Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/22**

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.

Cambridge International is publishing the mark schemes for the May/June 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U 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. 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 <u>two</u> of the following Hadiths.** **(i) Hadith # 6** **Whosoever sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.** **(ii) Hadith # 2** **None of you believes until he wants for his brother what he wants for himself.** **(iii) Hadith # 17** **Modesty produces nothing but good.** **(iv) 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.'**	

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 this Hadith is that Islam encourages action against all evil and wrongdoing and does not encourage complacency. The Hadith refers to the obligation of Muslims to tackle evil in every way they can, in order to remove it, using lawful and peaceful measures to correct the issue. However, the Prophet (pbuh) clearly says in this Hadith that if taking action against removal of an evil is going to create more problems than one should simply speak out against it and if that too will cause problems then a Muslim must at least condemn the evil in their heart by acknowledging what is happening to be wrong.	
1(a)(ii)	The teaching given in this Hadith is for Muslims to treat everyone with kindness and generosity. To deal with people the way you would want them to deal with you is an important teaching of this Hadith. Desiring and wanting for others the very best and what you desire for yourself is another important teaching given in this Hadith. The thought behind this is that desiring the best for others in all aspects of life does not reduce one's own share of God's blessings as His bounty is limitless. However, the desire for others to do well and prosper in all aspects of life keeps envy at bay and promotes brotherhood and love in the community. In this Hadith the Prophet (pbuh) is asking Muslims to show concern for one another and to support others especially the less fortunate ones in their times of need	
1(a)(iii)	The set Hadith has a very meaningful teaching for Muslims. It teaches them that modesty is of both body and mind and helps create a morally pious and respectful society. The teaching given in this short Hadith is that by being modest a believer does not promote their self-interest or position but considers themself as part of a community and seeks to create a peaceful and upright society in which everyone prospers. Modesty is what makes a person ashamed when he does something wrong. Several Hadiths of the Prophet (pbuh) have described modesty as a part of faith. In one of them it is said: *'Modesty and faith are both companions; when one of them is absent the other follows it'*.	

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Question	Answer	Marks
1(a)(iv)	The teaching given in this Hadith broadens the scope of who is a martyr in Islam. The important teaching given in this Hadith is that God loves His creation and is willing to reward everyone who follows His commands. Generally it is believed that a person who is killed in the battlefield fighting for the cause of Islam or their country is a martyr but this Hadith of the Prophet (pbuh) gives Muslims the glad tidings when it says *'… he who dies a natural death in the way of Allah is a martyr…'* meaning that it is not just death by bombs or bullets that gives one martyrdom but if death were to come to a person whilst the person was engaged in doing good deeds and living life following the principles of Islam and striving to please God they would also be counted as a martyr. Others who die of painful and fatal diseases whilst living life based on the teachings of Islam are also classified as martyrs.	

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)	Reporting corruption, for example electricity theft or bribes being paid to attain jobs or cheating in a classroom are a few examples to show how the teachings given in the Hadith can be acted upon. Another way of acting upon the teachings given in the Hadith is by writing to newspapers about issues that need to be addressed. Always speaking the truth is a simple yet recommended action.	
1(b)(ii)	The teachings of this Hadith can be put into action by responding to the needs of those in need. Examples of how this could be done should be given. 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. If you see someone struggling, be it financially, emotionally or spiritually, you must offer help, support and guidance. Even wishing others well is an implementation of this Hadith.	
1(b)(iii)	The way to put the teachings of this Hadith into action is by living modestly in one's daily life as only then can we live our lives according to the teachings of Islam. This can be done when our speech, dress, manner and attitude towards life is humble and simple. Modesty is a shield against immorality, lowering one's gaze in the presence of the opposite sex is one way of putting into practice the teaching of this Hadith. Another way of putting the teachings of this Hadith into action is by remaining humble and acknowledging and knowing that God is the Master and Creator and giver of everything one possesses this humility will keep arrogance and pride at bay.	
1(b)(iv)	The teachings given in the Hadith can be put into action by every Muslim who wants to attain the status of a martyr by always being engaged in performing righteous deeds to attain God's pleasure. By fulfilling one's obligation to God by being punctual with one's prayers, fasting and fulfilling all the Pillars of Islam. After completing one's religious obligations a Muslim should also be engaged in *jihad fi sabil-illah*, be it of the self, of the tongue or by any other means to support the cause of Islam and fellow beings in need, as by striving in the way of God one can attain the status of a martyr. To summarise, the focus of a believer's every action must be to earn God's pleasure and remember Him at all times.	

Question	Answer	Marks
2(a)	**Write about the following terms and the relationship between them:** • **isnad** • **matn** • **musnad** • **musannaf.** 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. Candidates may answer the question in two parts and write about the terms and then write about the relationship between any of them. However, they may not. When they write about the terms the following could be included. *Isnad* and *matn* are the two components of a Hadith, while *musnad* and *musannaf* are classifications of Hadith compilations and literature. It could be said that the structure of every Hadith consists of two parts: *isnad* and *matn*. These two components are significant for *muhadiths* who examine the Hadith when compiling them. *Isnad* refers to the chain of narrators of the Hadith, while *matn* refers to the content of the Hadith. Several rules are established to study the *isnad* and *matn* of a Hadith which determine its authenticity, and these could be given to develop the answer. The term *musnad* means 'supported'. These compilations are listed under the names of the narrators, for example, *Musnad* of Imam Hanbal. While compilations of Hadiths according to their themes are termed as *musannaf*, which means divided up. As quite simply Hadiths in these compilations are divided up according to their themes e.g., *zakat*, *hajj* etc. Candidates may interpret the **'relationship'** part of the question in a number of ways – all of which are acceptable and should be credited. If candidates link *isnad* and *musnad* they might say that as *isnad* refers to the chain of narrators, it is linked to *musnad* which are compilations along *isnad* lines. That is, Hadiths are listed under the names of the various Companions leading back to the Prophet (pbuh) to guarantee the authenticity of a Hadith. On the other hand, *matn* is linked to *musannaf* compilations as both are based upon, and deal with the content of the Hadith. *Musannaf* compilations are categorised keeping the *matn* (content) of the Hadith in mind. Candidates may choose to link three or four of the terms together or may continue to link in pairs. Any combination should be credited on its merit.	**10**

Question	Answer	Marks
2(b)	**How do compilations of genuine Hadiths benefit Muslims today?** 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. It could be said here that compilations of genuine Hadiths benefit Muslims greatly. It gives them assurance that the Hadith they are using is not forged and can be used for making laws and getting guidance on matters of beliefs and practices of Islam without a hint of doubt. Another very important point could be that if the early compilers had not endeavoured to sift the weak or fabricated Hadiths from authentic Hadiths it would have caused chaos and division in the Muslim community. Unity amongst Muslims today would have suffered. Muslim scholars today can access genuine compilations easily and reach decisions in the light of Islamic knowledge on account of these compilations.	**4**

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Question	Answer	Marks
3(a)	**Give an account of the Battle of Nihawand.** 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 Battle of Nihawand was fought in 642 between the Persians and the Muslims during the caliphate of 'Umar. In his determination to bring back the rich plains of Mesopotamia (Iraq) under his control, Yezdegird rallied support and gathered troops at Nihawand to fight the Muslims. On finding out about Yezdegird's intent 'Umar sent letters to Kufa and Basra ordering the armies to be assembled. The Muslim armies then marched on to Nihawand. One force was stationed on the border between the province of Fars and Isfahan to prevent Persian reinforcements from coming through from the south. The Muslim army of 30 000 was much smaller in size than the Persian army. Both sides however had volunteers in their ranks who had missed the Battle of Qadissiya and were keen to prove themselves in battle. The Persians had located themselves by a ravine and fortified themselves behind trenches. The Muslims in several attempts were unable to lure them out and they only came out from behind their fortified positions when it suited them. In a council of war the Muslims devised a plan on how to lure the Persians out from behind their trenches. It was decided that the Muslim cavalry would advance and attack the trenches and then withdraw to lure the Persians out. The Muslim commander Nau'man ibn Muqarrin kept the main army in check until almost the end of the day and motivated his men by saying that they were fighting for their honour and their faith and when they finally attacked the enemy, victory came swiftly. Most of the army fought on foot with swords; the cavalry began to slip on the blood-soaked ground and the Muslim commander Nau'man was thrown off his horse and killed as well. Despite the adverse conditions the Muslims continued to advance, and the Persians retreated. In the dark, and panicking, many Persians lost their way and fell into the ravine. The surrender of the towns quickly followed the military victory.	**10**

Question	Answer	Marks
3(b)	**Why was the Battle of Nihawand known as the 'Victory of Victories'?** 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. Victory at Nihawand gave the Muslims a beautiful country and an ancient civilisation to rule. This victory came to be known as *Fath ul Futuh*, the Victory of Victories as this was a significant victory in which the chief priest led the post war negotiations and offered a great prize to the Muslims - a large quantity of gems that the king had left for emergencies - in exchange for the lives of the inhabitants. Also, after this victory, 'Umar ordered the invasion of the Persian provinces and by the following year Isfahan, Khurassan, Rayy, Fars and the outlying region of Sindh were conquered. This battle strengthened and enriched the Muslim empire – it made the eastern frontiers more secure and spread Muslim influence both eastwards as well as westwards.	**4**

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Question	Answer	Marks
4(a)	**What are the benefits of prayer (*salat*) to an individual and to 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. It could be said that the Pillar of prayer (*salat*) benefits Muslims in several ways. Having specific times of prayer brings Muslims close to God and helps them to remain aware of the importance of their faith throughout the day. Purifying themselves and standing before their Lord in prayer benefits them by establishing a connection between God and a Muslim. The recitations from the Qur'an and the postures during prayer capture the spirit of submission and benefit the believer by reinforcing their commitment to God and thereby bringing them closer to Him. A Muslim's day starts with prayer and establishes a connection with God and throughout the day a Muslim disassociates from daily life to reconnect with their Creator and hence remains aware of the real purpose of creation - the worship of God. Prayer strengthens faith and dependence on God and puts daily life in perspective of the hereafter and final day. When read in congregation, the reward earned by a Muslim is greater and in turn benefits the believer by strengthening the *umma*, making one another aware of the issues facing the community, creates brotherhood and a caring community which earns the believer God's love and blessings. The community as a whole becomes stronger and more in tune with the teachings of God and His Prophet (pbuh).	**10**

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Question	Answer	Marks
4(b)	**What is the importance of beginning to pray (*salat*) from a young age?** 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. It could be said that there are many advantages of starting to pray (*salat*) from a young age. A young person is inclined to follow what their parents and other grown-ups do and will be keen to pray with them. This helps teach young people not only how to perform *salat* correctly but also strengthens the family bonds. A young person's commitments are few, so they have time to learn the words and recitations of the Qur'an. It develops the habit of praying and, if established from an early age, no matter how busy their grown-up lives get they will continue praying their *salat*. Prayers also helps them develop the habit of becoming punctual and keeping clean and pure by performing *wudu* five times a day, and importantly, keeps a young person connected to God from an early age. This connection and bond is maintained throughout their lives.	**4**

Question	Answer	Marks
5(a)	**Write an account of the following <u>two</u> Articles of Faith:** • **belief in prophets and** • **belief in God's predestination and decree.** 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 need to give an account of the Muslim belief in prophets and God's predestination and decree. They could say that prophets were sent as a guidance to humankind and in turn were guided by God Himself. 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 prophetic line starts with Adam and ends with the Prophet Muhammad (pbuh). The belief and respect due to all prophets is critical as is the belief in the finality of the Prophet Muhammad (pbuh). That all prophets preached Islam, spoke the language of their people, were normal human men chosen by God and endowed by books and miracles are points that could be given in the answer and developed. The names of some of the prophets and the books that were revealed to them could be given in the answer. 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. For the second part of the answer, they could say that the fifth article of Islamic faith is belief in God's predestination and divine decree, which means that everything, good or bad, all moments of happiness and sorrow, pleasure and pain, come from God. Muslims are aware that God alone controls everything, so they trust and rely on Him. Nothing happens without a purpose. Even if a person tries his best, he relies on God for the outcome, but that does not mean they do not take any responsibility for their actions. Life spans of humans and their sustenance are all apportioned by God. When you believe in *Qadr* the world becomes a much easier place to live. God has recorded everything in the Preserved Tablet, *Loh e Mahfuz*, until the Day of Judgment.	**10**

Question	Answer	Marks
5(b)	**How might the belief in God's divine decree influence the everyday life of a Muslim?** 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. Belief in divine decree strengthens one's belief in God. A person realises that God alone controls everything, so he trusts and relies on Him. Even though a person tries their best, at the same time they rely on God for the outcome. A person's hard work or intelligence does not make them arrogant, for they realise that God is the source of all that comes their way. Finally, a person attains peace of mind in the realisation that God is 'the Wise' and His actions are dictated by wisdom. Things happen for a purpose. If something reached a person, they realise it could never have escaped them. If something misses them, they realise it was never meant to be. A person achieves an inner peace and is inwardly at rest with this realisation. This is how belief in God's divine decree positively influences the everyday lives of Muslims.	**4**

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