CAMBRIDGE
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Cambridge IGCSE™

ISLAMIYAT **0493/12**

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.

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Generic Marking Principles

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

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

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

GENERIC MARKING PRINCIPLE 2:

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

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

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

GENERIC MARKING PRINCIPLE 4:

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

GENERIC MARKING PRINCIPLE 5:

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

GENERIC MARKING PRINCIPLE 6:

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

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GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

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

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

GENERAL POINTS

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

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

PRINCIPLES UNDERLYING THE MARK SCHEME

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

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

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

Level	Mark **Question 1(a)**	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

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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 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 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. **(2) 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. **(3) 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.	
1(a)	**Briefly explain the main theme(s) in each passage.**	**4**
	Use the AO1 Levels of Response. **Sura 42.4–5** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • Control: God is the owner of everything because He created everything. • His Might: Due to His greatness above them, the heavens are almost torn apart. • Prayers: The angels praise God and pray for forgiveness of humans on earth as part of their duties. • Forgiveness: Humans are reliant on God's mercy as He is the most forgiving, the most merciful.	
	Sura 99 **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • Last Day: God will shake the earth, destroying what He created. • God's power: He has the power to give life/death. • Burden/admonition: God will give the earth a voice to say what has been done on it, from environmental abuse or neglect of resources to caring for animals etc. • Accountability: People will be responsible for their actions on earth and given their accounts; God will give people their accounts, which will take them to Heaven/Hell. • Justice: His justice will be seen.	

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Question	Answer	Marks
	Sura 114 **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • Sovereignty: Establishes Himself as Master (*Rabb*), King (*Malik*) and true God (*Ilah*). • Divine Protection: God instructs to seek divine protection against all evils and harms. He is a protector from *jinn* and humankind • God's Help: Only He can help in times of need, in this case from *jinn* and humans. Seek help only from Him. • Control: He created everything so controls everything, even mischief makers. • Warning: It's a warning about those who whisper evil/bad ideas to humans, and then disappear and leave them on their own.	

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Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.**	**4**
	Use the AO2 Levels of Response. • **Sura 42.4–5** • No one has power like God, so this is a reminder that any rulers or those in positions of power do not have any power in comparison to God. • Even when Muslims have committed wrong actions, if they believe that God is Merciful then they have someone to turn to in times of need. • This mercy to humankind tells Muslims 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 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, e.g. following the pillars, being honest and helping others. It keeps them away from unacceptable things such as lying, cheating, gossiping, 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 etc. • Muslims should feel comforted by God's justice that no good deed will go unnoticed, or bad deed unpunished.	
	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 'qul's' is a source of protection. • God is the King so it is Him who people should seek refuge with.	

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Question	Answer	Marks
2(a)	**Describe how the four sources of Islamic Law work with each other in law making.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. The four sources of Islamic Law are the Qur'an, the sunnah, *ijma'* and *qiyas*; two primary sources and two secondary sources. 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, e.g. *zakat*. The Qur'an commands Muslims to follow the Prophet (pbuh). The Hadith are used when the Qur'an is silent on a matter, e.g. 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 Qur'an and Hadith: 'My community will never agree upon an error'. Some issues dealt with by *ijma'* have been, at the time of the caliphs, the compiling of the Qur'an, the second *adhan* at *Jumʿah* as well as prohibition of marriage to grandmother and granddaughter and more recently, the permissibility of IVF. Scholars meet together and discuss the new situations and decide on a matter taking various factors into consideration, mainly that the decision does not go against the Qur'an and sunna. *Qiyas* is analogy, when one Islamic ruling is compared with another to derive a new ruling for a new issue, by scholars who are experts in Islamic sciences. The original ruling is the *asl*, and the new ruling is *far'*. The experts should look at what the linking cause is between the two (*'illah*), before making a new ruling (*hukm*). Examples of this could be the use of cocaine being prohibited on the basis that intoxicants are prohibited. '*Illa* can be taken from Qur'anic injunction, the Hadith, or *ijma'*. The secondary sources do not contradict the primary sources but rather use the primary sources as a basis for their answers.	**10**

Question	Answer	Marks
2(b)	**To what extent is the use of *ijma'* and *qiyas* more important today than in the past?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Rapid changes in technology and in modern life have led to an increasing need for the use of *ijma'* and *qiyas* making them more important now than before. Without it, Muslims may have been left behind when having to use new modes of transport, technology such as computers or the internet, and new types of medicines/medical treatments, etc. These secondary sources have been useful to determine the things that Muslims are allowed to use without having to compromise their beliefs or faith. A good example is the use of the internet, which is something the world has become dependent on, and if it wasn't for *ijma'* or *qiyas* and it was not deemed permissible for Muslims to use, it would have a big impact on the development of Muslims and their everyday lives. Therefore, these two sources give solutions to Muslims within the parameters of Shari'a. Alternatively, *ijma'* and *qiyas* have always been used, therefore their importance is still high. They are not more important than in the past but still important. Some Muslims might place more emphasis on using their own judgement (*'aql*).	**4**

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Question	Answer	Marks
3(a)	**Give an account of the Prophet's migration (*hijrah*) from Makka to Madina.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points 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 their murder and decided to send a member from each tribe to the Prophet's house to kill him, mentioned in Sura 8.30. They 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, (36.9); Abu Bakr went with him. They took refuge in Cave Thawr and Abu Bakr went in to make sure it was clean and safe. Abu Bakr's 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 about two with whom is a third, when Allah is their Third'. This incident is also referenced in the Qur'an, Sura 9.40. After they left the cave, 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).	**10**

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Question	Answer	Marks
3(b)	**What are <u>two</u> important lessons for Muslims from the Prophet's experiences on this journey from Makka to Madina? Give reasons for your answer.** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. There are spiritual and physical experiences from the journey that could provide important lessons for Muslims. The fact that the Prophet (pbuh) waited until given permission by God to leave, can provide lessons of having faith and obedience to God. Knowing that God is in charge of events that are out of your control can also lead to Muslims having increased faith and obedience. Another lesson could be related to the importance of keeping good company or choosing good friends. The Prophet (pbuh) had a number of trustworthy companions, not just Abu Bakr who travelled with him, but Abu Bakr's children who took risks in giving food and news to the companions, and Abdullah ibn Urayqat who was hired to guide them to Yathrib. They all helped the Prophet (pbuh) and he could trust them with his secrets, so it is something for Muslims to look for in the companions they have. These companions also showed bravery in helping the Prophet (pbuh), even though they may have put their own lives at risk if they had been caught helping the Prophet (pbuh). Lessons could be learned about generosity from the camels that were provided to the Prophet (pbuh) to make the journey, to the people who provided milk and food for the Prophet (pbuh). There are also lessons to be learned about having faith in the miracles of God that were seen on the journey.	**4**

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Question	Answer	Marks
4(a)	**Describe the events of the final year of the Prophet's life.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. The Prophet (pbuh) received many delegations in the final year of his life. In 631/10AH, 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. It set a precedent for the rites and rituals of Hajj that are to be performed by Muslims. In his 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 or faith will come after him. Verses 5.3 were revealed ('This day I have perfected your religion for you…'). The Prophet (pbuh) completed his pilgrimage and returned to Madina. He increased his seclusion. Jibril reviewed the Qur'an twice with him. His illness began 13 days before his death. He moved into A'isha's apartment for the last week and continued leading the prayers giving the congregation advice. When he was no longer able to attend the mosque, he asked Abu Bakr to lead the prayers in his absence, which made the companions very sad. He called for Fatima, Hassan and Hussain and his wives. The Prophet (pbuh) passed away on 12th Rabi al-Awwal**,** 632/11AH.	**10**

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Question	Answer	Marks
4(b)	**Explain how <u>two</u> of the teachings from the Prophet's Farewell Sermon are significant for Muslims today.** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. The Five Pillars are significant, they need to be fulfilled by Muslims who may not be performing all of them today. The Prophet's Last Sermon emphasised the importance on fulfilling them all, and this reminds today's Muslims of their significance, so that people do not lose sight of the basic principles of Islam. It may be that the reminder of the Day of Judgment is significant now 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 can be significant as it can help overcome issues of racism, particularly now when more people are interacting with one another and it needs to be emphasised that they are not better than others based on their race/background/status but in their deeds. The good treatment of wives, and women in general, could help deal with the problems facing the inequality of women whether at home or in the workplace.	**4**

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Question	Answer	Marks
5(a)	**Give an account of the life of Khadija bint Khuwaylid.** **Use AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Khadija was the daughter of a wealthy businessman Khuwaylid ibn Asad and inherited his wealth when he passed away. She was married to Hala and Atiq before she married the Prophet (pbuh). She had two sons with her first husband and a daughter with her second. She became a successful businesswoman in her own right and was well respected in Makka. She was known as 'Tahira' (the pure one). 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, Maysarah, 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 (died in infancy), and four daughters. When the Prophet (pbuh) received first revelation, he came to Khadija trembling. She reassured him and said, 'by Allah, Allah will never disgrace you. You keep good relations with your family, help the poor and the destitute, serve your guests generously, and assist the deserving'. She took him to see her cousin Waraqah ibn Nawfal who told the Prophet (pbuh) that he is a messenger of God. She was the first to accept Islam and she supported the Prophet (pbuh) financially, relieving him of financial worries. Jibril is said to have sent greetings of peace to her, through the Prophet (pbuh), 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'. She endured the hardships faced by the Muslims when they were boycotted by the Quraysh and died shortly after that. The Prophet (pbuh) became deeply affected by her death and the year became known as the year of sorrow. The Prophet (pbuh) often remembered and spoke very highly of her even after her death which made his other wives jealous of Khadija.	**10**

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Question	Answer	Marks
5(b)	**In what ways can Khadija be a role model for Muslims today?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Khadija can be a role model for all Muslims, especially women. She was a successful businesswoman therefore, women they can aspire to be like her and go into business, and it allows them to know that they can work. It lets men know they should work with females in authority and have women as colleagues. Khadija is a role model for Muslims in showing that women, in their different roles, can expect respect from those around them. She was fair in the way that she treated people, as she was impressed by the Prophet's honesty and integrity in trading, and so this can inspire people to ensure they also treat their workers and their customers well. Her support of the Prophet (pbuh) is a good example of the belief and support shown towards family members when they are pursuing goals that are to please God and that are for the betterment of society.	**4**

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