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ISLAMIYAT **0493/22**

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.

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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 5.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	**Hadith #1** **'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.'** The key word in this Hadith is *nasihah* which means sincerity/advice. The teaching of the Prophet (pbuh) in this Hadith is for Muslims to be sincere to Islam in belief and practice. This can be done only by showing sincerity to God, His Messenger, His Book, the leaders of the community and to the common man. The teaching in this Hadith emphasises that all actions that are done must be supported by sincere faith for them to be meaningful. This will in turn lead to the true practice of Islam and make the Muslim faith sincere. The Prophet said: ***"****Indeed sincerity leads to piety and indeed piety leads to paradise."*	
1(a)(ii)	**Hadith #20** **God does not look at your forms and your possessions, but he looks at your hearts and your deeds.** Everything an individual has is from God, hence God is not impressed by what He Himself has blessed one with, either spiritually or materially. The important teaching given to Muslims in this Hadith is that the relationship between God and His servant should be based on *taqwa*. Another important teaching given in this short Hadith is that actions which are seemingly good, but are done without the right intentions, are meaningless. Every good deed must have the sincere intention of being done to earn God's pleasure; this is the all-important teaching of this Hadith.	

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Question	Answer	Marks
1(a)(iii)	**Hadith #8** **The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.'** The teaching given in this Hadith broadens the scope of who is a martyr in Islam. By so doing it encourages all believers to live their lives righteously and according to the laws of God, so that they may attain this high status. Generally, it is believed that a person who is killed in the battlefield fighting for the cause of Islam or country is a martyr, but this Hadith of the Prophet (pbuh) gives Muslims the glad tidings of attaining the status of a martyr if they die living righteous lives.	
1(a)(iv)	**Hadith #11** **'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger.** In the teaching of this Hadith the Prophet (pbuh) has promised a great reward to those who care for and look after orphans saying that they would indeed find themselves close to the Prophet (pbuh) in heaven (*Jannat*). The important teaching given in this Hadith refers to a Muslim's obligations in the community and the rewards their fulfilment will earn them. The broader teaching of this Hadith is that the true practice of Islam requires Muslims to show care and concern for others especially the most vulnerable in society like the orphans. The Prophet (pbuh) laid great importance on the kind treatment of orphans making it a moral duty of believers, for which he said they would be rewarded by God.	

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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)	**Hadith #1** Candidates need to say how sincerity can be shown to all the various ideas given in the Hadith. For example, Muslims can show sincerity towards God by believing in His Oneness and by living according to His *sharia* and following the Pillars of Islam. Sincerity to the Prophet (pbuh) can be shown by following His *sunna*. A good response will refer to the practice of all the ideas presented in the Hadith.	
1(b)(ii)	**Hadith #20** Muslims can put the teachings given in this Hadith into practice by having sincere intentions behind every action. If, for example, charity is given, the intention behind it must be to enable the person the charity is given to, to have a better life. A skill could be taught to a person which will help them to support themself and not be dependent on charity. It is sincerity of action that God looks at; hence it is all the more important for Muslims to do deeds with the intention of pleasing God and earning His reward.	
1(b)(iii)	**Hadith #8** The teachings given in the Hadith can be put into action by every Muslim who wants to attain the status of a martyr by performing righteous deeds. By fulfilling one's obligation to God, by being punctual with one's prayers, fasting and fulfilling all the Pillars of Islam. A Muslim should also after completing one's religious obligations be engaged in *jihad fi sabil-illah.* To summarise the focus of a believer's every action must be to earn God's pleasure and always remember Him.	

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Question	Answer	Marks
1(b)(iv)	**Hadith #11** There are many ways in which the teaching of caring for orphans given in the Hadith can be put into practice. A Muslim can provide food, shelter and the basic necessities to orphans and their families. If the orphan's father died leaving a debt, it could be paid off by someone on behalf of the orphan or exonerated by the lender. Marriages of orphans can be arranged to suitable partners and their wedding expenses funded. Offering emotional support and advice on various matters to orphans are other means of putting into action the teachings given in the Hadith.	

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Question	Answer	Marks
2(a)	**Using <u>four</u> of the set Hadiths, write about the different ways their teachings guide Muslims in their communal life.** **Mark according to the marking grid for AO1 – Knowledge, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. The Prophet's Hadiths give Muslims important teachings about how to live their lives that would be not only most beneficial to them, but also guide them in their communal life, and if followed would positively impact the whole community. Candidates can refer to any relevant Hadiths and must link the teaching of how they guide Muslims in their communal life. The following are some Hadiths that could be given, but candidates could choose others. **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)* is teaching Muslims to be merciful, kind and honest in all trade dealings which would help the economy of the community and gain it the blessings of God. The teaching given in **Hadith 6** *(Whosoever of you sees an evil action …)* is that Islam does not encourage complacency and encourages action. A Muslim must always remove or, at the very least try to remove, evil from society. By following the teachings of the Hadith Muslims can maintain peace in society and use lawful and peaceful measures to remove it or correct the issue which will benefit the community by ridding it of evil and helping victims of injustice and by stopping those who are being unjust to others. **Hadith 10** *(One who manages the affairs of the widow and the poor man …)* is about the rights of the people upon believers being just as important as the rights of God. It teaches us that Islam is a religion which strongly promotes social justice and therefore lays great emphasis on the care of the vulnerable in society. When the teachings given in this Hadith are followed, the needs of those who would struggle in society without help are met and no member of the community is left behind. When this guidance of the Prophet (pbuh) is followed the community will become a safe place for all where the needs of everyone will be met. It will promote harmony and brotherhood between people from different walks of life and make bonds which are strong. By following the teachings given in **Hadith 15** *(God will not show mercy to him who does not show mercy to others)* Muslims should develop the traits of kindness and mercy in their personalities to show compassion to all living things on this Earth and to forgive the mistakes of others. By following the Prophet's example, who prayed for the people of Taif when they rejected him and also forgave the Makkans at the time of the conquest of Makka, Muslims too must forgive those who wrong us and in general be merciful towards all of God's creation thus establishing brotherhood in the community (*ummah)* and strengthening bonds between Muslims.	**10**

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Question	Answer	Marks
2(a)	The teachings given in **Hadith 9** *(No one eats better food than that which he eats out of the work of his own hands)* teach Muslims about how to create an honest community by earning one's livelihood from the labours of personal hard work and respecting every member for the job they do. This will develop a God-fearing community which is free from greed, the pursuit of money and wrongdoing. The all-important teaching given in **Hadith 5** *(Every person's every joint must perform a charity every day the Sun comes up …)* is for Muslims to show compassion and care in society and to perform acts of charity which are not restricted to just the giving of money but include small everyday acts of kindness that would make the community stronger and increase awareness of God and His bounties. By following the Prophet's guidance given in the Hadiths, the community can most definitely be guided and become a haven for all its members where no one is left behind and the care and concern for all the members of the community join them in bonds of brotherhood.	
2(b)	**In your opinion, what were the main benefits of preserving the Prophet (pbuh)'s guidance? 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. Candidates could give several benefits for why it was important to preserve the Prophetic Hadiths. It was important to preserve Hadiths so that future generations of Muslims can access the Prophet's *sunna* and live their lives following his example. Hadiths are an essential source of religious and political guidance; hence it was essential to preserve them so they can be used today. The Prophet (pbuh) was the final authority on all religious and secular matters. His Hadiths became the means by which issues could be resolved so it was important to preserve them so that a correct decision could be reached in the light of his teaching.	**4**

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Question	Answer	Marks
3(a)	**Write an account of Abu Bakr's accomplishments as caliph.** **Mark according to the marking grid for AO1 – Knowledge, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Abu Bakr's accomplishments as caliph are numerous. Abu Bakr stabilised the Islamic community. He became caliph at a critical time in Muslim history, right after the death of the Prophet (pbuh). He, upon assuming caliphate, served it well on all fronts. He continued with the policies of the Prophet (pbuh) and sent the expedition to Syria as planned by him but delayed because of his illness and subsequent death. He laid the foundations of a truly democratic state, by running the affairs of the caliphate in consultation with the *Majlis e Shura*. He divided the caliphate into provinces for better governance, set up a state treasury of which he regarded himself as a trustee. He encouraged education and appointed preachers to teach the principles of Islam to the masses. Islamic law was imposed while at the same time non-Muslims were free to follow their own faith and their life and property were protected by the state. He dealt firmly with the apostate tribes who left Islam or refused to pay *zakat* and fought the false prophets. He also oversaw the compilation of the Qur'an. Candidates could also say how he met the threat to his caliphate by the Persians and Byzantines and was successful in defeating them and expanding the territory of the caliphate.	**10**
3(b)	**In your opinion, why was Abu Bakr chosen to be the first caliph of 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. It could be said that he was chosen because he was the first man after 'Ali to accept Islam at the invitation of the Prophet (pbuh); he had been chosen by the Prophet (pbuh) to accompany him in the migration to Madina. He was also appointed by the Prophet (pbuh) to lead the prayers during the final days of his life and was made chief of the *Hajj* caravan by the Prophet (pbuh) which showed the Prophet's trust in his ability to lead. He could, therefore, command the respect of all Muslims and lead them with unity as caliph. Abu Bakr was present at *Saqifa Banu Saida* with other prominent companions when the choice of caliph was being debated between the *Ansars* and the *Muhajirun*. The unanimous choice of those present was Abu Bakr because of his services to the Prophet (pbuh) and Islam.	**4**

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Question	Answer	Marks
4(a)	**Describe the rites that are performed from the 8th to 12th of *Dhu al-Hijjah* during the annual pilgrimage (*Hajj)*.** **Mark according to the marking grid for AO1 – Knowledge, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. **Five Days of *Hajj*:** **First Day 8th *Dhu al-Hijjah* (*Yawm Tarwiya*):** Pilgrims enter *ihram* for *Hajj* on 8th of *Dhu al-Hijjah* and make the intention of *Hajj* and reciting the *Talbiyah* make their way to Mina, where they pray *Zuhr, Asr, Maghrib* and *Isha* prayers, shortening prayers of four *rakats* to two *rakats*. These prayers are not combined. Pilgrims spend all available time in worship and supplication. **Second Day 9th *Dhu al-Hijjah* (*Yawm Arafat*):** When the sun has risen on the 9th of *Dhu al-Hijja*, pilgrims proceed to Arafat. At Arafat they pray *Zuhr* and *Asr* prayers, shortened and combined during the time of *Zuhr* with one *adhan* and two *iqamas* and stay within the boundaries of Arafat. Pilgrims remain at Arafat till sunset. When the sun has set, they proceed towards Muzdalifa reciting the *Talbiyah*. At Muzdalifa the pilgrims pray the combined *Maghrib* and *Isha* prayer, shortening *Isha* to two *rakats* and spend the night at Muzdalifa. For women and elderly individuals, it is permissible to proceed to Mina at any time after midnight. **Third Day 10th *Dhu al-Hijjah* (*Yawm e Nahar*):** After praying the *fajr* prayer, pilgrims wait until the brightness of the morning is widespread and supplicate facing the *qiblah* following the *sunna* of the Prophet (pbuh). From Muzdalifa 49 pebbles are collected to throw at the three *Jamarat*. Upon arrival at Mina, they throw seven pebbles at *Jamarat -ul-'Aqaba*, calling '*Bismillah Allahu Akbar*', every time they throw a pebble. As soon as they complete the throwing, *Talbiyah* is discontinued. To slaughter a sacrificial animal is obligatory on this day after which pilgrims shave or shorten their hair; shaving is better. As for women they may shorten their hair the length of a fingertip. At this stage pilgrims are allowed to put on normal clothes. They must not have any intimate relations with their spouses. Pilgrims now proceed to Makka to offer *Tawaf al-Ifada.* After *tawaf* they perform *Sa'i* and by completing the *Sa'i* return to normal life. If possible, they pray *Zuhr* in Makka and spend the remaining nights in Mina. **Fourth Day 11th *Dhu al-Hijjah* (first day of *Ayyam-e-Tashreeq*):** After spending the night at Mina, pilgrims are advised to pray the five prayers in congregation and it is *sunna* to repeat the *takbeer* after every *salat*. Throwing of stones after *Zuhr* prayers is also *sunna;* pilgrims should start with *Rami* at *Jamart ul Sughra* (the small satan), then the middle one *Jamarat ul Wusta* and finally *Jamarat ul Kubrah*. After completing the stoning, they make *dua* facing the *qiblah*. (Before throwing a stone pilgrims should say '*Bismillah, Allahu Akbar*').	**10**

Question	Answer	Marks
4(a)	**Fifth Day 12th *Dhu al-Hijjah* (2nd day of *Ayyam-e-Tashreeq*):** The day should be spent in the remembrance of God and after *Zuhr*, the pebbles need to be thrown at the three *Jamarat*, once more starting with the *Jamarat ul Sughra*. They make *dua* after stoning Sughra and *Wusta*. After stoning *Jamarrat ul Aqabah* they leave immediately without any *dua*. ***Tawaf al Wida:*** With the completion of *Hajj* and before leaving for their homes pilgrims are required to perform the farewell (*wida*) *tawaf* of the Ka'ba. They go round the Ka'ba seven times and offer the two *rakat* prayers behind the *Maqam Ibrahim*.	
4(b)	**What is the importance for Muslims of performing sacrifice during *Eid al-Adha*?** **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. For Muslims on *Hajj Qiran or Tamattu*, it is obligatory to slaughter a sacrificial animal following the casting of the pebbles. Sacrifice of a goat, sheep or some other animal is made by pilgrims and all Muslims on the day of *Eid al-Adha*. This rite is associated with Ibrahim's readiness to sacrifice his son in accordance with God's wish. It symbolises the Muslim's willingness to part with what is precious to him, and reminds Muslims of the spirit of Islam, in which submission to God's will plays a leading role. This act reminds the pilgrim and all believers to share worldly goods with those who are less fortunate and serves as an offer of thanksgiving to God.	**4**

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Question	Answer	Marks
5(a)	**Give an account of the First Article of Faith (*tawhid*), referring to the:** • **Oneness of God's Lordship** • **Oneness of worship of God** • **Oneness of God's names and attributes.** **Mark according to the marking grid for AO1 – Knowledge, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Candidates could begin their answer by stating that belief in the Oneness of God is the fundamental teaching of Islam. Without believing in the Oneness of God, one cannot be a Muslim. Candidates need to describe the three aspects of *tawhid*, which are Oneness of the Lordship of God; Oneness in worship of God; and Oneness of the names and attributes of God. Belief in the supremacy of God's Lordship means that Muslims believe that the universe, heaven and earth all belong exclusively to God as He created them. They are dependent upon Him for their conservation and continuation, and He alone has the power to bring all that He has created to an end, just as He has the power to sustain everything He has created. Belief in Him as the supreme Lord also means acknowledging Him as the supreme law giver and judge. God alone has the power to make laws, determine acts of worship, decide morals, and set standards of human behaviour. No one should be worshipped other than Him and no one can be worshipped along with Him. He has no partners and no associates in His worship, and this has been the message of all prophets sent by God to humanity: surrender to His will and worship only Him. The names of God indicate His majesty and perfection. Candidates can give some of the 99 names of God and say what they mean and how they help Muslims to understand His qualities and love Him. As only God is perfect, no one should be named or identified with His names or attributes.	**10**

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Question	Answer	Marks
5(b)	**How does Muslim belief in the Oneness of God influence their daily lives? 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. It is integral for Muslims to believe in God's Oneness to be called a Muslim. Without this belief a person is not a Muslim. This core belief brings knowledge and gives Muslims strength and confidence in their identity as a Muslim and has a positive impact on their daily life. Muslims look to God for guidance, to give help and answers to their daily problems. This gives Muslims the emotional and mental support to deal with challenges daily. Muslims do not commit *shirk* and turn to shrines and saints for outcomes which are only in God's control. Muslims realise that other faiths believe in the Oneness of God and this common belief is shared with other faiths bringing about religious tolerance. Candidates might give examples to develop the points they make.	**4**

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