CAMBRIDGE
International Education

Cambridge IGCSE™

ISLAMIYAT **0493/11**

Paper 1 **October/November 2024**

MARK SCHEME

Maximum Mark: 50

Published

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

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

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

Cambridge International is publishing the mark schemes for the October/November 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

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Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however, the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

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GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

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

GENERAL POINTS

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

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

PRINCIPLES UNDERLYING THE MARK SCHEME

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

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

The paper is marked out of 50. Candidates answer **Question 1, Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1(a)**, and 10 marks in **Questions 2(a)–5(a)**, while part (b) tests AO2 and earns up to 4 marks in **Question 1(b)** and 4 marks in **Questions 2(b) –5(b)**. 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(a)–5(a)** each have a maximum mark of 10.

Level	Mark Question 1(a)	Mark Questions 2(a)–5(a)	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

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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 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 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. **(2) 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. **(3) Sura 96.1–5** 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.	
1(a)	**Briefly explain the main theme(s) in each passage.**	**4**
	Use the AO1 Levels of Response. **Sura 41.37** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • Creator: God creates and controls everything, in this verse specifically the sun and the moon. • Signs: The order and cycle of the sun and the moon are God's signs for humankind of His power. • *Tawhid*: As the Creator, only He should be worshipped. • Other deities: It is a negation of paganism – the sun and moon are not to be worshipped.	

Question	Answer	Marks
1(a)	**Sura 2.21–22** **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • *Tawhid*: He is the only Creator and Sustainer. • Creator: God is the Creator of humankind so they should only worship Him. • Sustenance: God also provides sustenance to His creatures. He has made permanent arrangements and set up systems for that. • Creation: He also created what is for the benefit of humankind (guidance, fertile earth, shade and water from sky). • Gratitude: People should be grateful to God for what He has created and provided. • *Shirk*: Humankind should not commit the greatest sin of associating partners/rivals with God. • Piety: God's worship creates piety.	
	Sura 96.1–5 **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • Creator: God is the Creator which is shown in this sura through the way humans were created from a clot. • Provider: He gives creation what they need, in this case, knowledge of God. • Generous: This shows His generosity. • Knowledge: There is an emphasis on the importance of knowledge and the knowledge that God gives to humankind.	
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.**	**4**
	Use the AO2 Levels of Response. **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.	

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Question	Answer	Marks
1(b)	**Sura 2.21–22** • The themes of these verses invite people to ponder about God and nature. • Humans must worship their Creator. • 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 and not be wasteful. • Gratefulness to God should also be displayed. • Humans should acknowledge who their sustenance has come from and rely on God for everything. • They should also abstain from setting rivals with God.	
	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 - RE, science, etc.- 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. So they should be grateful to God.	

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Question	Answer	Marks
2(a)	**Give an account of the different ways that revelation came to the Prophet (pbuh).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. 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, e.g., on the night journey (Sura Najm), and at the time of the first revelation, when the first five verses of Sura Alaq were revealed. Sometimes the Angel Jibril would come 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 was when they came as the ringing of a bell. The revelations would weigh down on him, so much so that his camel could not withstand the weight, and e.g., it also put pressure on Zayd's thigh when he was sitting next to the Prophet (pbuh) during one of the revelations. They would cause him to sweat even in the winter and shiver in the summer. (Aisha's Hadith) They were not within his control (Sura Qiyama, 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. As elaboration, candidates could give details of verses that were revealed to the Prophet (pbuh), or narrate stories related to these revelations.	**10**

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Question	Answer	Marks
2(b)	**The Qur'an has remained the same since it was revealed. How does this benefit Muslims?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. As the Qur'an has remained the same, the teachings in it have remained the same too, so Muslims can use these teachings to know what it is that God wants them to know and how to live their lives. The revelations helped Muslims then because they were able to get answers to specific questions when they needed them as revelation often came in response to certain issues, and this also helps Muslims now as it helps them to understand the reasons why certain rules or teachings were revealed which can help make it more relevant for them to practise. In this way Muslims can use previous scholarship to continue answering their questions. As the teachings have remained the same it may be easier for children to learn as they emulate their parents and grandparents who also learned the same teachings from the Qur'an. It can give Muslims assurance that they are following what was originally revealed and connects them to the early Muslims of Islam.	**4**

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Question	Answer	Marks
3(a)	**Describe the ways that the Prophet's family in Makka both supported and opposed him.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. After the Prophet (pbuh) received revelation, he received support from some of his family members and opposition from others. His wife Khadija was his first and main support, consoling him, offering him advice and believing in him. His children also supported him by becoming Muslim, even though this meant that they were divorced by their husbands (Ruqayya and Umm Kulthum). Fatima helped clean filth off the Prophet's back which the Quraysh had put on him when he was praying. His uncle, Abu Talib, who had raised him, asked him about the new religion and said he would support the Prophet (pbuh) as much as he could. It was because of Abu Talib's support that the Prophet (pbuh) escaped more severe persecution and when the Prophet (pbuh) was boycotted, they went to live in a valley owned by Abu Talib. Hamza supported and protected him. 'Ali and Ja'far, the Prophet's cousins, also supported him by becoming Muslim. Some of his family members opposed the Prophet (pbuh), most notably Abu Lahab. He was the Prophet's paternal uncle and, on the occasion, when the Prophet (pbuh) publicly proclaimed the message of Islam on Mount Safa, Abu Lahab said, 'Destruction to you! Is it for this you have gathered us?' After this Sura Lahab was revealed. When Abu Talib died, Abu Lahab became the head of the clan of Hashim, and he withdrew the protection on the Prophet (pbuh). Utba and Utayba were the sons of Abu Lahab married to the daughters of the Prophet (pbuh). They were told to divorce their wives by Abu Lahab. Abu Lahab's wife used to throw thorns in the path of the Prophet (pbuh) to hurt him. When the Quraysh felt that they were losing control of the increasing number of Muslims Abu Lahab joined them in the imposition of a social and economic boycott on Banu Hashim and exiled them to Shib-i-Abi Talib.	**10**

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Question	Answer	Marks
3(b)	**The Prophet (pbuh) remained steadfast in the face of all difficulties. What can Muslims learn from his example and put into practice?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. The Prophet (pbuh) faced a lot of opposition in Makka, and his example helps Muslims to understand that even in the face of adversity and hardship it is better to try and remain calm and not get angry. The Prophet (pbuh) had strong reliance on God and so Muslims can learn that they too should put their trust in God and allow themselves to understand that He will eventually help them. The Prophet (pbuh) was also surrounded by supportive family members so staying calm is easier when you have supportive friends or family that you can talk to and who will help you when in need.	**4**

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Question	Answer	Marks
4(a)	**Write about the way the Prophet (pbuh) demonstrated the qualities of honesty and simplicity.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Honesty is being truthful in all circumstances even when it is not to your benefit: examples of the Prophet's honesty are that even before prophethood he was known for being honest and trustworthy. He always engaged in honest dealings as a trader. Khadija married him due to his honesty in trade. The people of Makka testified to his honesty when questioned at Mount Safa. The Quryash would keep their belongings with him, even after they rejected his message. When the Prophet (pbuh) was leaving Makka to migrate to Madina, he left the belongings entrusted to him with 'Ali to return to the people, to ensure that they did not feel cheated, and to fulfil his promise to them. When Abu Sufyan met the Byzantine Emperor, he spoke highly of the Prophet (pbuh) saying he never lies or betrays others. Also, at the Treaty of Hudaibiyya, Abu Jandal was sent back to Makka because the new terms of the treaty had already been signed and the Prophet (pbuh) did not want to go back on his word. Simplicity is living with few things and not being extravagant even when you have the chance: examples are that the Prophet (pbuh) lived his life with very little worldly comforts. He would do things with his own hands, rather than asking others to do it for him, such as milking his goats, patching his clothes, or mending his shoes. He worked on the construction of the mosque and digging the trench at battle. He did not like the companions to stand up for him when he entered. He would eat as others ate and sit on the floor as others sat. He would take his meals with slaves and people from any class of society. He would eat very little. He would sleep on a simple mattress on the floor without home comforts or decorations. Once Omar saw marks on his body from sleeping on jute mat and commented that he was living in such simplicity, the Prophet (pbuh) reminded him of better reward in the Hereafter. Every day, before he went to sleep, he would give away any surplus that he had.	**10**

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Question	Answer	Marks
4(b)	**To what extent can Muslims live their lives as simply as the Prophet (pbuh).** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Some may say that it is easy to live in a simple way as the Prophet (pbuh) did, as his example is the way for everyone. Muslims can get rid of their excess clothing and wealth, not hoard anything and give more to charity. They can also live more simply by eating and buying less, which is important now as the world suffers environmental damage due to humankind's excesses. Others may say that it is not easy to live like the Prophet (pbuh) as people now have access to more wealth and disposable income. They may also say that the needs of people are different now and it is not easy to go back to living with less, when people have become dependent on furnishing their homes, having cars and entertainment, and feel like they would have a low quality of life without them. Alternatively, some may say that many people around the world still live simple lives the way the Prophet (pbuh) did, in basic accommodation with little food and they are able to survive. However, this may not be the way that is comfortable for people to live on a daily basis, and so would not be comparable to the way the Prophet (pbuh) lived.	**4**

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Question	Answer	Marks
5(a)	**Write about the lives of the following Companions during the lifetime of the Prophet:** • **Ja'far ibn Abi Talib** • **Zayd ibn Thabit.** **Use AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Ja'far ibn Abi Talib: he was the son of Abu Talib and so the cousin of the Prophet (pbuh) and was raised in the household of his uncle Abbas. He was an early convert to Islam and went in the second delegation that migrated to Abyssinia, with his wife Asma bint Umays. There he was chosen as a spokesperson for the Muslims and spoke to the Negus when the Quraysh accused the Muslims of abandoning their people and asked the Negus to return them to Makka. The Negus asked the Muslims about the religion they had entered into. Ja'far replied saying that before Islam they were ignorant and immoral and Islam called them to One God, to speak the truth and to refrain from bloodshed. Ja'far then recited a portion of Sura Maryam. He lived with his family in Abyssinia for 10–12 years and then migrated to Madina when the Prophet (pbuh) was at the battle of Khaybar. He was generous and considerate of the welfare of others and became known as 'the father of the poor'. The following year he was sent to fight at the Battle of Mut'a and was martyred there. It is said his arms were cut off and in martyrdom, God replaced his arms with wings. Zayd ibn Thabit: He was around eleven years old when he became Muslim and was one of the Ansar. When the Prophet (pbuh) migrated to Madina, Zayd had already memorised all the suras that had been revealed by that time. He had a desire to be close to the Prophet (pbuh) and to fight in the battles, but at the battle of Badr he was sent away by the Prophet (pbuh) for being too young to participate. The Prophet (pbuh) asked Zayd to learn Hebrew and Coptic so he could respond on the Prophet's behalf to the Jews and the Christians who wrote to him. Zayd became the Prophet's interpreter and was one of the most prominent scribes of the revelation, writing the revelation while the Prophet (pbuh) was alive. He himself had most of the Qur'an in written form. Zayd ibn Thabit reported, 'We used to record the Qur'an from parchments in the presence of the Messenger of God.'	**10**

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Question	Answer	Marks
5(a)	Due to the time he spent with the Prophet (pbuh) and his understanding of the Qur'an, he became one of the leading scholars from the Companions. He had the honour to witness the Prophet (pbuh) recite the whole Qur'an in Ramadan before he passed away. Zayd was the prominent scribe who oversaw the compilation of the Qur'an in the time of the Caliphs.	
5(b)	**How important is it today for Muslims to seek out scholars to learn about Islam?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. It could be said it is very important as scholars are considered to be the 'heirs of the prophets' due to their knowledge of God and the faith. Also, as they have dedicated a great deal of time to learning the details of the faith, it is important to learn from them, so you know you are getting accurate knowledge. It is important though, to know who you are learning from and where they have studied – traditionally those with a chain (*ijaza*) of transmission in their learning are the ones with the most authentic knowledge. However, some may say that there is so much information available online and in books that it is easy to learn about Islam without having to go to scholars. This is especially useful for those who live in places where there is no access to Islamic scholars or teachers. It may be said that this can come with drawbacks as there is not always a way of knowing if the books or information you are finding online are authentic.	**4**

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