Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/22**

Paper 2 **October/November 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 # 18** **He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.** **(ii) 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 of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'** **(iii) Hadith # 3** **Let him who believes in Allah and the Last Day either speak good or keep silent and let him who believes in Allah and the Last Day be generous to his neighbour and let him who believes in Allah and the Last Day be generous to his guest.** **(iv) Hadith # 16** **The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.**	

Question	Answer	Marks
1(a)	**Describe their teachings 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 main teaching given in this Hadith is that even a very small amount of faith can save a person from hell. The example of a mustard seed given in the Hadith is to show how great God's mercy is, that it is enough to save a person from damnation and hellfire. Pride on the other hand, the Hadith teaches us, is a great sin. The important teaching therefore given in the Hadith is to believe in the Oneness of God and to remain humble and grateful to Him.	
1(a)(ii)	The teaching given in this Hadith is directed specifically to Muslim rulers and is asking them to rule with gentleness and to be inclusive in their approach of governance. Those in authority are asked to work for the welfare and prosperity of their people. There is another important message in the Hadith which is for the two governors the Prophet (pbuh) had appointed but can be taken as an instruction by all who exercise power and that is that religion should be taught to people in a gentle way.	
1(a)(iii)	The teachings given in this Hadith focus on three kinds of actions: • controlling one's speech • being generous to one's neighbours • being generous to one's guest The Prophet (pbuh) by repeating the statement, *'Let him who believes in Allah and the Last Day'* before each action gives the all-important teaching to Muslims that every action one does stems from one's belief. Islam is a religion of peace, and it teaches its followers that Muslims should try to maintain peace and harmony in their communities by their actions. Speech can be used to do good as well as harm and must be used wisely and positively. Hospitality and generosity are key features of a true believer, and the Hadith recommends good treatment of others.	

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Question	Answer	Marks
1(a)(iv)	The teaching given in this Hadith focuses on the concept of brotherhood in Islam. Muslims are joined together in brotherhood by their common faith: Islam. The example of the human body is given in the Hadith to highlight this relationship. Just like the head is the command centre which controls all our thoughts and actions and is vital to humans, brotherhood is essential to Muslims as it binds and holds them together. As Islam promotes unity amongst the believers the teaching of this Hadith stresses upon Muslims feeling as one, where the pain of one affects all others. It implies how Muslims should aid their brothers in times of difficulty and hardship and do for them what they would do for themselves as they are one body.	

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 keeping their faith in God strong, by worshipping Him and by being obedient and humble in all aspects of their life. They should never let pride enter their hearts on account of their achievements or fame or wealth, for all that a person has is a blessing from God. Leading a life of humility and simplicity and by acknowledging God as the Master of all creation and also by rejecting *shaytan* and his attribute of pride, one can practice the teachings given in the Hadith.	
1(b)(ii)	The teachings of this Hadith can be put into action quite simply. Rulers and people in authority, for example parents and teachers, should remember that ultimate authority lies with God and that positions of authority should be considered as a trust from God and therefore they must always act justly and kindly towards those under their care and supervision. For example, 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. Other examples may be given. Simplicity in the practice of faith must also be allowed as it will make people more inclined to sincerely follow their faith. Candidates can develop the answer by giving examples.	
1(b)(iii)	Muslims can put into action the teachings of the Hadith by a threefold response. Firstly, a Muslim must use their speech responsibly, they should not backbite, slander or curse anyone. Secondly, Muslims must also use their speech for spreading only good. Muslims can act on this teaching by not gossiping about their friends or discussing any information they may have about them that may be hurtful to them. Thirdly, Muslims can also fulfil the teachings of the Hadith by being aware of, and fulfilling, the needs of a neighbour. By sending food to them on special events is a way of improving relations with them. Welcoming guests rather than pretending to not be home if uninvited guests show up at their doorstep is another way the teaching of the Hadith can be acted upon.	

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Question	Answer	Marks
1(b)(iv)	Muslims can put the teachings of this Hadith into action by being aware of the needs and sufferings of their fellow Muslims in the community and the wider world. For example, if someone in the community is widowed and struggling, she should be helped financially, emotionally, or both if needed. Her orphaned children should be given support and advice as needed. If Muslims of another country are being oppressed Muslim nations should come to their aid and send them relief packages or provide them with refuge in their countries. The *umma* should do whatever is in their power to alleviate the suffering of their fellow Muslims.	

Question	Answer	Marks
2(a)	**Give an account of the compilation of Hadiths during the period of the Successors of the Successors, referred to as the golden age of Hadith compilation.** 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 period of the Successors of the Successors (*tabi' al-Tabi'in*) is referred to as the golden age of Hadith compilation. Many hundreds of thousands of Hadiths were compiled by the Successors of the Successors during this period. From the early third to the early fourth century AH a large number of jurists combined the *musannaf* and *musnad* compilations in the form of a S*unan* or *Sahih* book. A S*unan* was organised topic wise and focused on Hadiths with full *isnads* and thus could be used as legal reference. The jurist who compiled the S*unan/ Sahih* devoted great efforts in ensuring the authenticity of its contents. Foremost amongst the compilers at this time were Imam Bukhari and Muslim, they broke away from the tradition of using weak Hadiths in law, their collections were devoted only to Hadiths whose *isnads* met with the requirements of authenticity. The collections of Bukhari and Muslim became the most famous books of Hadith collection called the *Sahihayn* (literally meaning the two *Sahihs*). Bukhari devoted sixteen years of his life to sifting the Hadiths he included in his *Sahih*, from a pool of six hundred thousand narrations. The finished work was not just a Hadith collection but rather a massive expression of Bukhari's vision of Islamic law and belief backed with Hadiths the author felt met the most rigorous standards of authenticity. Muslim's *Sahih* contains fewer chapters and lacks Bukhari's legal commentary. Muslim kept all narrations of a certain Hadith in the same section but without the commentary reports from Companions and later figures. Their work had a great influence on their students and contemporaries. Candidates can further develop their answer by writing about how the compilers focussed on rules of *isnad* and *matn* and went about collecting the authentic Hadiths. Four other books gained renown and together with the *Sahihyan* of Bukhari and Muslim have come to be known as the *Sahih Sitta*, 'The Six Sound Collections'. With their compilation, the *Sahih / Sunan* movement and the Hadith tradition reached its climax and is known as the golden period in Hadith compilation. Candidates can go on to give the names and collections of the other *muhaddithun* of this time to develop their answer. The four prominent *Shi'a* collections comparable to the *Sahih Sitta* may also be written about.	**10**

Question	Answer	Marks
2(b)	**How did the preservation of the Hadiths help Islam develop?** 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. The preserved Hadiths gave detailed explanations of things that were in the Qur'an, explanations of rules and regulations which helped set down the rules of *sharia.* Rules regarding the practice of Islam and how to behave towards others became more accessible as Hadiths emphasised more on how to do something. For example, how to practically offer *salat*. As Islam spread to newer areas and communities and new issues arose over time, preserved Hadiths served, together with the Qur'an, to provide answers for the new issues. Their preservation also helped the secondary sources in formulating law as the Hadiths provided essential details.	**4**

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Question	Answer	Marks
3(a)	**Give an account of why the Battle of Nahrawan was fought, its main events and the fall of Egypt.** 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 response to this question, candidates need to write about why the Battle of Nahrawan, which followed the Battle of Siffin and the subsequent arbitration, was fought and write about the main events of the battle and also give an account of the fall of Egypt. The Battle of Nahrawan was fought in the year 658. 'Ali was determined to lead the armies of Kufa and Basra to settle the dispute with Mu'awiya. He persuaded the Kharijites to join him but only half of the 4000 Kharijites joined forces with him. The remaining, more militant half refused and became even more militant with the exit of the moderates from their group. These militant Kharijites sent raiding parties into the surrounding countryside to fight anyone who opposed their views. 'Ali decided to deal with them before confronting Mu'awiya. In mid-May (some say July), the two armies clashed at Nahrawan. 'Ali's army was ten times the size of the Kharijites, who fought and fell with the cry '*Paradise, Paradise'* on their lips. With their deaths, the spirit of 'Ali's army died, as the heroes of the Battles of the Camel and Siffin also now lay amongst the dead and 'Ali's army now insisted on going back to the garrison cities before they invaded Syria to fight Mu'awiya. 'Ali had no choice but to accept their decision and later when he summoned the army to war the response was so muted that he had to abandon the idea of war for that year. Egypt was conquered from the Byzantines in 640 during the caliphate of 'Umar by Amr ibn al-'Aas. In the caliphate of 'Ali Muhammad ibn Abu Bakr was made the governor of Egypt. Taking advantage of 'Ali's army's reluctance to fight him after the Battle of Nahrawan, Mu'awiya ordered 'Amr to attack Egypt. 'Amr had been given a command of 6000 men with whom he now advanced into Egypt. Muhammad ibn Abu Bakr who was appointed as the governor of Egypt by 'Ali opted for an early battle in which he was badly beaten and killed. 'Amr now entered Fustat and once again became its governor.	**10**

Question	Answer	Marks
3(b)	**In your opinion, which event from 'Ali's caliphate weakened his position and led to his martyrdom. Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. There are many different reasons that could be given. Answers may include some of the following ideas, but all valid material must be credited and choices made should be supported with a reason. It could be said that the disunity amongst the Muslims weakened 'Ali's position as caliph and led to civil wars and finally his assassination, or that the arbitration after the Battle of Siffin weakened him greatly as it led to the disenchanted elements of the army from Kufa joining like-minded men from Basra. Together they bitterly opposed the arbitration, and later a group of them fought with 'Ali in the Battle of Nahrawan, which further weakened him and eventually led to his martyrdom. The event of the two oaths taken in 660 could be given as the most compelling cause that led to intense anger amongst some Muslims who decided to take matters into their own hands and planned and carried out the attack on 'Ali which led to his martyrdom.	**4**

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Question	Answer	Marks
4(a)	**Give an account of the call to prayer (*adhan*) and the steps of the five prayers (*salat*).** 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 their response candidates need to write a brief account about the call to prayer: the *adhan*. They could say that each prayer is preceded by the call to prayer by the *muezzin*, an adult male who loudly proclaims it. The *adhan* not only announces the time of prayer but announces the *Shahada*, the Oneness of God and His greatness as well as the prophethood of Muhammad (pbuh) five times a day. Some of the words of the *adhan*: *Hayya 'alas salah* (come to prayer), and *Hayya 'alal falah* (come to prosperity), signify to Muslims that only through the worship of God can true success be attained. The next part of the answer deals with the steps of the five prayers (*salat*) which are: • After fulfilling the preliminary conditions, stand facing the *qibla*, with hands by the sides. • Intention (*niyyat)* is made in one's heart. • Then raising the hands up to the ears say *Allah Akbar*, fold the arms, placing the arms one over the other on the navel. • Then *Sana* is recited. • Then *Ta'awwuz* and *Tasmiya* is recited. • Followed by *Sura Fatihah* and any short *Sura* or verses from the Qur'an. (It is not permissible to attach any verses of the Qur'an after *Fatihah* in the third and fourth *rakaat* of the *fard* prayer.) • After saying the *takbir* bend in *ruku* and recite *tasbih of ruku*. • Rising from *ruku* say the words of *Qiyam.* • Recite *takbir* go down for *sajdah* (prostration) and recite the *tasbih of sujood* three times. After saying the *takbir* sit erect and then perform second *sujood* saying the *tasbih* three times. • Say the *takbir* stand up and start the second *rakaat* and perform it as the first one. After the *sajdahs* in second *rakaat* sit up and recite *tahiyya/tashahhud.* • In the last *rakaat* recite *tahiyya*/*tashahhud* with *durood* followed by *dua and salaam.* Accept credible variations for gender and different schools of thought.	**10**

Question	Answer	Marks
4(b)	**How do Muslims benefit from praying *salat* five times each day?** Mark according to the marking grid for AO2 – Understanding, given on page 5. The question **must** be focused on the regularity of prayer not just on the benefits of prayer itself. Answers may include some of the following ideas, but all valid material must be credited. In this answer candidates need to give the benefit of praying *salat* **five** times a day. It could be said that having the specific times of prayer gives structure to a believer's day which is focused on worship of God and in turn brings Muslims closer to God and makes them aware of the real purpose of creation. Thereby, reminding them of the importance of their faith in daily life several times throughout the day. Candidates could say that the prayer reminds them of the Day of Judgment when they will stand before God to give an account of their deeds. By praying five times a day they are reminded of this fact regularly and are motivated to act righteously. Getting together to pray five times a day in the mosque builds brotherhood and care amongst believers. They become aware of each other's needs and are better able to help each other as a community. Prayer is considered a conversation with God so by praying five times a day Muslims are communicating with God frequently. The connection with God is strengthened by the frequency of prayer and keeps Muslims mindful of God throughout the day.	**4**

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Question	Answer	Marks
5(a)	**Write an account of Muslim belief in angels. Include examples of instances in which angels met with Abraham and Muhammad (pbuh).** 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 Islamic belief in angels is the belief in their existence as creations of God who have no right to be worshipped, the belief in the names by which they are identified in the Qur'an and Sunna and the belief in the tasks assigned to them in the Qur'an. Candidates could say that angels are a part of the unseen world, that they are created from light with the sole purpose of obeying God. Angels were created before the creation of Adam. They are truthful and innocent of any sin. There are angels for guarding people throughout their lives. They breathe the soul into the foetus. They do not need rest or food. They play a part in the everyday lives of Muslims; answers could go on to say how they do this. **Mikaeel** is the angel responsible for rain, wind and sustenance for all living things. **Izraeel** is the angel of death; he is assigned the task of taking away the souls of the dying. **Israfeel** is the angel who will blow the trumpet (*Soor*) when directed on the Day of Judgment. **Jibril** brought the divine revelations to the chosen prophets and holds a great status in all three monotheistic faiths. Some other angels and their duties are: Ridhwan, the gatekeeper of paradise Maalik, the gatekeeper of hell The Kiraaman Kaatibeen, are the recoding angels Munkar and Nakeer are responsible for questioning in the grave. Angels also continually visit human beings; they gather to witness the prayers and listen to the recitation of the Qur'an. Their exact number is unknown. For the second part of the answer, it could be said that angels appeared before prophets. For example, Ibrahim, Lut and Muhammad (pbuh). The story of Ibrahim in the Qur'an (*al-Dhariyat*, 51:26–28) tells us that they visited him in the form of men to give him the glad tidings of the birth of a son. He offered them a calf cooked in their honour which they refused to eat and when Ibrahim became fearful, it was then that they revealed to him that they were angels. Angels appeared before Prophet Muhammad (pbuh) as we know from the Hadith of Jibril '…whose clothes were exceedingly white and whose hair was exceedingly black…'.	**10**

Question	Answer	Marks
5(a)	Examples such as at Ta'if could also be given as development of the answer, here the angel of mountains appeared before the Prophet (pbuh).	
5(b)	**In your opinion, why is belief in angels important 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. Here candidates need to give their opinion about why belief in angels is important in Islam. It could be said that the existence of angels is an Article of Faith and not having that belief would place a person outside the folds of Islam. Accounts of angels is also given in the Qur'an, and Muslims implicitly believe all that the Qur'an says without question. The Sunna of the Prophet (pbuh) also gives Muslims evidence of the existence of angels so belief in their existence is an important aspect of Islam. Belief in angels and knowing that they are recording our deeds makes Muslims more God conscious. The belief that angels will question Muslims in their graves about their deeds helps them live righteous lives.	**4**

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