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ISLAMIYAT **0493/22**

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.

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Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths.**	
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)	**Hadith #9** No one eats better food than that which he eats out of the work of his hand. Hard work, self-reliance, living within one's means, earning one's living honestly, avoiding all forbidden ways of gaining wealth are the teachings of this Hadith. Islamic belief is that everyone's livelihood (*rizq)* has been fixed before their birth. The struggle is how that *rizq* is achieved which has been set by God. Through this Hadith the Prophet (pbuh) is telling Muslims to earn their living lawfully and through hard work. Earnings that come from honest hard work are blessed by God. Dignity of labour is another important teaching of this Hadith.	
1(a)(ii)	**Hadith #14** May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back. This Hadith clearly shows that God wants His creation to show humanity and kindness in all aspects of life including financial and business dealings. Honesty, fairness, and kindness should be the guiding principles of every business transaction is the important teaching given in this Hadith. The mercy shown to fellow beings is rewarded by God Himself. In another Hadith the Prophet (pbuh) says, '*You should be kind to those on earth and He who is in the Heavens will be kind to you'* (Bukhari).	
1(a)(iii)	**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'. The teaching of this Hadith gives a distinguished place to a believer who strives in the way of God. A believer can strive in God's way in many ways, with his person, wealth, and property. The purpose however should be to establish a just society that lives according to the rules of God.	

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Question	Answer	Marks
1(a)(iv)	**Hadith #12** The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.' The teaching given in this Hadith is specifically focused on the responsibilities of Muslim rulers. It tells them to work for the welfare and prosperity of their people and that they should show kindness and justice towards the people they govern over. This Hadith also carries the broader instruction given specifically to the two emissaries of the Prophet (pbuh) to impart religious instruction with gentleness so that people are more inclined towards Islam.	

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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, 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 into practice the teaching of this Hadith by following the example of the Prophet (pbuh) and the prophets that came before him who all earned their livelihood through hard work. Many of them worked as shepherds promoting the dignity of all professions. Even as the ruler of Madina the Prophet (pbuh) participated in the construction of the mosque in Madina, and the digging of the trench in the Battle of Khandaq. He did not shy away from household chores. He acted upon his teachings and has left Muslims his example to follow.	
1(b)(ii)	This Hadith can be acted upon by conducting all trade and business dealings fairly and honestly. By showing leniency if a debtor needs extra time to repay a debt off. By not selling substandard or defective products. 'Uthman it is said gave more in weight and measures when selling commodities and paid more than the asking price when purchasing goods saying that God had given him more then he needed. Examples from present day can be given to support the answer.	
1(b)(iii)	A person may strive in God's way in many ways in their daily life. By spending time in worship or by doing social work in the community. By using one's wealth and resources a believer can spread education and remove ignorance about Islam, build mosques. Raising awareness of the peaceful teachings of Islam is yet another way in which the given teachings can be put into action.	
1(b)(iv)	Rulers and people in authority should bear in mind that ultimate authority lies with God and that positions of authority should be considered as a trust from God. Muslim governments and rulers should be fair in their actions, promote peace and justice in the land and base their authority on Islamic principles and tolerance of other faiths. A man once complained to the Prophet (pbuh) that Mu'adh ibn Jabal recited long suras in prayer, which caused him hardship as he did manual work all day and by night was tired. The Prophet (pbuh) instructed Mu'adh to recite shorter suras when leading prayers (Bukhari).	

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Question	Answer	Marks
2(a)	**Describe analogy (*qiyas*) and how it is used in the making of Islamic Law. Give <u>one</u> example to support your answer.** **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. Analogical reasoning or *qiyas* is the fourth source of Islamic law-making. Its authority is supported indirectly by the Qur'an and specifically by the Hadith. *Qiyas* means comparing one thing with another that is similar to it and in *sharia* it is the legal method to apply laws laid out in the Qur'an and Hadith as well as *ijma* to new issues based on common sense and reasoning. Candidates could give examples from Qur'an or Sunna to support the use of *qiyas* and may quote the conversation between the Prophet (pbuh) and Mu'adh ibn Jabal to develop their answer. Three elements used in the practice of *qiyas* are: • ***Asl***, root: The fundamental teaching; • ***Far'***, branch: the new matter in question, and • ***'illa***: the link that connects them. By relating these together, it is possible to arrive at a new judgment, the *hukm*. This can be done by showing how a decision is arrived at using *qiyas* based upon a law taken from the previous three sources e.g.: The Prophet (pbuh) said: *'Every intoxicant is khamr (wine) and every intoxicant is forbidden.'* (Abu Daud) ***Asl:*** The Hadith prohibiting *khamr.* ***Far':*** The use of intoxicants other than *khamr* also prohibited in Islam. ***'Illa:*** They, like *khamr*, contain the properties of being intoxicants. ***Hukm:*** Therefore, the use of every substance that causes intoxication is banned in Islam. It is important that the *asl* must always be from the Qur'an or the Hadith of the Prophet (pbuh) or by *ijm'a*. One example is asked for in the question and it can be in conjunction with the Qur'an, Hadith or *ijma*. An example of *qiyas* that could be given might be that the Qur'an forbids all sorts of trading after the call to prayer on Friday till the completion of the Friday prayers (*asl*). By analogy, all kinds of transactions (*far'*) e.g., sales, holding meetings, getting married etc. are forbidden (*hukm*). As they distract Muslims from Friday prayers (*illa*).	**10**

Question	Answer	Marks
2(b)	**Give reasons why some Muslims might be reluctant to use analogy (*qiyas*) to solve present day issues.** **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 could say that some Muslims might feel reluctant with the use of *qiyas* in solving present day issues because an element of personal judgment comes into it which they feel may not be reliable. Candidates could also say that it depends very much on the ability of a legal expert to find comparisons between two principles and because it is practised by individuals it makes some Muslims uneasy as it is not supported by revelation or communal agreement. For example, *Shi'a* Muslims may feel that it relies on the opinion of one individual which can be subjective and hence are reluctant to use it.	**4**

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Question	Answer	Marks
3(a)	**Give an account of the four false prophets in Arabia and their defeat by Abu Bakr.** **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 must give an 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 after 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 Waleed 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 belonging 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 Musailimah and married him. After his defeat she converted to Islam. **Musailimah 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. Musailimah 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 Musailimah the Liar. The Battle of Yamama was fought against him in 632 in which he was defeated. Candidates may give an overview of the battle as development to Musailimah's false prophethood.	**10**

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Question	Answer	Marks
3(b)	**Why do you think Abu Bakr was determined to challenge the tribes who refused to pay charity (*zakat*)?** **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. Abu Bakr was determined to challenge the tribes who refused to pay *zakat* as *zakat* is a fundamental Pillar of Islam instituted by God, so no one has the authority to remove it. Also, to be a Muslim a believer needs to follow all the Articles and Pillars of Islam and cannot pick and choose aspects of faith they want to follow or leave out. If one refuted one Pillar what was there in stopping others from challenging other Pillars and thus changing the laws and creed set by God. It could also be said that to keep the Muslim community righteous and united in belief and practice Abu Bakr was determined to show no leniency to those tribes wanting to stay in the fold of Islam but were refusing to pay *zakat* to the state.	**4**

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Question	Answer	Marks
4(a)	**Write an account of the Battle of Buwayb and the Battle of Qadisiyyah, fought in the caliphate of ʿUmar.** **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. **<u>Battle of Buwayb</u>** Fought in the year 635 to avenge the defeat at the Battle of the Bridge. Umar sent messengers to all parts of Arabia to gather a force to face the Persians. Many Muslims and Christians gathered around the Muslim standard and Muthanna though seriously wounded in the Battle of the Bridge led the force from his sick bed. The Persian army of 12 000 men led by Mehran met the Muslim force on the bank of the Euphrates. Both sides faced each other from either side of the river but this time the Persians crossed over and the battle was fought on the western front. The Persians, greater in number than the Muslims, fought hard but Mehran was killed by a young man from the Taghlib tribe, and his death demoralised the Persians and they tried to retreat but the Muslims blocked the access to the bridge and managed to eliminate the Persian force. Southern Iraq now came under Muslim control and with this victory Muslims lost their fear and awe of the Persians. **<u>Battle of Qadisiyyah</u>** Fought in the year 636. The Persians prepared to fight the Muslims to avenge their defeat at Buwayb. The Muslim commander was Sa'd bin Abi Waqqas with an army of 12 000. Sa'd was ill at the time and commanded the army from his sick bed. Muslim accounts say that a delegation was sent to Yazdegerd inviting him to accept Islam, pay *jizya* or prepare for war. The arrogant emperor was contemptuous of the Arabs and refused the first two options. A stand-off lasted three months with skirmishes on border settlements which the Muslims won. Desertions and defections in the Persian side led to Rustam blocking the channel and crossing over to attack the Muslims. The Muslim army had been reinforced by this time. Sa'd using tactical methods and with clever strategies was able to break the Persian army. On the third day Rustam was killed as he tried to swim to safety and the Persians were routed. Two thirds of the Persian army was killed, and the Muslims lost a fifth of their men in this battle. It was a decisive battle in the history of Islam, it shattered the strength of the Persians and many people of the conquered areas accepted Islam.	**10**

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Question	Answer	Marks
4(b)	**What do ʿUmar's actions following the conquest of Jerusalem tell you about his character?** **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 understanding of Umar's character is being gauged by looking at his actions at the time of the conquest of Jerusalem. It could be said that his conduct at the time reflected his humbleness and his piety and give reasons to back their view. For example, he accepted the condition of the inhabitants of Jerusalem that he personally be present at the surrender of Jerusalem, despite his army being victorious, he showed humility and accepted their demand. Sharing a camel with his slave on his journey to Jerusalem, him setting about cleaning the Temple Mount, not praying (*salat*) in the church for fear that Muslims may convert it into a mosque reflect his humility and his religious tolerance. By also acknowledging the rights of the Christians and the Jews he displayed his fairmindedness.	**4**

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Question	Answer	Marks
5(a)	**Give an account of missed (*qada*) prayers <u>and</u> the importance of prayers for Muslims.** **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. In the first part candidates need to give an account of *qada* prayers. It could be said that missing one's *salat* intentionally is a sin. However, if a *fard* prayer could not be offered at a prescribed time due to a valid reason, it is said to have been rendered *qada* or missed and needs to be offered later in the prescribed way. It is imperative to complete the missed *fard* prayer. Candidates can go on to write about when *qada* prayers should be said, what is the guidance if a person has missed more than one prayer as well as write about how prayers missed on account of travel should be completed. For the second part of the answer candidates need to give the importance of prayers for Muslims. Prayer is a command from God, one of the five Pillars and is performed to worship God. Prayer at specific times strengthens faith and dependence on God. Prayer brings Muslims close to God and helps them remain aware of the importance of their faith in daily life and forget the stresses of work, family, and any other distractions. Muslims dissociate themselves from their worldly engagements for a while to stand before their Creator and be aware of the real purpose of life. It puts daily life within the perspective of the hereafter and the final Judgement.	**10**

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Question	Answer	Marks
5(b)	**In your opinion why is so much importance given to purification (*wudu*) before prayer (*salat*)?** **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 could say that *wudu* is important because it is believed that it washes away the sins of the believer, the aim of a believer is to be cleared of all sins before they meet God on Judgment Day. The ritual of *wudu* is both spiritually and physically important. It focuses the mind of the believer on God and prayer and allows them the time to disassociate themselves from whatever they were engaged in doing and to think about God and their prayers and supplication. This is important because it makes the prayer more meaningful. *Wudu* also cleanses the body of physical impurities which improves the hygiene of the believer. Another reason it is important is because it is a direct instruction from God to be in a state of ritual purity before prayer. This shows obedience of the believer towards God's command.	**4**

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