Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/11**

Paper 1 **May/June 2022**

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 2022 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U 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 points made or other relevant quotations
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	Description
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.

Question	Answer	Marks
1	**Choose any two of the following passages from the Qur'an, and** **(i) Sura 96.1–5.** **Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.** **(ii) Sura 99** **1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: 'What is the matter with her?', 4. On that day she will declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good see it! 8. And anyone who has done an atom's weight of evil shall see it!** **(iii) Sura 6.101–103** **101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things. 102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him: and He has the power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.**	

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** **Sura 96.1–5** **The main theme is Allah's relationship with the created world.** Candidates will develop these themes in their own way. • God is the Creator which is shown in this sura through the way humans were created from a clot. • Focuses on Allah's favours and mercy on humanity (His generosity). Divine revelation is the beginning of Islam and Prophethood. • He gives creation what they need, in this case, knowledge of God. • There is an emphasis on acquiring knowledge and recognising the knowledge that God gives to humankind. **Sura 99** **The main theme is Allah's relationship with the created world.** Candidates will develop these themes in their own way. • God's power which will shake the earth, destroying what He created. • He has the power to give life/death. • God will give the earth a voice to say what has been done on her, from environmental abuse or neglect of resources to caring for animals. • People will be accountable for their actions on earth. • God will be the Judge of people's accounts, which will take them to Heaven/Hell. • His justice will be seen. **Sura 6.101–103** **The main theme is Allah in Himself.** Candidates will develop these themes in their own way. • God's power is shown as He is the only one to control the heavens and the earth. Everything originates with Him. • He has knowledge of everything, so although humans cannot understand Him, He understands everything in creation. • People should turn to/rely on God. He is the one who has the power to help humans, and He hears and sees all that they do. • Therefore, He is worthy of worship and prayer to reward their actions.	**4**

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** **Sura 96.1–5** • The importance of this sura is that it allows humans to understand how God created them from nothing. • Seeking knowledge is encouraged and so humankind should try their best to learn throughout their lives, especially religious knowledge so they can get to know their Lord. Each subject has a value to it and can help humans get closer to God. • It also helps Muslims understand how prophethood and Islam started, and they should reflect upon what God has sent down for them to help them live their lives. Therefore, they should be grateful to God. **Sura 99** • The Last Day creates a fear of accountability, reminding Muslims to stay on the straight path. • Good deeds will be rewarded encouraging Muslims to do good at all times, like following the Pillars, being honest and helping others. It keeps them away from disliked things like lying, cheating, gossiping and not obeying God's commandments. • It helps Muslims understand the temporary nature of the world which can prevent them from being distracted by worldly things, whether it's fashion, money, gaming or work. • Muslims should feel comforted by God's justice, that no good deed will go unnoticed or bad deed unpunished. **Sura 6.101–103** • These teachings emphasise the importance of the Oneness of God (*tawhid*) for Muslims, so they continue to worship one God. The only relationship He has is with His creation, He has no partners or offspring. He is unique. • Humankind is asked to worship Him as it says in this passage that only He can fulfil their needs, so Muslims should be careful to pray and fast, to fulfil their obligation to Him and turn to Him only. • He also sees and hears all that humankind does, so Muslims should keep this in mind in all that they do and say. In a world where there are lots of distractions, this sura could remind Muslims that they should always remember their creator as He is the ultimate authority over their affairs.	**4**

Question	Answer	Marks
2(a)	**Write about the Qur'an and Sunna and how they are used with *ijma'* in Islamic Law.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** A comprehensive answer will provide an account of each of the three sources, what they are and their role in Islamic Law and how they interact with each other. The four sources of Islamic Law are the Qur'an, the Sunna, *ijma'* and *qiyas*. For this answer candidates have to focus on the first three only. The Qur'an is an authority in Islamic law; it is the word of God. It is not questioned or contradicted by the other sources. It contains the main teachings and principles of Islam by which Muslims should live. The Qur'an is protected by God therefore its words and rulings cannot be changed until the end of time. The Sunna is the Prophet's example and is recorded in the Hadith; these emphasise and expand on verses in the Qur'an, for example, alms-giving (*zakat*). The Qur'an gives permission to follow the Prophet (pbuh). The Hadith are used when the Qur'an is silent on a matter, for example, inheritance given to a grandmother is not mentioned in the Qur'an, but comes from Hadith. The Hadith are important because the Prophet (pbuh) was the final and perfect messenger to follow; the Hadith of Mu'adh ibn Jabal reflects this. They are interlinked and are the two main (primary) sources. When neither of the primary sources offer answers, then *ijma'* can be used. This is used mainly for issues that did not arise at the time of the Prophet (pbuh). *Ijma'* is the consensus of opinion of scholars. It has its basis in the Hadith: 'My community will never agree upon an error'. Some issues dealt with by *ijma'*, at the time of the caliphs, have been the compiling of the Qur'an or the second call to prayer (*adhan* at *Jum'a*) and more recently, the permissibility of IVF. Scholars meet and discuss new situations and decide on the issue, taking various factors into consideration, mainly that the decision does not go against the Qur'an and Sunna.	**10**

Question	Answer	Marks
2(b)	**How has the Qur'an, as a primary source of law, helped to unify Muslims over time?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Muslims around the world believe in the Qur'an as the most fundamental source of guidance, revealed by God, hence unifying them as they all consult the Qur'an for advice. The Qur'an provides the basis of Islamic Law making. That means that despite the growth of Islam and the number of Muslims from different countries and cultures, they all believe in the Qur'an as the basis of faith and law-making which unifies them in terms of the main teachings they live by and laws they follow. As the Qur'an has not changed over the years and was preserved at a very early stage and God has taken the responsibility to guard it, it has prevented many disagreements and divisions in Muslims on different issues.	**4**

Question	Answer	Marks
3(a)	**Write an account of the Prophet Muhammad's life from his birth until he received revelation.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates should give a detailed answer regarding the main events in the Prophet's life until the age of 40. The Prophet (pbuh) was born in the year of the elephant. His parents were Amina and Abdullah. As with the custom of the time, he was sent to the desert with a wet nurse. Halima Sa'adia narrates that they had good fortune with the arrival of the Prophet (pbuh) in their household, and asked he stay with them another two years. During this time the angel Jibril came to clean the Prophet's heart while he was playing with his friends. Halima then returned him to his mother. His mother died on the way back from visiting family in Yathrib when he was six. His grandfather Abdul Muttalib looked after him and after he died the Prophet (pbuh), aged eight, came under the care of his uncle Abu Talib. Abu Talib would take the Prophet (pbuh) on trade journeys with him, and this is where Bahira the monk saw him and told Abu Talib that he was going to have a great future ahead of him, and told him to take him back to Makka as he was scared for his life if he continued to travel with the caravan. The Prophet (pbuh) picked up arrows in the sacrilegious wars (Harb al Fijar) and was present at the subsequent Fudul confederacy to protect fair transactions. He was known for his honesty and integrity and was employed by Khadija to go on a trade journey to Syria. After the Prophet (pbuh) returned with profits, her servant, Maysara, spoke about his good character, Khadija sent a marriage proposal to him which he accepted after consulting his uncle. They had six children together. At the age of 35 he helped resolve the issue of the fixing of the black stone, this prevented the Makkan tribes from fighting with each other. He began to spend longer periods in the cave of Hira and at age of 40 the angel Jibril came with the first revelation.	**10**

Question	Answer	Marks
3(b)	**The Prophet (pbuh) was an orphan and raised by many people. How did this prepare him for prophethood?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Going to the desert as a baby offered him good health and it helped him to learn the eloquence of the Arabic language which was said to be a pure dialect. This helped him communicate well with other tribes and others when preaching about Islam. He was able to observe and learn from different people which would have been beneficial for allowing him to understand people. This would allow him to understand the needs of different people in different circumstances/places. He would have the opportunity to learn different skills from different people, whether it was in the home or in the market. Alternately, a candidate might argue that being an orphan had no impact on the Prophet's preparation for prophethood because God made the preparations and would have helped him when it was needed.	**4**

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Question	Answer	Marks
4(a)	**Describe the Prophet's pilgrimage in the final year of his life and his Farewell Sermon.** **Use the AO1 Levels of Response** **Candidates may include some of the following points. All other relevant points must be credited.** In 631, the Prophet (pbuh) performed his final pilgrimage. The people knew that the Prophet (pbuh) was going for pilgrimage and so many people came to join him on this journey. They numbered 30,000 in total. They performed *tawaf* at the Ka'ba and then proceeded to 'Arafah. At 'Arafah the Prophet (pbuh) addressed the people gathered there; this is considered his farewell speech, in which he indicated he may not be there the following year. In this sermon he asked the Muslims to take their guidance from the Qur'an and Sunna. Revenge was prohibited and usury was forbidden; he gave instructions for unlawful shedding of blood; the obligation towards looking after wives was emphasised as well as the kind treatment of women; sticking faithfully to the pillars of Islam was emphasised; the equality of humankind was highlighted saying no Arab has superiority over a non-Arab and vice versa; brotherhood was established. He told them the Qur'an and Sunna were left for them and reminded them they would have to answer for their deeds and that no new prophet (pbuh) or faith will come after him. He asked the pilgrims 'And if you were asked about me what would you say?' and they replied, 'We bear witness that you have conveyed the message and discharged your ministry'. He then raised his forefinger to the sky whilst saying, 'Oh Allah, bear witness'. Then the verses 5.3 were revealed ('This day I have perfected your religion for you…'). After that, he arrived at Muzdalifah and performed his fourth, *Maghrib*, and fifth, *Isha*, prayer. At the break of dawn, he returned to Mina to carry out the ritual of the Stoning of the Devil then ordered the sacrifice of the sacrificial animals that he had brought with him. He then returned to Makka, performed another *tawaf* and then spent the three days of Tashriq in Mina. It set a precedent for the rites and rituals of *Hajj* that are to be performed by Muslims. The Prophet (pbuh) completed his pilgrimage and returned to Madina.	**10**

Question	Answer	Marks
4(b)	**In your opinion, what was the most important teaching from the Farewell Sermon? Give reasons to support your answer.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** The Five Pillars, because this is the basis of Islam and without emphasising it, people may not have practised their religion as much. The reminder of the Day of Judgment as this would encourage Muslims to act in the best way to ensure they have good deeds when giving their account. The equality of humankind, where no Arab has superiority over a non-Arab and so this can help overcome issues of racism. The treatment of wives and women in general could help deal with the problems facing the inequality of women. The sermon focused on a Muslim's action, ethics and morality so answers related to this can be credited if they have given an explanation of their importance, whether it is related to the financial structure (dealing in interest), adultery, responsibility of actions (particularly in crimes), and worshipping God.	**4**

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Question	Answer	Marks
5(a)	**Write about the various tasks performed by some of the Prophet's Companions as his Scribes.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** There were a number of Companions who acted as scribes of the Prophet (pbuh) and they each had different tasks, such as writing the revelation, recording public contracts and transactions, and letters sent from the Prophet (pbuh) to other leaders. The Qur'an was written in its entirety during the Prophet's time even though it was not compiled in one text. There were various companions who had different roles as scribes. They wrote verses down on a number of materials, for example, parchments, bone and dried leaves. Zayd ibn Thabit was one of the most prominent scribes of the revelation, writing the revelation while the Prophet (pbuh) was alive, subsequently having most of the Qur'an in written form. He was asked by the Prophet (pbuh) to learn Hebrew so he could respond on the Prophet's behalf to the Jews who wrote to him. The Prophet (pbuh) used to instruct the scribes about the sequence in which a revealed message was to be placed in a particular sura (chapter). In this manner, the Prophet (pbuh) arranged the text of the Qur'an in a systematic order till the end of the chain of revelations. Zayd ibn Thabit reported, 'We used to record the Qur'an from parchments in the presence of the Messenger of God'. Some companions, who did not write down the revelations, had memorised them instead and their versions were used to verify the written copies after the Prophet's death. Some of the Companions were official scribes who wrote letters for the Prophet (pbuh) and treaties. Ubayy ibn Ka'ab, had memorised the Qur'an and is said to have had his own written portions of the Qur'an, and wrote letters to heads of state for the Prophet (pbuh). ʿAli was also an important scribe and wrote treaties for the Prophet (pbuh), such as the Treaty of Hudaiybiyya. Abdullah ibn Mas'ud was known for his knowledge of the Qur'an and the Prophet (pbuh) said about him, 'Whoever wants to read the Qur'an as fresh as when it was revealed, then let him read according to the recitation of Ibn Umm Abd.' He was someone who wrote portions of the Qur'an.	**10**

Question	Answer	Marks
5(a)	ʿAbdullah ibn ʿAmr ibn al-ʿAs was one of the first companions to write the Prophet's sayings. He sought the Messenger's specific permission asking, 'May I write down everything I hear from you in the states of contentment and anger?' He replied, 'Yes, for I speak nothing but the truth.' He had a book/journal that he kept to record the Hadith from the Prophet (pbuh). Due to this he is one of the main narrators of Hadith. Abu Hurayra said, none of the Sahaba would narrate more Hadith from me except ʿAbdullah ibn ʿAmr ibn al-ʿAs – he would write them down more than me. Candidates might mention other scribes but should say what their roles were.	

Question	Answer	Marks
5(b)	**What are the benefits of the Qur'an being available to everyone on the internet?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates could say it is a useful source to have the Qur'an online as it makes it more accessible to more people. There is a lot of information easily available on the internet, so it is possible to do a few searches and find a lot of sources available for you to read on different topics of the Qur'an. The Qur'an and most Hadith books are all online now, so people can easily access the information they need. People who cannot read the Qur'an can access different recitations of it, or people who have just learned to read Arabic can use it to follow along while listening to a recitation. The Qur'an online can be in the language of the person reading it. Some candidates may say there are not many benefits by saying, that the internet has its disadvantages as there may be Qur'ans online that are not standardised and there is more room for error as they cannot all be checked. They could say that the Qur'an is not available to everyone on the internet as not everyone has access to the internet.	**4**

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