Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/11**

Paper 1 **May/June 2021**

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 May/June 2021 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 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. In order 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 are capable of answering 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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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

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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 passages from the Qur'an, and** **(i) Sura 41.37** **37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.** **(ii) Sura 42.4–5** **4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.** **(iii) Sura 2.21–22** **21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.**	

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** **Use the AO1 Marking Grid** **Sura 41.37** **The main themes are**: • God creates and controls everything, in this verse specifically the sun and the moon. • The order and cycle of the sun and the moon are God's signs for humankind of His power. • As the Creator only He should be worshipped (*tawhid*). • It is a negation of paganism – the sun and moon are not to be worshipped. **Sura 42.4–5** **The main themes are:** • God is the owner of everything because He created everything. • Due to His greatness above them, the heavens are almost torn apart. • The angels praise God and pray for forgiveness of humans on earth as part of their duties. • Humans are reliant on God's mercy as He is the most forgiving, the most merciful. **Sura 2.21–22** **The main themes are**: • God is the Creator of humankind so they should only worship Him. • He also created what is for the benefit of humankind (guidance, fertile earth, shade and water from sky), so they should be grateful to God. • God has not only created but has also made arrangements for the sustenance of His creations. • Humankind should not commit the greatest sin of associating partners/rivals with God, for He is the only Creator and Sustainer.	**4**

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** **Use the AO2 Marking Grid** **Sura 41.37** • The importance of these verses is that believers should acknowledge and reflect on the fact that created things are not permanent. • They should realise they need to look to one God for their answers, rather than looking to created things for guidance. • They should ponder on His signs, the perfection of His creations and nature in order to strengthen their faith. **Sura 42.4–5** • The importance here is that God tells humankind of His power and control over all things so they should remember that they do not have any power in comparison hence be humble. • God is Merciful, even when Muslims have committed wrong actions, so Muslims have someone to turn to in times of need. • As God is merciful to humankind, they in turn should be grateful and also try to be forgiving of others, even if they have been hurt or injured. • Humans should not despair of Him or give up on His mercy – even if they have sinned, they should turn back to Him and He will forgive. • The obedience of angels to God can encourage humans to be obedient to God too. **Sura 2.21–22** • The natural world is a comfort for humankind, and so they should look after it. • God provides the world for humankind so humans should be responsible for looking after their environment, which can be done in many ways. • Humans should acknowledge who their sustenance has come from and rely on God for everything as well as be grateful. • Strong belief/reliance on God should make Humans confident and courageous.	**4**

Question	Answer	Marks
2(a)	**Give an account of the different ways in which the Prophet (pbuh) received revelation.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates should write about the different ways in which the Prophet (pbuh) received revelation and not focus on the first revelation only. The Qur'an was revealed to the Prophet (pbuh) over a period of 23 years. After the first revelation, in Cave Hira, revelation stopped for a period which caused the Prophet (pbuh) to worry. Once they started again, they came strongly and frequently. There were different ways in which the verses were revealed to the Prophet (pbuh). A few times the Prophet (pbuh) saw the Angel in his original form. For example, on the night journey (*Sura Najm*), and at the time of the first revelation. Sometimes the Angel Jibril came in the form of a man, and he resembled the Companion Dihya al Kalbi. The revelations also came in the form of dreams, and he would wake up and remember them. The most difficult revelations were when they came as the ringing of a bell. The revelations would weigh down on the Prophet (pbuh) so much so that his camel could not withstand the weight. During one of the revelations it put pressure on Zayd's thigh when he was sitting next to the Prophet (pbuh). They would cause him to sweat even in the winter and shiver in the summer. Ayesha's Hadith could be given as reference for this. They were not within his control (Sura 75:16–19), he had no idea when they were coming, and they were safeguarded by God. The Prophet (pbuh) also had direct revelation, when he went on the night journey and ascension. The candidates might also mention how different verses/Suras were revealed according to the need of time and circumstances.	**10**

Question	Answer	Marks
2(b)	**The Qur'an was not revealed all at one time. Why do you think this was important?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. It was important because the power and words of the Qur'an weighed heavily on the Prophet (pbuh) so it was better for it to be revealed over time. Also, the way the revelation came was physically demanding for the Prophet (pbuh) and so again it was easier for him if the revelations were spaced out. Another reason was that the new Muslims needed change slowly and so the Qur'an being revealed gradually, allowed them to put actions into practise before new ideas and rules were given. Being revealed over time also meant that questions that arose from the Quraysh or the Muslims were given an answer through new revelation. Gradual revelation also catered for the changing needs and circumstances of the emerging Muslim community.	**4**

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Question	Answer	Marks
3(a)	**Describe the main events of the Prophet's migration (*hijra*) from Makka to his welcome in Madina.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. In the year 622 there was a plot by the Quraysh to assassinate the Prophet (pbuh). The Quraysh met at Dar al-Nadwa to plot his murder and decided to send a member from each tribe to the Prophet's house to kill him (Sura 8.30). The Quraysh went to the Prophet's house at night, but Jibril had already given the Prophet (pbuh) God's permission to migrate. The Prophet (pbuh) told 'Ali to sleep in his bed - he came out of his house and threw dust at the assassins, (Sura 36.9). Abu Bakr went with him and they took refuge in Cave Thawr. Abu Bakr went in first to make sure it was clean and safe. In the Cave, his foot was stung by an insect while the Prophet (pbuh) was sleeping, and he did not cry out for fear of waking the Prophet (pbuh). They stayed in the cave for three nights; Abu Bakr's son and daughter visited them with food and news. The Quraysh set a price of 100 camels for their capture. Some reached the mouth of the cave, which had been covered by a spider's web and nest. Abu Bakr became worried that they may be seen and captured, but the Prophet (pbuh) reassured him saying, 'O Abu Bakr, what do you think of two (persons) when Allah is their Third.' This incident is also referenced in the Qur'an, (Sura 9.40). After they left, Suraqa almost caught up with them but his horse kept stumbling. They stopped in Quba and stayed there for some days; they established a mosque and 'Ali caught up with them there. They arrived in Madina and the people welcomed the Prophet (pbuh). His camel showed them the place to build his mosque. Some candidates may also refer to the stay at the tents of Umm Ma'bad and Buraida Aslami, which is relevant.	**10**

Question	Answer	Marks
3(b)	**The Companions showed friendship and support for the Prophet (pbuh). How can Muslims show friendship and support for each other?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates can show different ways in which Muslims can show support and friendship for each other in their daily lives, on a national and international level as one *Ummah.* Better answers will give some clear examples, whether from present times or those of the Prophet's Companions, along with some explanation. Some examples may include standing up for our friends when they are being bullied, offering good advice to someone when in need, or stopping friends from indulging in sinful or illegal activities.	**4**

Question	Answer	Marks
4(a)	**Write about the events of the Battle of Khaybar and the Battle of Hunain.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The **Battle of Khaybar** was fought against the Jews who had broken their agreements with the Muslims. The tribes in Khaybar had tried to instigate other tribes in the area to attack the Muslims. The Prophet (pbuh) eventually decided to try to put a stop to these attacks and raised an army to march to Khaybar. The Muslim army of 1400 caught the city by surprise. There were eight forts in total. The Muslims attacked the first fort of Naim and then took over the other numerous strongholds, except al-Qamus which was considered impenetrable. The Prophet (pbuh) said, 'Tomorrow I shall give the banner of Islam to a man who loves God and His Apostle...and he will conquer Khyber.' The banner was given to 'Ali, and he went to fight the Jewish leader, Marhab, who was killed. The Jews requested they stay in the oasis on the basis that they were better farmers and knew the land. The Prophet (pbuh) agreed and in return the Jews would give half their produce to the Muslims. The battle strengthened the Muslims' and the Prophet's leadership. In the **Battle of Hunain** the sects of Hawazin and Thaqif did not want to submit to Islam so they decided to fight against the Muslims. The Prophet (pbuh) marched to meet them with 12 000 men. The enemy were already waiting for the Muslim army, hiding and waiting to hurl stones and arrows at them. When this happened, the enemy attack became fierce, and the Muslims started to retreat. The Prophet (pbuh) called out: 'Come on, people! I am the Messenger of Allah. I am Muhammad, the son of Abdullah.' Eventually the Prophet's troops returned, and they went on to defeat the army. Because the enemy's leader Malik bin 'Awf had told everyone to take their families and belongings with them, the Muslims captured huge spoils of war. This battle is mentioned in *Sura Tawba*, (25–26).	**10**

Question	Answer	Marks
4(b)	**In your opinion, which of these two battles was the most significant for Muslims?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates should choose the battle they consider to be more important and give their reasons for their choice. Candidates might say that the Battle of Khyber was the most significant because it stopped some of the conspiracies against the Prophet (pbuh) and the Muslims. Furthermore, the Muslims made financial gains and it led to them becoming more confident. Candidates who choose the Battle of Hunain as the most significant could say that the Muslims learned many valuable lessons from this battle such as the lesson to follow their leaders and not be overconfident. Also, strength can come from strong faith and not from large numbers, as success comes from God. It also taught Muslims to have determination in the face of adversity.	**4**

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Question	Answer	Marks
5(a)	**The first wife of the Prophet (pbuh) was Khadija. Write about the main events of her life.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Khadija was the daughter of a wealthy businessman and inherited his wealth when he passed away. She was married to Abu Hala and Atiq before she married the Prophet (pbuh). She is believed to have a daughter and two sons from her previous marriages. She became a successful businesswoman in her own right and was well respected in Makka. She would employ different people to go on trade expeditions for her, and she employed the Prophet (pbuh) as a merchant on one of these expeditions. She sent her servant, Maysara, with him. After hearing of his trading skills and honesty as a merchant, she proposed marriage to him, which he accepted. At the time she was 40 and he was 25. They had six children together, their two sons dying in infancy, and then four daughters. When the Prophet (pbuh) received revelation, he came to Khadija trembling. She reassured him that God would not humiliate him. She took him to see her cousin Waraqa bin Nawfal who told the Prophet (pbuh) that he is a messenger of God. She was the first to publicly accept Islam and she supported the Prophet (pbuh) financially. She endured the hardships faced by the Muslims when they were boycotted by the Quraysh and died shortly after that. Jibril is said to have sent greetings of peace to her, through the Prophet, from God and himself. After her death the Prophet (pbuh) said about her, 'I have not yet found a better wife than her. She had faith in me when everyone, even members of my own family and tribe did not believe me, and accepted that I was truly a Prophet and a Messenger of Allah. She converted to Islam, spent all her wealth and worldly goods to help me spread this faith, and this too at a time when the entire world seemed to have turned against me and persecuted me. And it is through her that Allah blessed me with children.' The Prophet(pbuh) is reported to remember her often after her death and it used to cause jealousy, sometimes, amongst his other wives.	**10**

Question	Answer	Marks
5(b)	**What does Khadija's marriage to the Prophet (pbuh) teach Muslims about family relationships?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Their marriage teaches Muslims that trust and loyalty are important parts of a family relationship, which need to be nurtured to build good family relations. When in times of difficulty, family members should offer each other physical, moral and financial support. Candidates could also say that age should not be a barrier in a relationship and that advice and guidance can be sought and given from those respected in the family, whether they are younger or older.	**4**

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