Cambridge Assessment International Education

Cambridge IGCSE™

ISLAMIYAT **0493/12**

Paper 1 **October/November 2020**

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.

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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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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	Level Descriptor
4	4	8–10	**Very Good/Excellent.** A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	3	5–7	**Good.** Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	2	3–4	**Satisfactory.** A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1	1–2	**Basic.** An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	**Irrelevant.** No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

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AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	**Very Good/Excellent.** Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	**Good.** Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	**Satisfactory.** Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	**Basic.** Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	**Irrelevant.** No response submitted, or clearly lacks any understanding of the subject matter.

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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(1) Sura 1

1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgement. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

(2) Sura 6.75–79

75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

(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 1** This passage is from the theme of God's relationship with the creation. **Candidates will develop these themes in their own way**, e.g.: • Saying it is God who presides over judgment and controls the worlds. • God is worthy of praise as he is the one who is the Sustainer, Cherisher and Master of mankind. • God gives guidance to those who ask. • God will preside over the day of judgement but as He is Merciful and Compassionate, humans have the hope that they can seek His forgiveness. • He is the one to ask for help, and it is He who can grant it for anything. • He is Master of all creation so only He is deserving of worship. **Sura 6.75–79** This passage is from the themes of God's messengers. **Candidates will develop these themes in their own way**, e.g.: • Saying His power is shown through His ability to control the sun and the moon, and that the sign of His power is that He does not fade or die away, whilst things in creation do. • The passage also shows His relationship with His prophets, as Ibrahim was searching for God, and that He uses these signs to guide them. • Therefore, these verses tell Muslims to worship God alone. • God's prophets always believed in and professed *Tawheed*. **Sura 108** This passage is from the themes of God's messengers **Candidates will develop these themes in their own way**, e.g.: • Saying in His mercy, God granted the Prophet (pbuh) success. • 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.	**4**

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** **Sura 1** This is recited in every prayer. 'No prayer is accepted without Fatiha', and it is a conversation with God and He is the Creator, and God is replying to each verse. Through it humans communicate with God. Muslims use this to ask for guidance (given in the Qur'an and Sunna), for mercy and help, even outside the prayer. Submitting to God brings humbleness into lives, and because Muslims are accountable to God. They pray to be guided on the straight path. Fear of God's accountability also forces Muslims to live their lives in accordance with God's commands. **Sura 6.75–79** The importance is that it creates a strong link with God and strengthens belief in His Oneness, so Muslims should not look up to anything/anyone else, famous people, money, etc., to help them in their lives and solve their problems. It shows Muslims how God guided His messengers, in this case Ibrahim. Humans should use their minds to ponder upon God. God's signs invite Muslims to observe their environment. It creates awe and wonder to help get closer to Him. It reminds humankind that He is the creator of all things, and this realisation helps them turn to Him only in times of need. **Sura 108** The teachings give an insight into how the relationship between God and the Prophet (pbuh) has lessons for Muslims. Muslims today are that future generation of followers that was given to the Prophet (pbuh), and so this sura gives hope to people in times of need. Future hope is also given with the promise of the Kawthar in paradise – candidates may refer to this future hope as being Fatima. God always intervenes in times of difficulty so Muslims should always remember to look to Him for help and support, and not feel disheartened in times of difficulty, e.g. during illness or oppression. Muslims should remain steadfast despite the difficulties or mockeries that they face. Even prophets were tested and faced hardships but remained steadfast so Muslims should not despair of God's mercy when facing hardships.	**4**

Question	Answer	Marks
2(a)	**Describe the different ways that the Prophet (pbuh) received revelation from God.** 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). Sometimes the Angel Jibril would come in the form of a man, which the Companions witnessed when Jibril came to confirm the tenets of belief (hadith Jibril, Daya Kalbi). 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. They 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. The candidates might narrate stories related to these revelations, such as the pressure that it put 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 can be given as reference. They were not within his control (sura 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. The candidates might also mention how different verses/suras were revealed according to the need of time and circumstances, which will be creditable.	**10**

Question	Answer	Marks
2(b)	**Why do you think that the revelation was sent to someone who could not read or write?** Candidates can give a range of answers; they should present their opinion and give reasons for it. They could say, for example, that it was to show that the Prophet (pbuh) had not written the revelations himself, and neither did he copy them from elsewhere as he had not read other books. In those days, the oral tradition and poetry was important and so the revelation was sent in a similar method for people to be able to relate to it and respect it. Others might say that it is not even relevant whether the Prophet(pbuh) could read or write, prophethood is a special favour, granted by God, to His chosen people and one's ability to read and write does not have any impact on God's choice. Some may go further and say that God chooses people with high moral principles and impeccable character hence the fact whether one can read or write is insignificant.	**4**

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Question	Answer	Marks
3(a)	**The Prophet (pbuh) was mistreated by the Makkans after preaching the message of Islam. Write an account of the difficulties he faced.** Candidates should write a detailed account of the difficulties faced by the Prophet (pbuh) **himself**. Candidates could give a brief description of the Prophet (pbuh) beginning to preach openly after years of secret worship, inviting his kinsmen to Islam but getting a cold reply from them. He announced his faith to the Quraysh on Mount Safa, they rejected his call to Islam, abu Lahab, in particular, spoke harshly and subsequently went on to mock and torture the Prophet (pbuh). He was called a mad man, or possessed by *jinn* [15.6, 68.51] Abu Lahab forced his two sons to divorce the Prophet's daughters Ruqayya and Umm Kulthum. They laughed and mocked him after his son's death, calling him '*abtar'* and when there was a break in revelations. Abu Jahal was the most prominent Makkan who committed many atrocities against the Prophet (pbuh) on several occasions including physically attacking and inciting others to do the same. He also had the foetus of a she-camel placed on the Prophet's back while he was praying at the Ka'ba, this was removed by Fatima The Prophet (pbuh) and his clan was boycotted and were not allowed business dealings or social contact with the Makkans; they stayed in Shib i Abi Talib for three years, where they had little food or water. There was a plot to murder the Prophet (pbuh) which eventually led to his migration. Some candidates might also refer to the pressure put on Abu Talib to withdraw support of the Prophet(pbuh) and the bribery offer made by the Quraysh.	**10**
3(b)	**How can the Prophet's response to opposition help Muslims when they are mistreated?** Candidates could say that they can take from the Prophet's response that they should be patient and kind, and not retaliate to other people's behaviour. That in their everyday lives they may be mocked or bullied for different reasons, but they should try to remain patient. Showing perseverance and steadfastness with a strong belief in God's help, in the face of any hardship, is another way Muslims can respond. Better answers will give specific examples of lessons Muslims can take in certain circumstances.	**4**

Question	Answer	Marks
4(a)	**Describe the events of the migration (*hijra*) from Makka to Madina.** For this answer an account should be given about the events of the actual journey; only **brief mention** should be made about events before the Prophet left Makka and his arrival in Madina. In 622 in Makka there was a plot to assassinate the Prophet (pbuh). Jibril came giving the Prophet (pbuh) God's permission to migrate after other Muslims had already left. Abu Bakr, 'Ali and the Prophet (pbuh) were left. The Quraysh came to the Prophet's house to kill him at night, (8.30). The Prophet (pbuh) had told 'Ali to sleep in his bed. The Prophet (pbuh) came out of his house and threw dust at the assassins, (36.9). Abu Bakr went with him. They took refuge in Cave Thawr. Abu Bakr went in to make sure it was clean and safe. Abu Bakr's foot was stung by an insect. They stayed in the cave three nights. Abu Bakr's son and daughter visited them. The Quraysh set a price of 100 camels for their capture. Some men reached the mouth of the cave. The Prophet (pbuh) reassured Abu Bakr that he should not worry as Allah was the third in the cave. A spider wove its web at the entrance of the cave, in this way God ensured they were not discovered. Suraqa almost caught up with them but his horse kept stumbling. They stopped in Quba and stayed there for four days, establishing a mosque. 'Ali caught up with them here. They arrived in Madina and the people welcomed the Prophet (pbuh). He stayed with Abu Ayyub al-Ansari. Some responses may also mention events that happened at Quarters of Bani Saleem or tents of Umm-e- Mu'bd or the Prophet (pbuh) leading a congregation at the valley of *Ranuna*.	**10**
4(b)	**In what way is this journey significant for the Muslim community now?** The migration has allowed Islam to spread and flourish, allowing it to reach Muslims in all parts of the world until the present day. It also laid the foundation of a Muslim state which has resulted in many Muslim nations around the world. Some candidates will talk about how there are lessons in the migrations for Muslim communities facing political, social and religious problems. Such communities can also find alternative ways to come out of these problems, similarly, the communities that host immigrants can also learn valuable lessons about how to accommodate and help migrants.	**4**

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Question	Answer	Marks
5(a)	**Write about the brotherhood in Madina that developed between the Helpers (*Ansar*) and the Emigrants (*Muhajirun*).** Candidates may include some of the following points. All other relevant points must be credited. The residents of Makka, who had to leave all their belongings behind and migrate to Madina, due to the persecutions of Makkans, are called Emigrants while their hosts, residents of Madina known as Yathrib at that time, are called Ansars or Helpers (mainly from the Aws and Khazraj tribes). Ansars had started to accept Islam as a result of Pledges of Aqaba and had invited the Prophet (pbuh) to their city. They welcomed Emigrants open-heartedly. To unite the two groups, the Prophet (pbuh) made them brothers, pairing each of the Ansar with the Muhajirun. This was to help each other materially and spiritually. The Ansar had already been eager to help their migrating brothers and sisters with accommodation and food. The Prophet (pbuh) gathered the two groups and started calling out the name of one Ansar and one Muhajir. The Prophet (pbuh) took 'Ali as his brother. Better answers will name some prominent pairs. Sa'd bin ar-Rabi and Abdur Rahman bin Awf were made brothers and Sa'd was willing to share half his property and divorce one of his wives for Abdur Rahman to marry. He refused, saying 'direct me to the nearest market place so that I may make my fortune with my own hands.' The Ansar wanted to share their date palms with the Muhajirun but the Muhajirun refused, so the Ansar offered them to work in their orchards and in return they were given dates. In this way the Madinans gave protection and material assistance to their Makkan brothers and the Makkans came with their faith to share and spread in Madina. The virtue of these two groups has also been mentioned in the Qur'an: 'Those who believed and emigrated and carried out jihad in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and it is they who are the successful.' [9.20] Some candidates may also refer to the fact that Emigrants and Helpers also inherited from each other till the practice was prohibited by the Quran 8:75.	**10**

Question	Answer	Marks
5(b)	**How can Muslims today show their brotherhood and sisterhood towards each other?** Muslims can show their brother/sisterhood in various ways – by visiting each other and looking to see how they can help each other. This may be food, their time, or company if they are on their own. They can offer to share their belongings with others, especially if they do not have much of their own. Candidates can offer other answers but they should elaborate on their answers and give specific examples to show how brotherhood can be practised today. Candidates can talk about brotherhood at local, national and international level.	**4**

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