Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/11**

Paper 1 **May/June 2023**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2023 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. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is 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.

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It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

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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 <u>two</u> of the following passages from the Qur'an.** **(1) Sura 114** 1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind. **(2) Sura 2.30–37** 30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood? – whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.' 32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adam! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful. **(3) Sura 108** 1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.	

Question	Answer	Marks
1(a)	**Briefly describe the main theme or theme in each passage.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
	Sura 114 (Allah's relationship with the created world) **The main themes are:** • God's refuge – only He can help in times of need, in this case from jinn and men. • Seek help only from Him. He created everything so controls everything, even mischief makers. • It's a warning of those who whisper evil/bad ideas to humans, and then disappear and leave them on their own • God is a protector from these things and this sura makes up one of the suras of protection.	
	Sura 2.30–37 (Allah's messengers) **The main themes are:** • God created Adam, as well as everything else (angels, etc.), and made him a vicegerent on earth (*khalifa*), which suggests God values humans above angels. • God gives knowledge to who He wants and He gives the special status of prophethood to whom He wishes. • When Satan misled Adam, God did not leave him or allow any obstacle to prevent him from making Adam his representative on earth, in other words God looks after His prophets. • God shows His mercy to His prophets and humankind.	
	Sura 108 (Allah's messengers) **The main themes are:** • It was revealed as a consolation to the Prophet (pbuh) and foretold the destruction of his opponents. • God has given the Prophet (pbuh) *Kawthar*, which has various meanings. • Most common is a river in paradise, but also has the meaning of progeny, guidance in abundance, success and his followers. • God commands His followers to pray to Him. • To show his gratitude the Prophet (pbuh) in particular, and Muslims in general, are expected to worship God and display the spirit of sacrifice, determination and good character.	

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Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.** 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**
	Sura 114 • Through these verses Muslims get to know the kind of evils/mischief they have to be wary of, e.g., *jinn*, humans or internal whisperings such as jealousy. • This means they should be aware of what's happening to them so they can recognise the signs of mischief and temptations. • Praying and doing good deeds strengthens reliance on God. Reciting this Sura with the other *quls* is a source of protection. • God is the King so it is Him who people should seek refuge with.	
	Sura 2.30–37 • The importance is that Adam was the first prophet of God, who was made his representative on earth. This gives Muslims a sense of their connection to God as Adam is called the father of humankind and everyone is descended from him. • God showed Adam's importance by making the angels bow to him and forgiving him when he disobeyed. This should make humankind understand their status, they should seek forgiveness from God and worship Him. • It also shows God's care and direct relationship with every individual.	
	Sura 108 • The teachings give an insight into how the relationship between God and the Prophet (pbuh) has lessons for Muslims. Muslims today are that future generation of followers that was given to the Prophet (pbuh), and so this sura gives hope to people in times of need. Future hope is also given with the promise of the *Kawthar* in paradise. • God always intervenes in times of difficulty so Muslims should always remember to look to Him for help and support, and not feel disheartened in times of difficulty, e.g., during illness or oppression. Muslims should remain steadfast despite the difficulties or mockeries that they face. • Even prophets were tested and faced hardships but remained steadfast so Muslims should not despair of God's mercy when facing hardships.	

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Question	Answer	Marks
2(a)	**The Prophet (pbuh) received revelation from God when he was 40 years old. Write about this experience of the first revelation.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Prophet (pbuh) had increased the time he spent in solitude in the cave of Hira. When he was 40 the revelation came to him, during the month of Ramadan. The angel Jibril came to him and instructed him to read, *iqra*, and the Prophet (pbuh) replied he could not. The angel squeezed him hard ('the angel pressed me until I could not bear it anymore'). He repeated the command and squeezed the Prophet (pbuh) again, then after a third time the angel squeezed him, released him then the Prophet (pbuh) recited the first few verses of Sura Alaq (96.1–5), saying it was as though they were imprinted on his heart. The first verses of Sura Alaq are: '1. 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.' The Prophet (pbuh) came out of the cave and saw the angel on the horizon. The angel told him, 'You are the Messenger of Allah and I am Jibril.' He was confused and shaken and he ran home and asked his wife to cover him. She consoled him, saying God would not disgrace him, and went to see her cousin, Waraqa ibn Nawfal, who confirmed his prophethood.	**10**

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Question	Answer	Marks
2(b)	**Explain the importance of the revelation being sent to a prophet who could not read or write.** 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 was important because being unable to read or write shows that it would not have been possible for the Prophet (pbuh) to have composed the Qur'an himself; the implication is that not being able to compose the Qur'an himself, shows that the Qur'an is from God. God did not want anyone else to be the Prophet's teacher, as that would have meant someone was superior to him in his knowledge of God. It was a miracle of God. The Arabs had a strong oral tradition which allowed the Qur'an to be preserved through memory alone, which again allowed for accuracy in preserving the revelation. As he could not read or write himself, the Prophet (pbuh) showed his faith in his companions when he allowed them to write down the verses revealed to him.	**4**

Question	Answer	Marks
3(a)	**Using examples from the Prophet's life show how he demonstrated the two qualities of:** • **trustworthiness** • **forgiveness.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. **Trustworthiness** is when you can trust someone because they are honest, reliable and dependable. The Prophet (pbuh) had always been trusted by the Quraysh even before prophethood, being called al-Amin. The Quraysh continued to keep their belongings with him even after prophethood. When he migrated to Madina he returned the belongings to their owners (through 'Ali). When the Quraysh were disputing which tribe should insert the Black Stone into the Ka'ba, the Quryash were happy when the Prophet (pbuh) entered saying al-Amin had arrived to resolve the dispute. When Khadija heard about the Prophet's integrity and honesty when he was trading on her behalf, she knew he was reliable and she sent a marriage proposal to him. He kept his promises, for example, as part of the Treaty of Hudaybiyya, the Prophet (pbuh) sent back Muslims to Makka who had not sought consent to leave. The quality of **forgiveness** is to not seek to punish someone when they have wronged you, nor to seek revenge. There are many examples of the Prophet's forgiveness. Aisha said that the Prophet (pbuh) never took revenge on anyone for himself. At the time of his visit to Ta'if, the Angel Jibril came to say that he can crush the people between the two mountains, but the Prophet (pbuh) refused, and instead prayed for their guidance. When returning to Makka, the Prophet (pbuh) forgave many people who had been prominent in persecuting him and his companions, for example, Abu Sufyan. He also gave a general pardon to the Makkans, despite their actions against him. Despite Wahshi killing his uncle Hamza, and Hind chewing on his liver, he forgave them both. Abdullah ibn Ubayy was one of the hypocrites who opposed the Prophet (pbuh) whilst outwardly saying he supported him. Despite this the Prophet (pbuh) seemed to show no animosity towards Abdullah when he died, attending his funeral and praying at his grave. Candidates can offer other examples of forgiveness, especially for development of the answer, such as the Prophet's forgiveness of Ikrimah ibn Abi Jahl, Sufwan ibn Umayyah, Habbar ibn al-Aswad.	**10**

Question	Answer	Marks
3(b)	**In what ways can people show their trustworthiness to each other? Give specific examples from everyday life.** 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. Candidates should give examples of how they can show their trust in their everyday lives, or in the lives of others. Examples could be if someone entrusts you with a secret then to ensure you do not tell anyone about it. If you have borrowed something from someone then you should ensure that you look after it and return in good condition. If you have arranged to meet people then you should not cancel on them without good reason, otherwise people will think you are not reliable and will not trust you. When you are posting online or on social media you should be honest about who you are and what you do so that people can trust in what you post.	**4**

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Question	Answer	Marks
4(a)	**Write an account of the Battle of Uhud.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Battle of Uhud took place in 3AH (625) in revenge for the Makkan defeat at Badr. The Prophet (pbuh) consulted his companions whether to fight outside or inside the city; the Muslims decided to meet the Makkan army at Uhud. Arriving at Uhud, the Makkan army numbered 3000 led by Abu Sufyan ibn Harb, whilst the Muslims numbered around 1000. Shortly before the battle started Abdullah ibn Ubayy deserted the army with 300 of his people. The Prophet posted 50 archers on a hill to protect them from being attacked from behind. In the battle Hamza was killed by Wahshi, who earned his freedom through this act. Khalid ibn Walid tried to break the Muslims from behind three times but the archers held him off. The Muslims were successful in driving back the Makkans, and some started to collect the spoils of war. On seeing this some of the archers left their post on the hill to join those collecting the spoils. Khalid ibn Walid noticed this and used the opportunity to attack the Muslims from the rear. On seeing this the Quraysh army turned back and renewed the battle. Many Muslims fled. The Prophet (pbuh) was surrounded by nine Muslims, and only Talha ibn Ubaydullah and Sa'd ibn Abi Waqqas survived, whilst the Prophet (pbuh) was badly injured. The remaining Muslims were disheartened on hearing a rumour that the Prophet (pbuh) had been killed; the Prophet (pbuh) and the Muslims retreated to the Uhud mountain. The Makkans mutilated the dead bodies of the Muslims, including acts such as Hind who chewed on the liver of Hamza. The Muslims buried their martyrs and returned to Madina. Around 70 Muslims were killed and 22/37 of the Makkans.	**10**

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Question	Answer	Marks
4(b)	**In your opinion, what is the most important lesson that Muslims might learn from this battle? 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. Muslims should listen to and obey the orders of the Prophet (pbuh) to gain success. Candidates could say that decisions do not have to be made by leaders on their own, that consulting with others can be beneficial. Loyalty is important for Muslims and communities, and they should stick together in difficult times. Victory is not guaranteed for Muslims, and they have to work hard for success. Losses and tragedies are part of life, and it is important to learn from mistakes made to avoid the same outcome again.	**4**

Question	Answer	Marks
5(a)	**Write an account of the life of Fatima and the life of any <u>one</u> other of the Prophet's daughters.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. **Fatima**: She was the youngest daughter and born a few years before prophethood. She was the only daughter to outlive the Prophet (pbuh). In her youth she spent a lot of time with the Prophet (pbuh). She was upset over the treatment he faced by the Quraysh in Makka and would help clean the Prophet (pbuh) when the Quraysh would throw impurities on him. She also suffered in the boycott to Shib-i-Abi Talib along with her parents. The Prophet (pbuh) showed his affection for her and would visit her before he left on a journey and upon returning. She was married to 'Ali and had three sons and two daughters; she suffered hardships in her marriage and when she went to ask the Prophet (pbuh) for help in the household, he replied saying he will give her something better, and gave her some *adhkar* to recite after prayers. When the Prophet (pbuh) was ill, she was upset that he was dying but happy when he told her she would be joining him soon. She died six months after the Prophet (pbuh) and was buried in Janatul Baqi. **Zaynab**: She was the eldest daughter born in the 5th year of marriage when the Prophet (pbuh) was 30. She was married to Abu al-'As ibn Rabi, and had two children, Ali and Umaymah. She became Muslim but her husband initially did not. She stayed behind with him when the other Muslims migrated to Madina. He fought in the Battle of Badr against the Muslims and was captured. Zaynab sent her mother's necklace for his ransom, and upon seeing the necklace, the Prophet (pbuh) asked for the necklace to be returned to her on the condition that she be allowed to go to Madina. Her husband was freed and returned to Makka and she returned to her father in Madina. The first time she tried to leave Makka she was forcibly brought back by some of the Quraysh and injured, which caused her to miscarry. When she was better, Abu al-'As sent her to Madina under the protection of his brother Kinana. She did not remarry hoping Abu al-'As would become Muslim, which he did after she offered him protection in her house following a caravan raid. She died a year later in 8AH. **Ruqayya**: She was three years younger than Zaynab and was married to Utbah, Abu Lahab's son. She wasn't yet living with him when Sura Lahab was revealed, whereupon Abu Lahab told his son to divorce her. She then married 'Uthman and they migrated to Abyssinia where she had a son, Abdullah, who died aged six in Madina. Ruqayya and 'Uthman migrated to Madina before the Prophet (pbuh) and so she was given the name 'The lady of the two migrations'. She was ill when the Muslims were leaving for the Battle of Badr and 'Uthman was told to stay with her. She died before the Prophet (pbuh) returned from battle. He led her funeral prayer, and she was buried in Janatul Baqi.	**10**

Question	Answer	Marks
5(a)	**Umm Kulthum**: The third daughter of the Prophet (pbuh) was born not long after Ruqayya and it is said they grew up as though they were twins. She was married to Utaybah, Abu Lahab's son. Like Ruqayya she was divorced by her husband before she went to live with him. She lived through the severest periods of persecution and suffered the boycott to Shib-i-Abi Talib. She stayed behind in Makka when her father migrated but joined him later in Madina with her sister Fatima. She married 'Uthman after Ruqayya's death. She had no children and died in 9AH.	
5(b)	**What lessons might Muslims learn from the relationship between the Prophet (pbuh) and his daughters. Give examples 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. Lessons could be that it is important for fathers to be compassionate with their daughters, that they should love and respect them, and for daughters to show respect for their fathers. Examples of how this could be done should be given.	**4**

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