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ISLAMIYAT **0493/21**

Paper 2 **October/November 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.

Cambridge International is publishing the mark schemes for the October/November 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level 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 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 in 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 5.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	**Hadith #17** **Modesty produces nothing but good.** This short Hadith has a very profound teaching for Muslims. 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.'* The teaching given in this Hadith is that it is important to understand that modesty is of both body and mind and helps create a morally pious and respectful society. By being modest, believers do not promote their self-interest or position but consider themselves part of a community and seeks to create a peaceful and upright society in which everyone prospers. If this Hadith is understood properly and its teachings are put into practice, it will produce only good in society.	
1(a)(ii)	**Hadith #6** **Whosoever of you 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.** The teaching given in this Hadith is that Islam does not encourage complacency but encourages action. A Muslim's obligation must always be to remove, or at the very least try to remove, evil from society. The Prophet (pbuh) clearly says in this Hadith that if acting against removal of an evil is going to create more problems then one should speak out against it, and if that too will cause problems then a Muslim must condemn the evil in their heart by acknowledging what is happening to be wrong. Thus, it is recommended to maintain peace whilst correcting social evils rather than quick action against it which may cause discord (*fitna*) in society.	

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Question	Answer	Marks
1(a)(iii)	**Hadith #2** **None of you believes until he wants for his brother what he wants for himself.** The teaching given in this Hadith is for Muslims to treat everyone with compassion and kindness and generosity to deal with people the way you would want them to deal with you. Desiring and wanting for others the very best and what you desire for yourself is another important underlying 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. The bond of brotherhood between men has been established by God Himself: *'Believers are but a single brotherhood'* (*al-Hujurat*, 49:10).	
1(a)(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.** 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. The teaching given in this Hadith of the Prophet (pbuh) focuses on the concept of brotherhood in Islam. Muslims, we are told, 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 the feeling as one where the pain of one affects all others. It stresses how Muslims should aid their brothers in times of difficulty and hardship.	

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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 #17** 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. This humility will keep arrogance and pride at bay as a modest person knows real power lies only with God.	
1(b)(ii)	**Hadith #6** Reporting corruption such as electricity theft, bribes being paid to attain jobs or cheating in a classroom, are some examples to show how the teaching 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. The Prophet (pbuh) said in another Hadith: *'The best type of jihad is speaking a true word in front of a tyrant ruler'*. We should not only help the victim of an injustice but also try to stop the one who is unjust from harming others.	

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Question	Answer	Marks
1(b)(iii)	**Hadith #2** The teachings of this Hadith can be put into action by responding to the needs of those in need, e.g. sending donations, clothing or other necessities to refugees who have been displaced from their own countries on account of war or natural calamity. Providing warm clothing to those who are without them in winter months, volunteering to work at food banks to provide hot meals, and sending food parcels to those in need, are some other ways in which the Hadith's teachings could be put into practice. *Zakat* funds could be given to Muslim charities to help other Muslims in need across the world. Even wishing others well is an implementation of this Hadith. If you see someone struggling, be it financially, emotionally, or spiritually, you must offer help, support, and guidance.	
1(b)(iv)	**Hadith #16** 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, her pain should be felt by her brothers and sisters in faith, and she should be helped financially or 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 *ummah* should do whatever is in their power to alleviate the suffering of their fellow Muslims. 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.	

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Question	Answer	Marks
2(a)	**Write an account of why it is important to know <u>and</u> act upon the Hadiths of the Prophet (pbuh).** **Mark according to the marking grid for AO1 – Knowledge on page 5.** Answers may include some of the following ideas, but all valid material must be credited. It could be said that the Prophet's Hadiths are an important source of explaining the Qur'an and expanding on the brief teachings given in it. The Qur'an, for example, stresses the need to offer prayers but it is the Hadith of the Prophet (pbuh) that tells Muslims how to perform *salat* and what to read in it. How to pay *zakat*, and how to perform *hajj* are all found in the Hadith of the Prophet (pbuh). Hadiths are also a source of *sharia* law after the Qur'an. The Prophet (pbuh) laid down principles of law in his Hadiths regarding all aspects of law i.e. trading, marriage, or inheritance. Candidates can develop their answer by giving examples of how knowing the Prophetic Hadiths helps them in the understanding of their faith and living their lives according to the principles of Islam. The importance of knowing Hadiths can also be determined by the fact that the two secondary sources of law making in Islam, *ijma* and *qiyas*, rely on the guidance given in the Hadiths to make laws. Examples of *ijma* and *qiyas* could be given here to showcase their importance in the lives of Muslims. The importance of following the Hadith of the Prophet (pbuh) lies in the fact that God Himself asks Muslims to follow the Prophet's *sunna*. The Qur'an says, *'Obey Allah and obey the Prophet'* [64:12]. By knowing and acting upon the Hadith of the Prophet (pbuh), Muslims hope to walk the path of righteousness.	**10**
2(b)	**In your opinion, why is it necessary to classify Hadiths into categories? Give reasons to support 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. It is necessary to classify Hadiths into categories because it helps Muslims follow the guidance of the Prophet (pbuh) in their everyday lives by showing them the correct way of putting their faith into practice. If the Hadiths were not classified according to their authenticity there would be a danger of Muslims not knowing the correct way of putting their faith into practice. It is also imperative to classify Hadiths for the purposes of law-making. In legal matters it is vital to use only the most accurate Hadiths. For example, only *Sahih* Hadiths are used in establishing Islamic law because it is critical that their reliability is beyond question.	**4**

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Question	Answer	Marks
3(a)	**Write an account of the causes <u>and</u> events of the Battle of Siffin.** **Mark according to the marking grid for AO1 – Knowledge on page 5.** Answers may include some of the following ideas, but all valid material must be credited. After the Battle of the Camel, all the people of Basra pledged allegiance to ‘Ali as the Caliph. After settling their affairs ‘Ali left Basra and headed towards Kufa. Mu’awiyah, the governor of Syria since the caliphate of ‘Umar and ‘Uthman, and as ‘Uthman’s next of kin was adamant on bringing justice and retribution upon those who had martyred ‘Uthman and refused to pledge allegiance to ‘Ali. Since the killers of ‘Uthman were present within ‘Ali’s army he felt it would be unjust to pledge his allegiance to him without bringing the killers to justice. Verse 33 of Sura 17 of the Qur’an became the cry of Mu’awiyah’s campaign. This disagreement on the timing of the retribution of ‘Uthman’s murder between ‘Ali and Mu’awiyah was the main cause of the Battle of Siffin. The Battle of Siffin was fought in 657. The Caliph led the army out of Kufa and met Mu’awiyah’s forces outside Siffin. ‘Ali’s army was said to be approximately 50 000; Mu’awiyah’s army was estimated to be around 60 000. Initial attempts at negotiations failed and individual combats were fought which proved indecisive. The actual battle started on 8th Safar. On the first day of fighting the two armies stood firm but neither of them had success over the other. The battle intensified on the second day, and on the third night, Ali’s army pushed the people of Syria back from their positions. After this night both armies found it very difficult to continue and withstand more fighting. Both sides realised that this conflict was only weakening the Muslim state and if they continued, they would be left vulnerable to outside attacks. Mu’awiyah told his companions to tie the *mushaf* to the end of their spears, signalling their willingness to mediate by going back to the judgement of the Qur’an rather than fight. ‘Ali accepted, realising that if they continued to fight it would lead to the weakening of the Muslim state. He was however pushed by the extremists to continue to fight but explained to them that there was no option except peace and dialogue because the alternative would mean the potential destruction of the Muslims. The battle ended with arbitration showing the awareness of the *ummah* to preserve itself against outside enemies thus concluding with a common inclination towards peace. No marks are to be awarded for events after the battle as they are not relevant to the question.	**10**

Question	Answer	Marks
3(b)	**In your opinion, what was the most important outcome of the Battle of Siffin? Give reasons to support 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. There were several outcomes of this battle. However, the candidate needs to choose one which they believe was the most important and give reasons for their choice. It could be said that Muslims had fought their brothers in faith on opposite sides in this battle and its inconclusive outcome left them disenchanted and disgruntled and weakened unity amongst the ranks of believers. Or it could be said that the unity of the Muslims was already weakened by the death of ‘Uthman and the Battle of Siffin and its inconclusive end made whatever was left of this unity even more fragile. This caused further divisions as can be seen in the emergence of the Kharijites breaking away from Ali’s army and the subsequent Battle of Nahrawan fought between them and Ali’s army in the year 658. Another important outcome of the battle is that it led to divisions and the eventual martyrdom of ‘Ali. Both Mu’awiyah and ‘Ali, in their efforts to establish their authority, sent their armies to tour the Arabian Peninsula, forcing the inhabitants of Makka, Madina and Yemen to swear allegiance to them. This upset three Kharijites to the point where they planned the assassination of ‘Ali, Mu’awiyah and Amr ibn al ‘Aas and succeeded in assassinating ‘Ali which broke the unity of the Muslims forever.	**4**

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Question	Answer	Marks
4(a)	**Describe how Muslims observe the fast of Ramadan <u>and</u> how they should spend this month.** **Mark according to the marking grid for AO1 – Knowledge on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Some of the guidelines of how Muslims should observe the fast of Ramadan and how they should spend this holy month are as follows: Intention (*niyyah*) to observe the fast must be made after the pre-dawn meal (*suhur*) has been taken before the break of dawn and the fast must end at sunset promptly. Candidates can quote the supplication made for the intention of the fast and can say that it is *sunna* to break the fast with dates or water; supplication recited at the time of opening the fast can also be given. Whilst fasting, Muslims are conscious of keeping their minds and body clean, avoiding any non-*halal* foods, staying away from gossiping and back biting etc., and spending more time in the recitation of the Qur'an and remembrance of God, prayer and supplication. Muslims also tend to be more charitable and generous in the month of Ramadan. *Zakat* is given by many Muslims in the month of Ramadan. Muslims also try to maintain cordial relations with all, reconcile differences amongst themselves and reflect on their spiritual and moral conduct.	**10**
4(b)	**In your opinion, how does fasting in Ramadan encourage unity amongst Muslims? Give reasons to support 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. People generally care for the needs of their families but are perhaps less aware of the needs/troubles of those outside their circle. Fasting creates, especially amongst the rich, a sense of awareness of the plight of the poor as they suffer the pangs of hunger and thirst themselves during their fast. It creates a feeling of empathy and takes away selfishness, by which unity is created in the community between Muslims and improves social relations. When Muslims fast together in Ramadan and break their fast by eating and praying with one another, an atmosphere of brotherhood and harmony is created which brings them closer together and creates unity amongst them as they come closer together to their Creator in worship and the practice of this Pillar. More charity is given in Ramadan and many Muslims give their *zakat* in this month, which further unites the Muslims as economic well-being is ushered in and the difference between the 'haves' and 'have-nots' is reduced.	**4**

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Question	Answer	Marks
5(a)	**Write an account of the three ways Muslims might achieve ritual purity before prayer (*salat*).** **Mark according to the marking grid for AO1 – Knowledge on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Candidates need to give an account of how ritual purity is achieved by writing about *wudu, tayammum,* and *ghusl.* Candidates can go on to give an account of the instruction in the Qur'an about how to perform *wudu* as well as the *sunna* method of its performance. Four rites are mentioned in the Qur'an specifically for the performance of *wudu*. They are: • to wash the face from the top of the head to the chin and as far as the ears • to wash hands and arms up to the elbows • to wipe the head with wet hands • to wash the feet up to the ankles. The above is the compulsory *fard* practice of how to perform ablution. The *sunna* method of performing *wudu* could be given to develop the answer and add substance to it. Candidates could go on to say how *wudu* should be in a continuous process with each part being washed in the prescribed way. To wash thrice is the s*unna* of the Prophet (pbuh) who after *wudu* proclaimed the *Shahadah*. Permission for *tayammum* is given by God in the case of non-availability of water or on grounds of illness. The approved method of performing *tayammum* is to say *Bismillah* and then to make the intention to perform *tayammum*. After this both hands are struck on some clean earth, sand, or stone. Next the excessive sand should be blown off, then both hands are rubbed on the face in such a way that no part of the face that should be washed by *wudu* is left out. Then both hands should be struck again on the clean earth or sand and, after blowing off the excess, they should be passed over first the right and then the left arm up to the elbows. This completes the *tayammum*. In the case of major impurity, a full bath, *ghusl*, is required which entails making the intention, washing both hands including wrists, and washing off any impurity from the body. This is followed by *wudu* in the prescribed order and finally pouring water thrice on the entire body from head to feet first from the right side and then the left. Candidates may mention acts that nullify *wudu* as development of their answer, e.g. answering the call of nature, losing consciousness (fainting), being drowsy, falling asleep.	**10**

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Question	Answer	Marks
5(b)	**Why do you think so much importance is given to ritual purification in Islam? 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. *Wudu* purifies a believer spiritually as well as physically. It washes away the sins of a believer and focuses the believer's mind on the prayers they are about to perform. It could be said that it is given importance as prayers (*salat*) are not accepted unless a person is in a state of ritual purity. It is also important as Muslims prepare to stand before their lord in the best physical and spiritual state. The Prophet (pbuh) in a Hadith has said that purity is half of faith which gives Muslims the teaching on the importance of purifying oneself.	**4**

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