
ISLAMIYAT

0493/12

Paper 1

May/June 2018

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 May/June 2018 series for most Cambridge IGCSE[®], Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

PUBLISHED**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.

PUBLISHED**Marking Instructions for 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. In order 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 <u>knowledge</u> .
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 <u>understanding and evaluation of the material</u> .

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 2-5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2-5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question.**

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited.

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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 are capable of answering 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.

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.

PUBLISHED**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.

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.

(i) Sura 2.255

Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.

(ii) 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.

(iii) Sura 112

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

Question	Answer	Marks	Guidance
1(a)	<p>Choose any <u>two</u> of the following passages from the Qur'an, and:</p> <p>(a) briefly describe the main theme(s) in each passage</p> <p>Sura 2.255 The main themes are <i>Tawhid</i>, One God; that He is unlike creation; that His knowledge is infinite; that the Throne represents His power. Candidates will develop these themes in their own way, e.g., saying that He looks after all the Heavens and earth and no-one is needed to look after Him; He does not sleep nor get tired in what He does; humans only know what He allows them; that His throne is understood as His majesty, uniqueness, knowledge and having total power. It emphasises how He is the only one who can make decisions about His creation, yet is transcendent – completely independent from His creation.</p> <p>Sura 42.4–5 The main themes are that His Majesty and greatness is being confirmed; God is the Creator; forgiveness and guidance are given from God to humanity. Candidates will develop these themes in their own way, e.g., saying the heavens are almost torn apart due to His greatness above them or by committing shirk; He is the owner of everything because He created it; the angels pray for the guidance of humans on earth, as it is God who is the forgiving, the merciful.</p> <p>Sura 112 The main themes are: God as one: <i>Tawhid</i>; God being eternal; God being unique. Candidates will develop these themes in their own way, e.g., by saying this is the main sura specifically revealed to describe <i>Tawhid</i>; it describes how God is the only one deity and that He does not have a beginning nor end; God is unlike anyone or anything in creation. He has no partners or family, does not have anyone to share His authority nor any children; it forms one of the suras of protection.</p>	4	<p>Read two (a) parts together and give a mark out of 4 for the whole answer.</p> <p>Themes may be the same for some suras, but they will be expressed differently.</p> <p>A good way is a reference to the background of the sura to distinguish one from the other.</p> <p>Answers have to be qualified to get higher marks.</p>

Question	Answer	Marks	Guidance
1(b)	<p>(b) briefly explain the importance of these themes in a Muslim's life today.</p> <p>Sura 2.255 The importance of these themes is that these verses allow Muslims to learn and understand something about God in a way relevant to them. The theme of God's self-subsistence shows how certain attributes that affect humans do not affect Him, e.g. sleep. He has the knowledge and power over all things and this passage is used as a prayer for protection. It was said by the Prophet (pbuh) to be one of the best passages of the Qur'an, so Muslims might recite it daily for protection. Candidates could say how they use ayat al-kursi in their lives and that it gives a sense of being under the protection of God.</p> <p>Sura 42.4–5 The importance here is that God tells humankind of His power and control over all things, so they should remember that they do not have any power in comparison. God is merciful, even when Muslims have committed wrong actions, so Muslims have someone to turn to in times of need. As God is merciful to humankind, they in turn should be grateful and also try to be forgiving of others, even if they have been hurt or injured.</p> <p>Sura 112 The importance of stressing the Oneness of God is so that people do not take other people or created things as their Lord, so they should not replace God with things like famous people/saints, or place anyone or anything alongside Him. It ensures they know that God does not have family, so they will avoid making the mistake of believing in God having children or a partner, or anyone to share in His authority. It gives them clarity and allows them to develop a relationship with God.</p>	4	<p>Read two (b) parts together and give a mark out of 4 for the whole answer.</p> <p>Candidates must make it relevant to Muslim lives to get the higher marks.</p>

Question	Answer	Marks	Guidance
2(a)	<p>Write an account of the events of the first revelation and the Prophet’s reaction afterwards.</p> <p>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, <i>iqra</i>, and the Prophet (pbuh) replied he could not, saying the angel squeezed him so hard until he could not bear it anymore. The angel squeezed him and said it again and after a third time the angel recited the first few verses of Sura Alaq (96).</p> <p>The Prophet (pbuh) stumbled out of the cave and saw the angel on the horizon, and the angel spoke to him. 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, who confirmed his prophethood.</p> <p>Elaboration of the events and points mentioned is required.</p>	10	<p>Candidates should know this information with considerable detail of the conversation between the Prophet (pbuh) and Jibril for Level 3, 7.</p> <p>Development of the answer is where there is more background information, more context to the information presented, and more details with quotes such as Jibril saying “You are the Messenger of Allah and I am Jibril.”</p> <p>The reaction of the Prophet (pbuh) to these events is important in this question.</p>
2(b)	<p>The Qur’an was revealed in parts over a number of years. Why was this important?</p> <p>God says in the Qur’an that had He sent the Qur’an upon a mountain it would have come apart (59.21). So had it been revealed as a whole to Muhammad (pbuh) it would have been too heavy for him to carry the burden.</p> <p>God was taking care of the Prophet (pbuh) and his followers by revealing it in parts, as it was sent to strengthen hearts (25.32), which could be done due to the partial revelations.</p> <p>God also sent it in this way to allow the Prophet (pbuh) and the early Muslims to ponder over its meanings and have time to implement the teachings in their lives.</p> <p>It was also sent in parts in response to the needs of different situations and times.</p>	4	<p>Candidates should be able to make their point and give reasoning for it.</p>

Question	Answer	Marks	Guidance
3(a)	<p>Write about the main events of the battles of Khaybar and Tabuk.</p> <p>Khaybar: it was fought in 628 (7AH) against the Jews who had broken their agreements with the Muslims; the Muslim army of 1400 caught the city by surprise; ‘Ali was given the banner to carry; the Muslims attacked the first fort of Naim; there were numerous strongholds and the Muslims took over all of them; ‘Ali is said to have moved a heavy door by himself; the Jewish leader was killed; the Jews requested they stay in the oasis and in return give half their produce to the Muslims; the battle strengthened the Muslims and the Prophet’s leadership.</p> <p>Tabuk: took place in 9 AH; the Byzantines were wary of the growing Muslim power and wanted to defeat them before they became too big or powerful to conquer; the Nabateans brought news to Madina of a big and powerful army that Heraclius was preparing; the Prophet (pbuh) made a decision to go to war and meet the Byzantines on their border; ‘Uthman gave a lot of his wealth for the campaign and Ali was left behind to look after his family; they marched to Tabuk with 30 000 men; they faced many hardships on the way and had little water; once at Tabuk they stayed some days, but the Byzantine army did not arrive; the Prophet (pbuh) made treaties with some of the tribes on the border; on return to Madina the Muslims’ reputation as a powerful force reached far and wide, and many delegations came to visit him after this event.</p>	10	<p>Candidates should try to balance their answer by writing about both battles equally.</p> <p>Level 3, 7, answers will know most of the information with some detail. Candidates providing a lot of detail and quotations will go into Level 4.</p>

Question	Answer	Marks	Guidance
3(b)	<p>The Battle of Tabuk became a mission of peace instead of war. What can Muslims learn from this?</p> <p>The Prophet (pbuh) had set off to fight the Byzantines. They did not show, and so there was no war. The Prophet (pbuh) made treaties with people along the border. Some lessons Muslims can learn could be:</p> <ul style="list-style-type: none"> • Muslims should favour peace over fighting • Muslims should fight in defence just as the Prophet (pbuh) did, preferring to make peace with those in neighbouring regions • Showing unity could help remove the need to fight. <p>Candidates may also answer this question on a personal level.</p> <p>Other valid responses should be credited.</p>	4	

Question	Answer	Marks	Guidance
4(a)	<p>The Prophet’s relationship with the Quraysh changed after he began to receive revelations. Describe the differences in the way the Quraysh treated him after this event.</p> <p>Before prophethood, Muhammad (pbuh) was well thought of and liked. He was known as ‘Al-Amin’ or the trustworthy. The Quraysh used to consult him in important matters, trust him with their goods, and look to him for advice. After the revelations, the Quraysh would still keep their belongings with him, but they would abuse him and tell people not to listen to what he was saying. When the Prophet (pbuh) was younger he was chosen by the Quraysh to settle the dispute of who should replace the sacred Black Stone to its position at the Ka’ba. After prophethood, the Prophet Muhammad (pbuh) was rejected when he invited the Quraysh to Islam, especially by his uncle Abu Lahab. He was taunted, mocked and openly humiliated by different members of the Quraysh. Members of his family threw entrails of animals on him, and others threw rubbish in his way.</p>	10	<p>Answers should write about the Prophet’s status in the community prior to Islam and after.</p> <p>A comparative approach will likely score higher.</p> <p>Level 3, 7, answers should know most of this information with some detail. Level 4 answers will know all this information, and have more detail, including quotations.</p>
4(b)	<p>The Prophet did not change his character despite the way the Quraysh changed towards him. What can Muslims learn from this?</p> <p>Some lessons could be that Muslims should know how to develop good character traits and not change them, whatever the situation. That when people are trying to make difficulties in your life, you should try your best to keep good relations with them rather than reacting in a negative way with them in return. That God looks at what you do and will help you when you remain patient.</p>	4	<p>These are just some suggestions. Candidates can use others but try to explain their answers and say why the answers they give are good lessons in life.</p>

Question	Answer	Marks	Guidance
5(a)	<p>‘Uthman and Ja’far were among the companions who migrated to Abyssinia. Write an account of this migration and the events in it.</p> <p>The Muslims in Makka, mainly those without tribal protection and slaves, were being persecuted by the Quraysh; an ayat was revealed about the earth being spacious for believers (39.10); the Prophet (pbuh) allowed some followers to go to Abyssinia to seek protection from its king, the Negus, in the 5th year of prophethood (614/615); ‘Uthman and Ruqayya went in the first delegation of 12 men and 4 women, whereupon the Quraysh chased them but the migrants managed to board a boat before the Quraysh got to them; some came back from Abyssinia when they falsely heard that the Quraysh had accepted Islam; the persecutions increased and later the second delegation, of 83 men and 19 women, was led by the Prophet’s cousin, Ja’far Ibn Abi Talib; ‘Amr ibn al-‘As and ‘Abdullah bin Abi Rabi’a followed them and asked the king to return the Muslims; the Negus called the Muslims to give their account; Ja’far told him of the way they lived before Islam, and also recited verses from Sura Maryam; this moved the Negus to tears and he allowed the Muslims to stay in Abyssinia in peace and freedom; the Quraysh envoys were given their gifts back and sent away. The Muslims lived here in peace until they moved to Madina.</p>	10	<p>Candidates should give a narrative of the migration and the Muslims’ stay in Abyssinia, mentioning both ‘Uthman’s and Ja’far’s roles.</p> <p>Candidates should know most of this information with some detail for Level 3, 7, and all the information with considerable detail for Level 4.</p>
5(b)	<p>How does this migration compare to recent migrations of Muslims to other countries?</p> <p>Candidates can present their own answers, but should give details about their reasoning. They could say that it can be easily compared to the migration of Muslims from Palestine/Myanmar/Syria, where people are being tortured and oppressed and are trying to find hope in new places. Or they could say that the migrations now are similar but not quite the same because Muslims are fleeing other Muslims, or they are going to countries that do not always welcome them and try to send them back. Or they could say that the migrations are not the same because often Muslims migrate now for economic reasons, and so they are not facing the same hardships as those early Muslims.</p>	4	<p>Whichever perspective candidates choose to write about, they need to explain their reasons to be able to get the higher marks.</p>