Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/11**

Paper 1 **May/June 2020**

MARK SCHEME

Maximum Mark: 50

Published

Students did not sit exam papers in the June 2020 series due to the Covid-19 global pandemic.

This mark scheme is published to support teachers and students and should be read together with the question paper. It shows the requirements of the exam. The answer column of the mark scheme shows the proposed basis on which Examiners would award marks for this exam. Where appropriate, this column also provides the most likely acceptable alternative responses expected from students. Examiners usually review the mark scheme after they have seen student responses and update the mark scheme if appropriate. In the June series, Examiners were unable to consider the acceptability of alternative responses, as there were no student responses to consider.

Mark schemes should usually be read together with the Principal Examiner Report for Teachers. However, because students did not sit exam papers, there is no Principal Examiner Report for Teachers for the June 2020 series.

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

Cambridge International is publishing the mark schemes for the June 2020 series for most Cambridge IGCSE™ and Cambridge International A & 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 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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(1) 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 nature of all things; then He placed them before the angels, and said: 'Tell me the nature 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 natures.' 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.

(2) Sura 93

1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is He displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

(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.

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Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and**	
1(a)	**briefly describe the main theme(s) in each passage** **Sura 2.30–37** **The main themes are**: God as Creator; His relationship and care of His prophets; God giving knowledge and status to whom He wishes. **Candidates will develop these themes in their own way**, e.g., • saying God created Adam, as well as everything else (angels, etc.), and granted him a high position, 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. **Sura 93** **The main themes are**, God as companion; He helps His prophets, in this case the Prophet Muhammad (pbuh); teaches being grateful to God. **Candidates will develop these themes in their own way**, e.g., • It is God who helps in need so when distressed, Muslims should turn to Him. • This sura is directed to the Prophet (pbuh) himself showing how God helped him, in this case with shelter, guidance and independence; gives message of being kind and helpful to others in need, like orphans and beggars, and realising that a person's benefits all come from thanking God. • A person may think that God has deserted them, or He does not seem to be there, but He is always present and with them. **Sura 108** **The main themes are:** God's mercy; God's generosity; His relationship with the Prophet Muhammad (pbuh). **Candidates will develop these themes in their own way, e.g.,** • saying in His mercy, God granted the Prophet (pbuh) success, and because of this the Prophet (pbuh) and all Muslims should continue to worship God even in times of difficulty. • God remains near to His prophets. It was also revealed as a consolation to the Prophet (pbuh) and foretold the destruction of his opponents. Themes may be the same for some suras, but they will be expressed differently. A reference to the background of the sura can help distinguish one sura from another but should not be the main body of the answer. Answers must be qualified to get higher marks – candidates must expand on them.	**4**

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** **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 93** These themes tell humans to not worry when others oppose or hurt you; God gave blessings to the Prophet Muhammad (pbuh), despite people saying that he had been forgotten by God. Muslims should look at their own lives to see their blessings and not think they have been given nothing; they should not constantly want more than what they have. They should be grateful to God through prayers, giving charity and helping those less fortunate than themselves and they should make people aware of the ways in which God helps them. **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. 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 try to remain steadfast despite the difficulties or mockeries that they face.	**4**

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Question	Answer	Marks
2(a)	**Write about the events of the first revelation received by the Prophet Muhammad (pbuh) and how he was reassured afterwards.** **Use the AO1 Mark Grid** Candidates should include some of the following points. All other relevant points 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 any more') He repeated the command and squeezed the Prophet (pbuh) again, then after a third time the angel squeezed him, released him then recited the first few verses of Sura Alaq (96.1–5): "Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know." 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 bin Nawfal, who confirmed his prophethood.	**10**
2(b)	**What can Muslims today learn from the first revelation about the importance of reading and understanding the Qur'an?** Candidates could say that the first word, *Iqra*, is a command to read or learn. The Qur'an is the final revelation from God, and in it contains the guidance for humankind for all time. It is an opportunity for Muslims to know what it is that God wants from them so they can act on what will be pleasing to God. For this it would be important to learn the meaning of the Qur'an although there is also reward in reading it without knowing the meaning. Reading it with understanding could lead a person so have a deeper connection with God.	**4**

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Question	Answer	Marks
3(a)	**The Prophet (pbuh) went to spread Islam in Ta'if. Write about the background and details of this event.** **Use the AO1 Mark Grid** Candidates may include some of the following points. All other relevant points must be credited. The Prophet (pbuh) had been preaching to the people of Makka for ten years and they had faced many hardships. The number of Muslims was relatively small and his greatest supporters Khadija and Abu Talib had passed away. He looked out of Makka to preach his message. He went to Ta'if with Zayd bin Haritha as he thought people there would be favourable to his message but they were hostile towards him. He stayed several days there delivering the message to the people, but he was abused and jeered, eventually they were chased out by being pelted with stones till blood flowed down the Prophet's legs. Zayd was injured too. They took refuge in an orchard a few miles away; seeing his condition, 'Utbah and Shaybah sent their servant with a tray of grapes; their servant saw true prophethood in him. Jibril later appeared with another angel and asked the Prophet (pbuh) for permission to bury the city; the Prophet (pbuh) refused and instead prayed for believers to be born from their progeny. Further development, such as the name of the tribe in Ta'if, the conversation with the servant Addas, and Jibril and the Angel of the Mountain, details of the incident in which some jinn came to the Prophet (pbuh) and accepted Islam, as well as the Prophet (pbuh) gaining protection from Mut'im ibn Adi, are all important developments that will take the answer to a higher level.	**10**
3(b)	**Giving examples, show how Muslims can practise forgiveness in their lives.** Candidates should be able to draw examples from their own lives, or from current affairs, to show how forgiveness can be practically applied. Relevant answers should be credited with better answers being able to show a sense of the importance of forgiveness in those situations.	**4**

Question	Answer	Marks
4(a)	**The Battle of the Trench (Khandaq) was fought in 627. Give an account of the main events that took place.** **Use the AO1 Mark Grid** Candidates may include some of the following points. All other relevant points must be credited. Banu Nadir had broken their treaty agreements and planned to kill the Prophet (pbuh). They planned an attack with the Makkans and other Arab tribes, and gathered an army of 10 000. The Muslims gathered 3000 men, so were outnumbered. Salman al-Farsi suggested the Muslims dig trenches to keep the army out of Madina, wide enough and deep enough not to be crossed. Many miracles were also witnessed by the Muslims, including feeding a large number of people with one sheep. The hypocrites in Madina withdrew their support, making excuses. Banu Qurayza did not initially want to break their agreements with the Prophet (pbuh), but later were convinced to help the Quraysh. The Quraysh tried to cross the trench; a couple of riders managed to cross a part that was narrower; 'Ali fought them off. The siege ran into weeks. The Prophet (pbuh) used strategic skills to create mistrust between the alliances, sending Nuaym bin Mas'ud to sow seeds of mistrust between the allies. The Makkans eventually gave up after a storm for three days which prevented them from lighting fires, cooking food and keeping warm; Banu Qurayza were punished for their treachery by their own laws.	**10**
4(b)	**What can Muslims learn from this event about taking advice from others?** Even if you are in a position of authority or power, you should not think that you cannot take advice from others. There will often be people who know more than you, or have more experience or wisdom about a subject. Therefore when you are in need, or have a dilemma, it is good to ask others who know, as the Prophet (pbuh) would also consult and take advice from his companions. It is not necessary to always follow the advice, but people should be open to receiving it.	**4**

Question	Answer	Marks
5(a)	**Write an account of the life of the Prophet's Companion Abu Bakr, during the Prophet's lifetime.** **Use the AO1 Mark Grid** Candidates may include some of the following points. All other relevant points must be credited. Abu Bakr was the Prophet's childhood friend, and the first to accept Islam. He was a staunch supporter of the Prophet (pbuh), and was open about practising Islam. His original name was Abdul Ka'ba, and was later given the name Abu Bakr due to his fondness of camels. He was a cloth merchant and quite wealthy. Before Islam, he did not worship other gods nor did he drink wine as was customary for those of his status. He was honest in trade and used his wealth to help others. When the revelation came, the Prophet (pbuh) went to see Abu Bakr who became Muslim straight away. Later the Prophet (pbuh) would say "Whenever I offered Islam to any one, he always showed some reluctance and hesitation and tried to enter into an argument. Abu Bakr was the only person who accepted Islam without any reluctance or hesitation, and without any argument." After conversion, he would buy slaves and set them free. He guided important Companions to accept Islam. He defended the Prophet (pbuh) from persecutions and was persecuted himself. At one point he set off for Abyssinia but returned when his friend offered him protection. He did not hesitate to believe the Prophet (pbuh) when he told the people about his night journey and ascension, which was when Abu Bakr was given the title 'Siddiq'. He was the Prophet's companion during the migration to Madina, and the Qur'an mentions him as one of two in the cave, in reference to this journey. He gave his daughter in marriage to the Prophet (pbuh). He participated in all the major battles and gave his wealth at the Battle of Tabuk. Abu Bakr led 300 Muslims to the pilgrimage in Mecca and led prayers during the Prophet's illness. When the Prophet passed away many companions refused to believe it, and it was Abu Bakr who came to address them telling them that the Prophet (pbuh) had passed away but God was alive and will never die. He was elected as caliph soon after this.	**10**
5(b)	**Abu Bakr used his wealth to help others. How can Muslims follow his example today?** Candidates can use various examples to show how they can help others with their wealth. Some could be, paying for a water well for those who do not have access to water, donating money to someone needing medicine/hospital treatment, giving money to look after orphans. Relevant answers should be credited and better answers will be able to say why it would be beneficial to use their wealth for that reason.	**4**

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