giving the teaching that God is not concerned with a believer's looks or accomplishments rather the connection between God and the believer is through <i>taqwa</i>. Whoever, has more <i>taqwa</i> is the more honourable in the eyes of God. The line '<i>but He looks at your hearts</i>' means that intentions are what God judges and for which recompense will be given on Judgment Day.</p> <p>(iii) This Hadith broadens the concept of martyrdom and lays stress on the importance of living righteous lives so that whenever death comes to a believer he/she will attain the status of a martyr. Candidates can go on to discuss the examples given in the Hadith which highlight the care that God has for His creation and that He rewards them for living righteous lives.</p> <p>(iv) This Hadith teaches Muslims about brotherhood, and community relations. The importance of brotherhood should be brought out in the answer as it is highlighted in the Hadith with the comparison to the human body. Candidates could develop the teaching given in this Hadith by giving quotes from the Qur'an e.g. <i>Al Imran, 3:03</i>, which support the concept of brotherhood.</p>	4

Question	Answer	Marks
1(b)	<p><b>explain how Muslims can put these teachings into action.</b></p> <p>(i) Examples of how Muslims can put into practice the teachings of the Hadith should be given in this part of the answer. That Muslims should hold others in high regard irrespective of their faith; be of benefit to others etc. and saying how this can be done should be written about. Prophetic Hadiths or Qur’anic verses could be cited as well e.g. responsibility of a Muslim regarding what he says is stated in the Qur’an <i>Sura Al Qaf</i>, ‘<i>Not a word does he utter but there is a watcher by him who records it</i>’.</p> <p>(ii) A Muslim’s action must be to seek God’s pleasure in whatever he/she undertakes to do. Hazrat Bilal was appointed as the first <i>muezzin</i> of Islam because of his strong faith and love of Islam despite the fact that he was a man from humble origins. Examples from present day can be given as well to support the answer.</p> <p>(iii) In this part of the answer candidates need to focus on how a Muslim should lead his/her life in order to earn God’s pleasure. Striving and doing one’s best to achieve a worthy objective in the way of God should be an essential focus in a Muslim’s life.</p> <p>(iv) This Hadith can be put into action by Muslims by them being aware of the sufferings of others around them. Examples from the Prophet’s time of brotherhood or present day should be cited in order to give development to the answer. Candidates could say that the best example of brotherhood was one shown by the <i>Ansars</i> to the immigrants from Makka.</p>	4



Question	Answer	Marks
2(a)	<p><b>Hadiths are broadly classified as sound (<i>sahih</i>), good (<i>hasan</i>) and weak (<i>da'if</i>). Write a detailed account of these three categories of Hadiths.</b></p> <p>Candidates in this answer need to write about how Hadiths are classified into the three broad categories of <i>sahih</i>, <i>hasan</i> and <i>da'if</i> according to the reliability of the <i>isnad</i> and <i>matn</i>. They could define the terms given and go on to say what features categorise them under the different headings.</p> <p>Candidates should give the grounds for classifying Hadiths as <i>sahih</i>, <i>hasan</i>, <i>da'if</i>. For example for the <i>sahih</i> Hadith it could be said that their accuracy is beyond question, each narrator in the chain was a pious Muslim and that the chain was a continuous one and also that the narrator had a good memory making the <i>matn</i> reliable etc.</p> <p>For <i>hasan</i> Hadith it could be said that they are Hadiths whose text is absolutely true but the <i>isnad</i> may not pass the strict test established by the Hadith compilers e.g. a name in the chain may be missing but there is no reason to believe that the Hadith is not a good one.</p> <p>Whereas the <i>da'if</i> Hadith is a term used for Hadiths whose truthfulness in both <i>isnad</i> and <i>matn</i> is not fully established, i.e. its authenticity is not fully established and they are deemed weak. A Hadith could be weak for many reasons and these reasons could be elaborated upon in the answer by the candidates.</p>	10
2(b)	<p><b>What in your opinion is the importance of classifying Hadiths?</b></p> <p>The Qur'an gives instructions to Muslims about how to live and practice their faith, it does not give details showing how to implement the teachings given. This implementation of Qur'anic instructions is found in the Hadiths of the Prophet . If the Hadiths were not classified there would be a danger of Muslims not knowing the correct way of putting into practice their faith. It could be said that in legal matters it is vital to only use only the most accurate Hadiths but when e.g. one is looking for moral teachings, a Hadith whose <i>isnad</i> is not strong by having a gap or say the narrator having a weak memory, a weak Hadith could be used and therefore the classification of Hadiths is important.</p> <p>Muslims by following the guidance given in the classified Hadiths can follow the perfect example of the Prophet Muhammad. The above is a guidance to what can be expected in a response. All valid responses to be credited on their own merit.</p>	4

Question	Answer	Marks
3(a)	<p><b>Choose any <u>two</u> caliphs from the three given below and say how and why they were martyred:</b></p> <p><b>‘Umar; ‘Uthman; and ‘Ali.</b></p> <p>In this answer candidates need to select <b>two</b> of the three caliphs listed in the question and write about why and how they were martyred.</p> <p>Candidates could say that ‘Umar was murdered by a Persian slave Abu Lulu who had a personal grudge against the caliph. It is believed that Hazrat ‘Umar had rejected his appeal to be relieved from paying a tax and Abu Lulu in revenge attacked the caliph as he was leading the morning prayers. Hazrat ‘Umar could not survive his injuries and 3 days after his attack he passed away in Madina. As per his wishes he was buried in the <i>Masjid e Nabawi</i> next to the Prophet and Abu Bakr with Hazrat Ayesha’s permission.</p> <p>Various charges were laid against ‘Uthman during the second half of his caliphate. He was accused of appointing his relatives in high positions in the caliphate, spending money from the <i>bait ul maal</i> on them, burning copies of the Qur’an etc. The unrest against ‘Uthman finally resulted in the rebels surrounding his house. When after a long siege the rebels received the news that an elite force dispatched from Syria was 120 km away from Madina they decided to act.</p> <p>They attacked ‘Uthman’s house that was bravely defended by Hasan and Muhammad (Ali and Talha’s sons) who were wounded. ‘Uthman had instructed his household not to resist the rebels as he was their only target and they meekly laid down their arms. Marwan and his troops did put up a resistance and managed to push back a band of rebels. However, Marwan was seriously wounded and the rebels led by Muhammad ibn Abu Bakr reached the caliph as the Friday prayer was being called out. ‘Uthman was alone in his room with his wife Naila reading the Qur’an when the rebel’s sword blade pierced him. As his body lay on the ground one of the assassins pierced his shirt nine times and his wife Naila threw herself on him to protect his body from any further indignity.</p> <p>The year 660 had been the year of the two oaths and by the end of the year an informal truce was agreed upon between ‘Ali and Mu’awiya. The incident of the two oaths of loyalty imposed upon the Muslims not only angered many of the old believers but aroused the fury of the three Kharijites, who at the conclusion of <i>hajj</i> that year decided to act. On the 40th anniversary of the Prophet’s migration to Madina in 661 they would strike and free Islam from persecution by removing ‘Ali, Mu’awiya and Amr. Three attacks were planned to take place in the second week of Ramadan during Friday prayers in the great mosques at Fustat, Damascus and Kufa. The latter two however, got saved but ‘Ali suffered a mortal blow of which he died two days later at the age of 63. His burial place was never disclosed.</p>	10

Question	Answer	Marks
3(b)	<p><b>In your opinion what lesson(s) can be learnt from the martyrdom of ‘Umar?</b></p> <p>It could be said that ‘Umar was a man of strong faith and principles and always remained firm in what he believed to be right and did not waver from what he thought to be the correct and just course of action. Candidates could go on to say that he was killed by Abu Lulu who was disgruntled by his decision to not relieve him from the payment of a tax. The lessons that Muslims learn from this tragic event could be given that leaders sometimes have to take unpopular decisions which could cause them difficulty but they must never opt to take the easy option rather they should do what is right; they must not shy away from their responsibilities for the sake of personal safety etc. All valid responses to be marked on their own merit.</p>	4

Question	Answer	Marks
4(a)	<p><b>Write an account of the campaign led by Abu Bakr against the tribes refusing to pay <i>zakat</i>.</b></p> <p>Some tribes went back on their pledged allegiance to the Prophet and refused to pay <i>zakat</i>. In answering this question candidates could say why these tribes reneged on their pledge and how the caliph dealt with the tribes on the issue of non-payment of <i>zakat</i>. It could be said that he called the <i>Shura</i> to discuss this matter who advised him to not take action against the rebelling tribes at the time. His response to the <i>Shura</i> and the delegates who had come to ask for exemption could be written about in some detail in order to develop the answer. Also, an account of the attack launched by the tribes and Abu Bakr’s counter attack repulsing the tribes could be given in the answer. The eventual defeat of these tribes at Abraq by Abu Bakr could also be written about. Candidates could say that once the main army returned from Syria, Abu Bakr led the force personally and defeated the tribes which resulted in them sending delegates to Madina not only offering their allegiance to the caliph but also expressing their willingness to pay <i>zakat</i>.</p>	10
4(b)	<p><b>How important in your view was this campaign against the tribes refusing to pay <i>zakat</i>?</b></p> <p>Answers could say that it was crucial as <i>zakat</i> is one of the Pillars of Islam and its exemption would have altered the faith. Also, it could be said that if Abu Bakr had not taken action other tribes could have made different demands e.g. exemption from fasting, asking to make alcohol lawful. Islam would not have remained in its original form. All valid responses to be credited.</p>	4

Question	Answer	Marks
5(a)	<p><b>Write a detailed account of the following:</b></p> <ul style="list-style-type: none"> <li>● <i>ihram</i>;</li> <li>● <i>tawaf</i> ; and</li> <li>● <i>sa'i</i></li> </ul> <p>Before reaching <i>miqat</i> pilgrims must be in <i>ihram</i> which is to be in a state of ritual purity. It is for men dressing in two pieces of white seamless garments and for women it is their ordinary daily clothes which cover them completely, besides their faces and hands that constitutes their <i>ihram</i>. Before donning the <i>ihram</i> pilgrims need to bathe, remove unwanted hair, trim their nails, and perform <i>wudu</i>. Men's heads should be uncovered and their footwear should not cover the ankle bone. Development of <i>ihram</i> would constitute candidates writing about some or many of its restrictions.</p> <p><i>Tawaf</i> means going around the Ka'ba anti clockwise seven times. It starts from the <i>Hajr al Aswad</i>, a pilgrim walks keeping the Ka'ba to his/her left. During <i>tawaf</i> one should be engaged in the <i>dhikr</i> of God, to recite the third <i>kalima</i> is recommended. Candidates could also say that from the <i>Yamani</i> Gate the pilgrim should recite <i>Rabbana atina fid duniya....</i> Each time the pilgrim passes the <i>Hajr al Aswad</i> he/she should raise the right hand towards it and say <i>Allah u Akbar</i>. As development it could be said that male pilgrims walk at a faster pace for the first three circuits and place the top piece, <i>rida</i>, of their <i>ihram</i> under the right arm and the ends of it over the left shoulder from the start till the end of <i>tawaf</i>. Some candidates may also go on to give names of the various types of <i>tawaf</i>.</p> <p><i>Sa'i</i> starts from Safa and ends at Marwa. Safa to Marwa is one round and Marwa to Safa the second. During each round men run the distance between the two green pillars following the practise of the Prophet. <i>Dhikr</i> of God should be continued during the seven rounds. Before the start of <i>Sa'i</i> intention to perform it is made. Some candidates could write about why <i>Sa'i</i> is performed and write about its history mentioning Hajar and Ismail.</p>	10
5(b)	<p><b>What is the significance of the Black Stone (<i>Hajr al Aswad</i>) to Muslims?</b></p> <p>Candidates could say that some believe it's a meteor that fell from the sky, whilst others believe that an angel brought the stone to Hazrat Ibrahim when he was building the Ka'ba. Throughout history because of natural disasters the Ka'ba has been destroyed and rebuilt many times but the <i>Hajr al Aswad</i> has always remained as a reminder of the origin of the Ka'ba. Candidates could say that it is significant also because it is the only part remaining from the original structure that was built by Ibrahim. It could also be said that one is identifying with Ibrahim, when one touches it or raises one's hand towards it, who is the spiritual father of monotheism and that by touching it and kissing it a Muslim is following the <i>Sunna</i> of the Prophet.</p>	4