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ISLAMIYAT **0493/21**

Paper 2 **May/June 2024**

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 descriptions 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.

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LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners 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.

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AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
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

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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(a)	**Choose any <u>two</u> of the following Hadiths.** **Describe their teachings about what Muslims believe.** **Mark according to the marking grid for AO1 – Knowledge on page 4.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	**Hadith #15** **God will not show mercy to him who does not show mercy to others.** Two of God's oft repeated attributes are *Rahman* and *Raheem*. The Qur'an also repeatedly tells Muslims about God's mercy and forgiveness. The teaching of this Hadith bearing the above in mind is asking believers to develop the traits of mercy and kindness in their personalities and to show compassion to all living things. The rights of fellow beings are stressed upon by God Himself and to get His mercy believers must in turn be merciful to those around them.	
1(a)(ii)	**Hadith #10** **One who manages the affairs of the widow, and the poor man is like one who exerts himself in the way of Allah, or the one who stands in prayer in the night or fasts in the day.** Islam lays great stress on the welfare of the community. It encourages the believers to fulfil the needs of the vulnerable in society who would struggle without help. Widows and the poor are specifically mentioned in the Hadith, but the broader teaching is to help all people who may be vulnerable. An important teaching given in the Hadith is that worship is not restricted to just physical acts of *ibadah* but cover every good deed for which a Muslim will be rewarded when the intention behind the action is to please God.	

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Question	Answer	Marks
1(a)(iii)	**Hadith #13** **He who studies the Qur'an is like the owner of tethered camels. If he attends to them, he will keep hold of them, but if he lets them loose, they will go away.** The Qur'an is a book of guidance and a source of all Islamic teachings and should never be neglected. Reading and understanding of the Qur'an has been emphasised in this Hadith. The link to tethered camels in the Hadith shows the importance of establishing a strong relationship with the Qur'an. Just as the camels are all important to the Bedouins, the Qur'an is all important to Muslims as it is the primary source of all Islamic teachings and therefore should never be neglected.	
1(a)(iv)	**Hadith #5** **Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.** The all-important teaching given in this Hadith is for Muslims to show compassion and care in society and to perform acts of charity. In this Hadith, the Prophet (pbuh) has given a few examples of acts of charity (*sadaqa*) that Muslims can perform every day. The teaching of this Hadith broadens the scope of what comes under charity and does not restrict it to just giving money but includes, small everyday acts of kindness that would make the community stronger and increase awareness of God and His bounties.	

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Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	**Hadith #15** Muslims can put into action the teaching given in this Hadith by establishing brotherhood amongst themselves. This can be done by showing compassion to others, helping someone in their time of need be it emotional or financial or caring for the sick. The Prophet (pbuh) showed mercy to his enemies as well. He prayed for the people of Taif when they stoned him, forgave the Makkans at the time of the conquest of Makka. Likewise, Muslims today can forgive those who wrong them. Personal examples could be given here to expand on the answer.	
1(b)(ii)	**Hadith #10** The teachings of the Hadith can be put into action by being conscious of the needs of others and providing them with whatever one is able to. This could be done by donating to orphanages or volunteering in social welfare projects or being a mentor in charity schools to inspire the young minds of the different opportunities available in the wider world. As caliph, Abu Bakr used to milk the goats of a blind widow who lived a little way outside Madina to ease her chores without her knowing who was coming to help her. Personal examples of putting the teaching of this Hadith into action can be given to develop the answer.	
1(b)(iii)	**Hadith #13** By establishing a strong relationship with the Qur'an all Muslims can practice this Hadith. Reading a small portion of the Qur'an daily, understanding and implementing the teachings given in it, teaching others to read and understand the Qur'an are all ways to practice the Hadith.	

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Question	Answer	Marks
1(b)(iv)	**Hadith #5** The teachings given in this Hadith can be acted upon by fulfilling one's role in society responsibly. By greeting others with a smile, removing a harmful thing from the path to prevent an accident, for example if you see a banana peel on the footpath that someone could slip on and hurt themselves remove it and even that is considered a charity. Giving good advice to someone, uniting two friends or siblings after an argument are all acts that can be seen as charity. Some other examples of how the teachings of this Hadith can be put into action are to feed the poor or to donate to orphanages.	

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Question	Answer	Marks
2(a)	**Give an account of the two components of Hadiths (*isnad* and *matn*) and the checks made on them to confirm their reliability.** **Mark according to the marking grid for AO1 – Knowledge on page 4.** Answers may include some of the following ideas, but all valid material must be credited. Hadiths are made up of two major components: *isnad* and *matn*. Hadith compilers give equal importance to both these components when establishing the reliability of a Hadith. Candidates in their answer firstly need to describe *isnad*. It could be said that it is the first component of a Hadith and consists of the chain of names through which it has been received, this is called the *sanad*. The chain can have a few names or a long list depending on how far the compilers time was from that of the Prophet (pbuh). The compiler had to examine this chain or the line of transmission very carefully to ensure that the Hadith really did come from the Prophet (pbuh) and was genuine. The reliability of a Hadith depends upon the continuity of the *isnad* to a large extent, as well as the reliability of the narrator. The second component of a Hadith is its text or *matn* and it refers to the message or action or statement of the Prophet (pbuh) given in the Hadith. The early compilers made it an essential rule that the text of a reliable Hadith must be in accordance with the teachings of the Qur'an. Well-developed answers could when writing about *matn* say that it is indeed the *matn* of a Hadith which distinguishes *Hadith Qudsi* from *Hadith Nabawi* and give examples of them. For the second part of the answer the candidates need to write about the various checks made by the compilers to confirm the reliability of the Hadiths. Some of the *isnad* rules that had to be strictly met were as follows: • Narrator must be a person of firm faith • Known for his truthfulness and honesty • Should be at an age to understand the significance of the Hadith and realise that the slightest change can change its meaning. • Should have a good memory. • Report exactly as heard. Some of the rules for establishing the genuineness of *matn* were: • Hadith should not be contrary to the Qur'an • Not be against normal people's experiences • Against common sense • Against other accepted Hadiths • Should not praise an individual or tribe/place. • Should not go against the Prophet (pbuh) or his family.	**10**

Question	Answer	Marks
2(b)	**Explain the reasons why the compilation of Hadiths became necessary?** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. A reason for Hadith compilation was the need to provide religious and political guidance to the growing Muslim community. This became especially urgent after the era of the Rightly Guided Caliphs. In the century following the Prophet's death the Muslim community passed through a period of unrest and wars. As a result, some Hadiths were forged by different parties to manipulate the authority of the *sunna*. The process of compilation also enabled the categorisation of Hadiths, distinguishing the authentic from the false.	**4**

Question	Answer	Marks
3(a)	**Give an account of Umar's administrative policies while governing the Muslim empire.** **Mark according to the marking grid for AO1 – Knowledge on page 4.** Answers may include some of the following ideas, but all valid material must be credited. A descriptive account of 'Umar's administrative policies on how he governed the Muslim empire could include that: • He established a *diwan* which was in charge of the revenue of the centre and the provinces. Good answers could elaborate on the functions of this department in some detail. • *Majlis e Shura* and *Majlis e Aam* was consulted, and a truly democratic form of government was in place. • The empire was divided into provinces under the rule of a governor called *Wali* after consultation with the *Majlis e Shura.* • The provinces were further subdivided for better administration under *Amils*. • The judiciary was separated from the executive and a *qadi* (judge) was appointed as the head of the judiciary. • Departments of police, education etc. were set up. Jails were made, a lot of attention was given to town planning and establishing new towns, highways were built, irrigation canals were constructed, cantonments were built and also the Islamic (*hijri)* calendar was devised.	**10**

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Question	Answer	Marks
3(b)	**In your opinion, what was 'Umar's greatest achievement during his caliphate? Give reasons for your answer.** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. In response to this answer candidates need to choose between 'Umar's achievements and give reasons for their choice. If a candidate believes his administrative policies were his greatest achievement, they could say that his policies ensured justice to all, helped in better governance as the empire was divided into provinces etc. The *majlis e shura* reinforced the democratic principles of governance etc. and with the sound running of the state 'Umar could focus on the expansion of the Muslim empire. If the candidates choose 'Umar's military expansion as his greatest achievement, they could say that by gaining vast territories 'Umar established the military dominance of the Muslims. In turn the conquests brought great wealth to the treasury as war tribute and tax on non-Muslims (*jizya*) made the caliphate richer which in turn brought prosperity to the Muslim community (*umma*) and hence was a great achievement for the growing Muslim empire.	**4**

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Question	Answer	Marks
4(a)	**Write about the Battle of the Camel, fought in the caliphate of 'Ali.** **Mark according to the marking grid for AO1 – Knowledge on page 4.** Answers may include some of the following ideas, but all valid material must be credited. Key details might include: • the names of key participants • the events leading up to the battle • where the two armies met • an account of the negotiations prior to the battle between the two sides • the start of the battle • the events of the battle • the battle's outcome. This battle was fought in 656.Talha and Zubayr who were amongst the first to pledge loyalty to 'Ali demanded justice from 'Ali for the blood of 'Uthman and were joined by 'Aisha. Together they raised an army of 900 men and marched towards Basra. 'Ali feared for the unity of the Muslims and decided to go meet them. He left Madina with a force of 700 men and headed for the camp site halfway between the two garrison cities. Negotiations took place between the two sides and were successful but in the night mischief makers from both sides urged the soldiers to fight and war began. **The battle:** They woke before dawn, about 2500 in number, and each group attacked the closest people to them resulting in both parties fighting to protect their group. Each faction woke up and took arms not realising the deception of the extremists. The army of 'Ali thought the army of 'Aisha had attacked and vice versa and by midday a heated battle ensued. The leaders of both groups tried to stop the fighting but were unable to do so. Talha and Zubayr were both martyred. Talha was killed from behind by Marwan ibn Hakam with an arrow and Zubayr was killed after he left the battlefield. 'Aisha was advised to mount a camel and enter the battlefield in hopes that with her presence the fighting would subside. This however had the opposite effect as fighters from her camp were motivated upon seeing her. The fighters of Basra gathered around her sacrificing their lives trying to protect her. 'Ali gave the order for the camel to be brought down to stop further loss of life and to end the battle. As the camel fell Muhammad ibn Abu Bakr who was fighting on 'Ali's side rushed to help his sister and was asked by 'Ali to escort 'Aisha back to Madina. The Battle of Camel was won by 'Ali.	**10**

Question	Answer	Marks
4(b)	**Explain the impact of the Battle of the Camel on Ali's caliphate?** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. The impact of this battle on Ali's caliphate was that it broke the unity of the *umma* as it was the first civil war of Islam, hence was a huge blow to the brotherhood and camaraderie established by the Prophet (pbuh). This battle also resulted in Ali's authority being challenged and politically raised a lot of issues for him, one of them was he had to move the capital of the caliphate from Madina to Kufa where he had strong support. It could be said that the battle destabilised an already volatile situation and resulted in political uncertainty and chaos.	**4**

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Question	Answer	Marks
5(a)	**Give an account of Muslim belief in prophets and divine books.** **Mark according to the marking grid for AO1 – Knowledge on page 4.** Answers may include some of the following ideas, but all valid material must be credited. **Prophets:** Candidates could say that belief in prophets is an Article of Faith and that prophets were sent as a guidance to humankind and in turn were guided by God Himself. Prophethood in Islam is considered a gift from God and all prophets Muslims believe possessed some common features. These are: • Prophets were both morally and intellectually superior to their nations. • God bestowed some of His prophets with miracles. • Every prophet confirmed that he was preaching the words of God and confirmed what was revealed before him and what may be revealed after him thus confirming that the message of all prophets in essence was the same. • They were all human. They ate, drank, slept and lived normal lives and spoke the language of their communities. They were sent to guide humanity towards the worship of their Creator and to lead righteous lives. They also acted as role models for humanity. The number of prophets sent throughout history is thought to be approximately 124,000 and Muslims 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). The mark is not divided equally between the two parts and the answer needs to be read as a whole and given a global mark. **Divine books:** Were sent to different prophets to guide humanity. They were meant to teach people their obligations to God and their fellow human beings. Belief in divine books revealed to earlier prophets before the revelation of the Qur'an is an essential aspect of Muslim faith. The books in order of revelation are: (i) The Scrolls (*Suhuf*) of Ibrahim; (ii) The Torah (*Taurat*) revealed to Musa; (iii) The Psalms (*Zaboor*) revealed to Dawood; (iv) The Gospel (*Injeel*) revealed to Isa; and (iv) The Qur'an revealed to Prophet Muhammad (pbuh). The central message of all revealed books was the worship of the One true God. Divine books other than the Qur'an were for a specific time and community whereas the Qur'an is for all times and for all humanity. Earlier scriptures have been lost or tampered with and none exist in their original form or in the language they were revealed in except for the Qur'an. God has taken it upon Himself to protect the Qur'an from alteration and corruption.	**10**

Question	Answer	Marks
5(b)	**Explain why belief in all prophets is important in Islam?** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Candidates could say that belief in all of them is important because they were all sent by God; or it could be said that it is written in the Qur'an that we should make no distinction between them, *al Baqarah*,2:285. Some answers could say that the Qur'an tells us stories of the various prophets of God sent over the ages which makes it imperative for a Muslim to believe in all of them as a Muslim cannot challenge what the Qur'an states and still be called a Muslim. Belief in all prophets is also important as it teaches Muslims respect for other revealed religions and promotes religious tolerance. Every prophet carried the legacy of the prophet before him, and the Prophet Muhammad (pbuh) carried this legacy in totality. This knowledge of the past prophets helps us understand our faith better. The distinction of Prophet Muhammad (pbuh) being the last prophet of God in a long line of prophets and on whom the religion was perfected reinforces Muslim belief in prophets of the past.	**4**

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