Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/21**

Paper 2 **May/June 2023**

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.

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. 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.

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

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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 can answer 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.

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
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	Level Descriptor
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.** **(i) Hadith # 4** **A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.** **(ii) Hadith # 7** **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'.** **(iii) Hadith # 20** **God does not look at your forms and your possessions, but he looks at your hearts and your deeds.** **(iv) Hadith # 1** **'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people.'**	

Question	Answer	Marks
1(a)	**Describe their teaching about what Muslims believe.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	The teaching given in the Hadith is that the minimum requirement for attaining Paradise is the fulfilment of the Pillars of Islam. From the Pillars the final two, *zakat* and *hajj*, are obligatory only on those who can afford to fulfil them and therefore not given in the Hadith. Abiding by what God has made permissible and staying away from the forbidden acts in Islam is another condition of receiving God's ultimate reward of *Jannat*. It could be said that Islam is a very simple religion to follow and practice and the given teaching is telling Muslims that to attain Paradise they do not need to over burden themselves, but that Paradise can be attained by following the Pillars of Islam and by living their life according to the *sharia* of God. Muslims can engage in optional *ibadah* to earn greater rewards or worship God more.	
1(a)(ii)	This Hadith gives an important teaching to all Muslims stating that to achieve a distinctive position or to be ranked amongst the best a believer must always be engaged in God's service with their person or property or wealth. The purpose of the engagement should always be to help make the community and the wider society pious and in its establishment, one must abide by the laws of God as taught to believers by the Prophet (pbuh). The words ***'strives hard'*** can be taken to understand the broader teaching of this Hadith. For example, a believer may migrate for the sake of God, or preach Islam or its correct practice to others, it could be understood to mean that a person engages in *jihad bil nafs* or an armed struggle to defend the faith of Islam if needed.	
1(a)(iii)	The important teaching given to Muslims in this Hadith is that the relationship between God and His servant is based on *taqwa*, righteousness, and the more *taqwa* a believer has the closer they will be to God. Everything an individual has is from God, hence God is not impressed by the material possessions or good looks or what He Himself has given to a believer either spiritually or materially what matters is having *taqwa*, a blessing from God for which one must be truly grateful. Having *taqwa* keeps a believer humble and righteous. Another important teaching is that every good deed must have the sincere intention of being done to earn God's pleasure.	

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Question	Answer	Marks
1(a)(iv)	The key word in this Hadith is ***nasihah*** which means sincerity/advice. Sincerity is having a genuineness in the things that you believe and do. This teaching of the Prophet (pbuh) is for Muslims to be faithful to Islam which can only be done by showing sincerity to God, His Messenger, His Book, the leaders of the community and to the common man. The teaching in this Hadith emphasises that all actions must be backed by sincere faith for them to be meaningful. These acts will lead to the true practice of Islam and make a Muslim's faith sincere. Therefore, intention is rewarded in Islam just as much as action. Every act of worship begins with intention.	

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	Muslims can put the teachings of this Hadith into action by putting into practice the doctrines of Islam. Muslims should wholeheartedly accept God as their Creator and Master, say the prescribed *salat* five times a day and fast in the month of Ramadan. They can put into practice the given teachings and fulfil the other obligations if they have the means to. Furthermore, Muslims should keep away from food and drink that God has prohibited, follow the principles of Islamic finance and not take interest (*riba*), and not give or take bribes. Personal examples can be given to develop the answer.	
1(b)(ii)	There are many ways in which the teachings of this Hadith can be put into action. A believer can strive in the way of God by worshipping Him. By not only offering the obligatory five prayers but waking up to offer *tahajud/nafl* prayers. One could offer to do voluntary work in the community to better the lot of those in need for example, by teaching basic literacy to some children who do not have the means or access to go to school. Those with knowledge of the faith can spread the peaceful teachings of Islam and importantly teach the practice of Islam as taught by the Prophet (pbuh). Well to do Muslims could make financial contributions to projects such as building mosques, providing drinking water to areas where there are droughts, or helping communities affected by conflict across the world. These are ways by which Muslims can strive in God's way and attain His pleasure.	
1(b)(iii)	This teaching can be put into practice by having good motives and intentions behind every action. If, for example, charity is given, the intention behind it must be to enable the person the charity is intended for to have a better life. Perhaps instead of giving a one-off cash donation the person being helped can be taught a skill which will help the person to support himself and not be dependent on charity. Another way the teaching of this Hadith can be acted upon is by doing good acts for the love of God, rather than for self-promotion or boasting. One should also make sure that those being helped are not humiliated in any way. Therefore, it is important for Muslims to do deeds with the intention of pleasing God to earn His reward.	

Question	Answer	Marks
1(b)(iv)	Muslims can show sincerity towards God by keeping faith in Him at the most difficult of times and by living according to His *sharia* and following the Pillars of Islam. Sincerity to the Prophet (pbuh) can be shown by acknowledging him as the last Prophet, respecting him and trying to learn about his life and struggles, by following his *Sunna* and by living modestly as he did. To the Qur'an by believing it to be the sacred book of God, reading it and understanding its content and acting upon its teachings. Sincerity towards leaders can be shown by obeying the laws of the land, paying taxes to the government, working honestly in one's job. Finally, sincerity towards the common man can be shown by helping out in the community either by doing voluntary work or giving monetary donations as well as by showing compassion to others.	

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Question	Answer	Marks
2(a)	**From the teachings given in the set Hadiths, write an account of how they help establish brotherhood in the community.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Hadiths candidates use in their answer must **link back** to how **brotherhood in society** is established by acting upon them. The Prophet's Hadiths relate to both individual conduct and life in the community. They give Muslims important teachings about how to live their lives that are beneficial to them and have a positive impact on the whole community because personal conduct also has a wider influence on helping to establish a just, prosperous and caring community. For example: The teaching given in **Hadith 6** is that Islam encourages action not complacency. A Muslim must always remove, or at the very least try to remove, evil from society. *By removing or correcting the issue, the community will benefit, and victims of injustice will get help. This will create brotherhood amongst the Muslims.* **Hadith 10** helps establish brotherhood in the community by teaching believers that the rights of the people are just as important as the rights of God. It teaches Muslims that Islam is a religion that strongly promotes social justice and therefore lays great emphasis on the care of the vulnerable in society. *When the teachings given in this Hadith are followed the needs of those who would struggle in society without help are met and no member of the community is left behind: thus, promoting brotherhood. When this guidance is followed the community will become a safe place for all, where the needs of everyone will be met. It will promote harmony and brotherhood between people from different walks of life and make bonds which are strong.* By following the teachings given in **Hadith 15** Muslims should develop the traits of kindness and mercy in their personalities. This will show compassion to all living things on this Earth and forgive the mistakes of others if they are indeed true believers who seek God's mercy in this world and the hereafter. *With forgiveness and compassion towards each other, feelings of brotherhood and good will develop and grow in the community.* Just as the Prophet (pbuh) prayed for the people of Ta'if when they rejected him and forgave the Makkans at the time of the conquest of Makka, Muslims must forgive those who wrong them and in general be merciful towards all of God's creation. *Thus, establishing brotherhood in the umma and strengthening bonds between Muslims.* The all-important teaching given in **Hadith 5** is for Muslims to show compassion and care in society and to perform acts of charity. This is not just restricted to giving money but includes small, everyday acts of kindness that would *make the community stronger and increase awareness of God and His bounties and create brotherhood.*	**10**

Question	Answer	Marks
2(b)	**In your opinion, why is brotherhood given so much importance in Islam? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Various Hadiths of the Prophet (pbuh) give the teaching of maintaining unity and brotherhood in Islam. Candidates can say that the Prophet (pbuh) has gone so far as to say that one is not a believer until he wants for his brother what he wants for himself, thus he has linked brotherhood and unity directly to faith. Brotherhood is emphasised in Islam as it makes a community caring and compassionate and leaves no-one behind. Islam is a religion of social justice and God wants His creation to care for those around them and to live in peace with one another and that can only be done when there is a feeling of brotherhood amongst Muslims.	**4**

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Question	Answer	Marks
3(a)	**Write a detailed account of the false prophets that Abu Bakr dealt with during his caliphate.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. For this answer candidates have to write a detailed account of all the four false prophets. A brief account of each of them is given below. **Aswad al Ansi** belonged to the 'Ans tribe in Yemen. His dark complexion earned him the name of al Aswad. An expedition against him was sent in the Prophet's lifetime, news of his death reached Madina a day or so before the Prophet's death. His followers regrouped and revolted and were defeated by Firuz who was sent by Abu Bakr to subdue them. **Tulayha** belonged to the Banu Asad tribe in north Arabia. He was a wealthy leader and a renowned warrior. He briefly embraced Islam in 630 but soon rebelled and claimed prophethood. He raised a formidable force against Islam. He was defeated by Khalid ibn Walid and escaped to Syria whilst his followers accepted Islam. He later converted to Islam and fought in many significant battles. **Sajah** was a Christian soothsayer with a strong following. She belonged to the tribe of Banu Tamim. She declared herself as a prophet on hearing about the Prophet's death and marched to Madina with a force of 40 000. On hearing the news of Tulayha's defeat she joined forces with Musaylima and married him. After his defeat she converted to Islam. **Musaylima ibn al- Kadhdhab** was the most dangerous of the four false prophets. He was extremely wealthy and influential. Soon after visiting the Prophet (pbuh) in his lifetime he declared himself a prophet and claimed to receive divine revelations. He founded a new creed. Musaylima asked the Prophet (pbuh) to divide the Muslim empire into two parts, one for the Muslims and the other for his followers. The Prophet (pbuh) called him Musaylima the Liar. The Battle of Yamama was fought against him in 632 in which Musaylima was defeated. Details of this battle need to be covered to some extent (see guidance).	**10**

Question	Answer	Marks
3(b)	**In your opinion, what was more important for Islam: defeating the false prophets or fighting the tribes that refused to pay *zakat*? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates can choose either of the two views given in the question and say why they think the view they have selected was the more dangerous one for Islam and had to be overcome. If they choose defeating the false prophets as more important they need to say why. It could be said that the false prophets were challenging the finality of the Prophet Muhammad (pbuh) so had to be defeated as they were corrupting the faith and cardinal belief of Islam. For those who present the view that defeating the tribes refusing to pay *zakat* was the bigger challenge to Islam they also need to say why. It could be said here that *zakat* is a Pillar of Islam instituted by God Himself. If one refuted one Pillar what was there in stopping others from changing other Pillars and thus changing the laws and creed set by God. The above are suggested arguments that can be presented. However, some candidates may argue that both were equally important.	**4**

Question	Answer	Marks
4(a)	**State the words of the *Shahada* and give an account of the *Shahada's* significance in Islam.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. The *Shahada* is the first Pillar of Islam and is a pledge made by a Muslim towards God which sums up a person's faith and belief. Its words are few but extremely significant and in response to the first part of this answer the candidates need to say what they are: **'I bear witness that there is no God except Allah, I bear witness that Muhammad (pbuh) is Allah's messenger'.** The second part of the question requires the candidates to say why the *Shahada* is significant in Islam. Candidates could say that the words of the *Shahada* commence with a Muslim declaring their **complete faith in God and testifying that no one is worthy of worship but God**. This belief is referred to as *tawhid* which forms the basis of a Muslim's faith and religion. With the second part of the *Shahada*, **'Muhammad (pbuh) is the messenger of Allah',** believers acknowledge the Prophet's right to be respected and obeyed, knowing that he is the best of creation. By reciting the *Shahada* a person, whether they were born amongst Muslims or are converting later in their lifetime, becomes part of the *umma* through their common faith and through brotherhood regardless of their race, caste or social position. The significance of the *Shahada* is also highlighted by the fact that it is repeated in every prayer (*salat*). By reciting the *Shahada*, a believer not only affirms their faith in God but also rejects obedience or servitude to anyone or anything besides God. This firm faith helps Muslims through the challenges of life. By acknowledging the status of the Prophet (pbuh) as the Messenger of God, a Muslim testifies that Muhammad (pbuh) is the best example, thus making it obligatory to obey and follow him. The significance and importance of the *Shahada* is further highlighted by the various occasions upon which it is recited showing that it the most crucial statement of faith for every Muslim. It is recited during every *salat*, when converting to Islam, when a baby is born (it is recited in the baby's ear) and it is also said when death approaches a believer. Another significance of the *Shahada* is that it rejects *shirk* and putting anyone above or equal to God. Lastly, a believer must submit to the command and will of God, for Islam itself can be defined as submission to the will and commands of God. Therefore, it can be said that the monotheistic nature of Islam is highlighted through the words of the *Shahada* and Muslims are reminded of the guidance given to them by God through Muhammad (pbuh).	**10**

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Question	Answer	Marks
4(b)	**What do you think is the importance of understanding the *Shahada*? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates can say that you only truly commit to something if you understand what you are committing to. For this reason, understanding the *Shahada* becomes really important for a believer because a testimony about which someone has no knowledge is undesirable. Having certainty about the truth of the *Shahada* that 'there is no God but Allah' dispels disbelief or *kufr* from the heart of the believer and hence is critical in establishing faith. To truly understand the significance of *Shahada* a Muslim must be aware of its different aspects and believe in them with complete faith and sincerity.	**4**

Question	Answer	Marks
5(a)	**Describe the moral and spiritual benefits of fasting in Ramadan for Muslims and their society.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. Fasting is an obligation not an option and has countless benefits. In response to this question, candidates need to write an account of how fasting benefits the believer and their society morally and spiritually by its observance. It could be said that fasting is an invisible act and only God and the person fasting know whether the person is fasting or not. Therefore, fasting teaches sincerity. Fasting teaches the believer to live by the rules and regulations of their faith regardless of others knowing or not knowing about one's actions, thereby strengthening the connection between God and the believer, making it more sincere. During the fast a person even abstains from the things that are permissible in Islam like eating, drinking, marital relations between spouses. By this action they learn to say no to forbidden things more easily in their daily life. This abstinence heightens awareness and teaches a believer self-control while strengthening the moral character of Muslims. Fasting helps train Muslims to refrain from, lying, cheating and using foul language. Fasting creates an awareness amongst believers about the plight of the needy who struggle to feed their families and this feeling of empathy improves social relations as people give more generously to those in need and a feeling of brotherhood and goodwill is established in the community. Muslims give generously from the bounties of God and their awareness of His blessings are heightened and they feel closer to Him spiritually. When Muslims fast in Ramadan a feeling of brotherhood develops amongst them, and they are more conscious of the fact that they are all equal in the eyes of God. Charity and *zakat* are given generously which improves the economic prosperity of the community at large and with that act of giving the moral fibre of the community also improves. Fasting builds the character of God consciousness (*taqwa*) in a believer by which a Muslim is spiritually uplifted and learns self-control and discipline. By teaching Muslims how to control their primal needs, fasting morally and spiritually strengthens them and makes for a more God-fearing and righteous society.	**10**

Question	Answer	Marks
5(b)	**What do you consider to be the most important benefit of fasting in Ramadan? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates need to choose any one of the benefits of fasting in Ramadan and say why, in their opinion, it is the most important. For example, if they choose the economic benefit as being the most important, they could say that in the month of Ramadan most Muslims give *zakat* to those it is due and increase their giving of charity to the needy which in turn brings about economic prosperity to the community and helps them fulfil a fundamental Pillar of Islam for which they will be questioned on the Day of Judgment. Other benefits candidates might talk about may include: health, social, moral and spiritual. Any choice made needs to be backed by sound reasoning.	**4**

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