

Cambridge IGCSE™

ISLAMIYAT**0493/11**

Paper 1

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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 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

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.

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
	Indicates that the point has been noted, but no credit has been given.
	Correct point

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

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

Question	Answer	Marks
1	Choose any <u>two</u> of the following passages from the Qur'an, and: (1) 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. (2) 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. (3) 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!	

Question	Answer	Marks
1(a)	Briefly describe the main theme(s) in each passage. Use the AO1 Levels of Response. Answers may include some of the following ideas, but all valid material must be credited. Sura 6.101–103 The main theme is God in Himself. Candidates will develop these themes in their own way, e.g. • Tawhid: Emphasises God's Oneness through saying that He does not have a partner so can't have a son. • Power: God's power is shown as He is the only One to control the heavens and the earth. Everything originates with Him. • Knowledge: He has knowledge of everything, so although humans cannot fully understand Him, He understands everything in creation. • Worship Him alone: People should turn to God. He is the One who has the power to help humans, and He hears and sees all that they do, therefore they should worship Him and pray to Him to reward their actions. 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. 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 humans have done to the Earth, from environmental abuse and neglect of resources to treatment of animals, etc. • Accountability: People will be responsible for their actions on earth and God will give people their accounts, which will take them to Heaven/Hell. • Justice: God will be the Judge and His justice will be seen.	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. Answers may include some of the following ideas, but all valid material must be credited. Sura 6.101–103 • These teachings emphasise the importance of <i>tawhid</i> for Muslims. The only relationship He has is with His creation. God has no partners or offspring: He is unique. • Humankind is asked to worship God as it says in this passage that only He can fulfil their needs, so Muslims should be careful to pray and fast, etc. to fulfil their obligations, and turn to Him only. • God 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. Sura 41.37 • The importance of this verse is that believers should acknowledge and reflect on the fact that created things are not permanent, and that only God has permanence which strengthens their belief in God. • Muslims should realise they need to look to God for their answers, rather than looking to created things for guidance. • They should ponder on God's signs, the perfection of His creations and nature in order to strengthen their faith. 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 deters them from dis-pleasurable actions like lying, cheating, gossiping, not obeying God's commandments, etc. • 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.	4

Question	Answer	Marks
2(a)	Describe the first revelation, and the roles of Jibril, Khadija and Waraqah ibn Nawfal at the time of the first revelation. Use the AO1 Levels of Response. Candidates should include some of the following points. All other relevant points must be credited. The Prophet Muhammad (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, <i>iqra</i>, and the Prophet (pbuh) replied he could not. The angel squeezed him hard ('the angel pressed me until I could not bear it any more'). He repeated the command and squeezed the Prophet (pbuh) again, then after the third time the angel squeezed him, and released him, 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), shaken and overwhelmed, 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.' The Prophet (pbuh) was confused and shaken, and he ran home and asked his wife Khadija to cover him. Khadija consoled him, saying God would not disgrace him, and went to see her cousin, Waraqa ibn Nawfal, who confirmed his prophethood. Waraqah ibn Nawfal told the Prophet (pbuh) that this was the same angel that had appeared to previous prophets. He assured the Prophet (pbuh) of his support but also warned the Prophet (pbuh) of the dangers to come. Answers can be elaborated on with detailed description and quotations.	10

Question	Answer	Marks
2(b)	What is the significance of God sending the first revelation through an angel? Give reasons for your answer. Use the AO2 Levels of Response. Candidates can give other examples and all relevant answers should be credited. It could be said that God does not appear to humans, therefore He chose to send the revelation through a medium, in this case the Angel Jibril. God said in the Qur'an that 'It is not fitting for a man that Allah should speak to him except by inspiration or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills' (42.51). The first revelation was sent through the angel to show it was coming from God and was not a message from another human being. This encounter made the Prophet Muhammad (pbuh) realise that the events in the cave were more significant than his previous dreams which had come true. Jibril was the angel that brought revelation to previous prophets, as confirmed by Waraqa ibn Nawfal, and the presence of the angel is significant in showing that this message was sent by God as a continuation of the previous messages.	4

Question	Answer	Marks
3(a)	Give an account of the persecutions suffered by the new followers of Islam in Makka. Use the AO1 Levels of Response. Candidates should include some of the following points. All other relevant points must be credited. After the revelation to warn his nearest relatives (26.214), the Prophet (pbuh) took to Mount Safa and invited the Quraysh to follow Islam publicly. They rejected him, feeling threatened by the new message, and they started to persecute the Muslims because they could not dissuade the Prophet (pbuh) from preaching. No Muslims in Makka were allowed to openly practice their faith, having to leave the city to pray. This can be seen as a form of spiritual persecution. Those who had no protection were easy targets and felt the worst of the persecution. Bilal was severely beaten by his master Umayyah ibn Khalaf and made to lie on the burning sand with a rock on his chest, but he did not give up belief in one God. ‘Ammar ibn Yasir, and his parents, were made to lie on hot embers – both his parents were martyred, his father died due to severe torture, his mother Sumayyah was bayoneted to death becoming the first martyr in Islam. ‘Uthman ibn Affan was wrapped in palm leaves and set on fire by his uncle. Khabab ibn al-Arat, a blacksmith, was made to lie on burning coal with a rock on his chest. Harith ibn Hala was tortured and killed. Because of the persecutions, the Prophet (pbuh) allowed some people to migrate to Abyssinia. Later a social and economic boycott was imposed on the Banu Hashim and they were to live in Shib-i-Abi Talib, where they faced physical, social and economic hardships for many years. A development of these hardships would also allow candidates to achieve higher marks.	10

Question	Answer	Marks
3(b)	What lessons can be learned from the lives of early Muslims about remaining steadfast in their faith? Use the AO2 Levels of Response. Candidates can give other examples and all relevant answers should be credited. One of the lessons could be that the early Muslims had such a deep faith in God and their new belief, that they were willing to give up their lives rather than give up their faith. It does not mean that Muslims now should do the same, but it suggests that a person can hold onto their faith even in difficult circumstances and that turning to God is what will help them get through difficult times. Another lesson could be that even the strongest believers in God and Islam will be tested with hardship. This is important to know so a person can stay focused and steadfast to their faith even when faced with tests. Other lessons could be that hiding your faith in public can be a solution during situations where you feel like you may be harmed by people who do not like your beliefs. Holding on to your faith is more important than declaring it publicly. Another way to show devotion to your faith can be to help and support new Muslims who are struggling to learn about their new faith, or by supporting people who are being treated badly because of their faith.	4

Question	Answer	Marks
4(a)	Describe the events of the Battles of Mu'ta and Hunayn. Use the AO1 Levels of Response. Candidates should include some of the following points. All other relevant points must be credited. Mu'ta: This was the fiercest battle during the Prophet's lifetime, fought in 629 (8AH). The Prophet (pbuh) had sent al-Harith ibn 'Umar al-Azdi carrying a letter to the ruler of Basra, inviting him to Islam. He was intercepted and killed by the governor of al-Balqa' Shurahbil Ibn Amr. The Prophet (pbuh) had to act over this killing and so mobilised an army of 3000 men; people near the scene of al-Harith's murder would be invited to Islam and if they accepted, no battle would ensue. Zayd ibn Haritha was to lead the army, Ja'far ibn Abi Talib would replace him if he fell, and 'Abdullah ibn Rawaha would then replace Ja'far if he fell. Heraclius sent 100 000 troops with another 100 000 from tribes allied to the Byzantines. The two armies fought relentlessly. Zayd was martyred and so Ja'far took his place. He had his right arm cut off, then his left, and eventually he too was martyred. 'Abdullah then took his place and fought until he was martyred. Khalid ibn Walid stepped up to take leadership and showed his skills as a strategist; the Muslims from the back were asked to come to the front to give the impression of reinforcements, then they gradually retreated to save lives. The Byzantines, thinking they had to fight a renewed army did not come forward again, which allowed the battle to end. Hunayn: This battle occurred in 630 (8AH). Following the conquest of Makkah, the tribes of Hawazin and Thaqif wanted to fight the Muslims. The tribes wanted to halt the spread of Islam, and defend their polytheistic beliefs, gathering an army of 20 000. Hearing of their aggressive intentions, the Prophet (pbuh) marched to meet them with 12 000 men. The enemy hid in the valley of Hunayn and when the Muslims stopped to pray, the tribes ambushed them, hurling stones and shooting arrows. The enemy attack became fierce, and many Muslims started to retreat. The Prophet (pbuh) called out: 'Come on, people! I am the Messenger of Allah. I am Muhammad, the son of Abdullah.' Eventually the Prophet's troops returned, and they went on to defeat the enemy tribes.	10

Question	Answer	Marks
4(a)	Because the enemy's leader Malik ibn 'Awf had told everyone to take their families and belongings with them, the Muslims captured huge spoils of war. This battle is mentioned in Sura Tawba, v25–26.	
4(b)	What lessons can be learned from the Prophet's actions at the Battle of Hunayn? Use the AO2 Levels of Response. Candidates can give other examples and all relevant answers should be credited. The Prophet (pbuh) wanted to fight the tribes to defend Islam. Some may argue this shows that Muslims can take action to defend themselves against those who want to harm Islam. The Prophet (pbuh) also rallied the Muslims to come back and fight. This shows the importance of sticking together and also in not giving up when one sets out to do something, even if things get difficult. The Prophet (pbuh) also showed clemency after winning the battle. The Prophet's foster sister Shayma was among the captives, and he treated her with great courtesy, teaching Muslims to be merciful to captives. The Prophet (pbuh) also gave more generously to the Makkan Muslims than to the Ansars, saying later that his presence with them in Medina was a gift in itself, teaching Muslims that love of the Prophet (pbuh) is a greater gift than money.	4

Question	Answer	Marks
5(a)	Write about the life of ‘Aisha during the years she was married 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. ‘Aisha was the daughter of the Prophet’s close companion, Abu Bakr. She was married to the Prophet (pbuh) in Madina at a young age and became his third wife. Due to her youth, the Prophet (pbuh) encouraged her to spend time with her friends. She was married to the Prophet (pbuh) for nine years. She was known for her intelligence and sharp memory and became one of the greatest narrators of Hadith. She questioned the Prophet (pbuh) on many things, which is why she was able to remember so many aspects of his life and why many legal (<i>fiqh</i>) rulings come from her narrations. ‘Aisha was present at various Battles, nursing soldiers wounded in combat. She was involved in many important events in the life of the Prophet (pbuh), and verses were revealed to the Prophet (pbuh) about her in relation to event of the necklace (Nur:11-19). She had been left behind after the caravan she was travelling in left without her, and then she was taken back to Madina by Safwan ibn-Salami. This caused people to slander her, and the verses were revealed to prove her innocence. Another incident in the Qur’an related to her was when there was a delay to the same caravan as when her necklace was lost, and the Muslims had no water for making ablution for the ‘asr prayer. Many of the companions were frustrated by this, and then God revealed passages relating to dry ablution, <i>tayummum</i>. She had good relations with the Prophet’s other wives, mainly Sawda and Hafsa, but was sometimes jealous of some of the wives. She accompanied the Prophet (pbuh) on the final pilgrimage and when she started her menses, he told her what to do which provided the legal (<i>fiqh</i>) rulings for women going on Hajj. She also insisted on completing an umrah as she hadn’t been able to before the rites of Hajj. The Prophet (pbuh) told her to go to a stated point (<i>miqat</i>), today known as Masjid ‘Aisha, to put on her <i>ihram</i> and then perform her umrah. During the Prophet’s final illness he asked if he could stay in her house and the other wives agreed. The Prophet (pbuh) passed away whilst he was with ‘Aisha. Candidates will not be credited for mentioning her life after the Prophet’s death.	10

Question	Answer	Marks
5(b)	How can Muslims today apply lessons learned from ‘Aisha’s life about the importance of education and knowledge? Use the AO2 Levels of Response. Candidates can give other examples and all relevant answers should be credited. ‘Aisha married young, but this did not stop her from learning and seeking knowledge. This shows that the pursuit of knowledge is recommended for women and should not be stopped even after marriage. Muslim women of all ages could take inspiration from ‘Aisha’s life to seek education. ‘Aisha was one of the foremost narrators of Hadith and knew Islamic rulings better than anyone, so many people would go to her to ask questions and learn. This shows that if you learn, it is also important to teach and that you should go and learn from those who know, whether they are male or female. This may encourage those with knowledge to pursue a career in education.	4

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