



**Cambridge Assessment International Education**  
Cambridge International General Certificate of Secondary Education

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**ISLAMIYAT**

**0493/11**

Paper 1

**May/June 2018**

MARK SCHEME

Maximum Mark: 50

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**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 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.

**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):

<b>AO1</b>	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> .
<b>AO2</b>	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. 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.

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	<b>Very Good/Excellent.</b> 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	<b>Good.</b> 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	<b>Satisfactory.</b> 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	<b>Basic.</b> 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	<b>Irrelevant.</b> 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	<b>Very Good/Excellent.</b> 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	<b>Good.</b> 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	<b>Satisfactory.</b> 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	<b>Basic.</b> Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	<b>Irrelevant.</b> 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.

## Q1 Passages

**(i) 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 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.

**(ii) 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.

**(iii) 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.



Question	Answer	Marks	Guidance
1(a)	<p><b>Choose any <u>two</u> of the following passages from the Qur'an, and:</b></p> <p><b>(a) briefly describe the main theme(s) in each passage</b></p> <p><b>Sura 6.101–103</b>  <b>The main themes are</b> God's power; His knowledge of everything; that people should turn to God and worship Him.  <b>Candidates will develop these themes in their own way</b>, e.g. He is the only one to control the heavens and the earth. Everything originates with Him. Although humans cannot understand Him, He understands everything in creation. 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.</p> <p><b>Sura 41.37</b>  <b>The main themes are:</b> God as Creator; God's signs; <i>Tawhid</i>/Lord of mankind.  <b>Candidates will develop these themes in their own way</b>, e.g. saying God creates and controls everything; the order of the sun and the moon are God's signs for humankind. They are signs of His power; only He should be worshipped; no-one is equal to Him. It is a negation of paganism; the sun and moon are not to be worshipped.</p> <p><b>Sura 114</b>  <b>The main themes are:</b> God as refuge; God as Lord; God as Protector.  <b>Candidates will develop these themes in their own way</b>, e.g. saying that only He can help in times of need, in this case from jinn and men. People should seek help only from Him; He created everything so controls everything, even mischief makers. It is a warning of those who whisper evil/bad ideas to humans, and then disappear and leave them on their own; God is a protector from these things; it is 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>(b) briefly explain the importance of these themes in a Muslim's life today.</b></p> <p><b>Sura 6.101–103</b> These teachings emphasise the importance of <i>tawhid</i> for Muslims. The only relationship He has is with His creation, He has no partners or offspring. Mankind is asked to worship Him 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 obligation to Him. He 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.</p> <p><b>Sura 41.37</b> The importance is that it creates a strong link with God so Muslims do not look up to anything/anyone else, famous people, money, etc., and they worship only Him. It stops them from committing shirk. It shows Muslims how God guided His messengers, in this case Ibrahim. 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.</p> <p><b>Sura 114</b> Through these verses Muslims get to know the kind of evils/mischief they have to be wary of. This means they should be aware of what is happening to them so they can recognise the signs of mischief. 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.</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><b>The Qur'an teaches Muslims about their relationship with God. Write about this relationship using the passages you have studied.</b></p> <p>These passages are about God's relationship with creation, but each talk about that relationship in a distinctive way. They all allow humankind to see the link between them and God. It is not just about God giving human beings things for their sustenance, but humans need to give thanks in return and live their life remembering Him, which can be done in different ways.</p> <p><b>Sura 1</b> Talks about humankind being created to worship God and that can be done in many ways, prayer, following the sunnah, making dua, etc. It emphasises that He is the creator and controller of all that is in the heavens and the earth, and that He will judge over humankind. They in return should ask Him for help to remain guided. Asking for help is important which is why this is used as a prayer.</p> <p><b>Sura 96.1–5</b> This shows the link between humankind and God by emphasising the creation of humans, and that He then gave knowledge to humans, the tool for their learning. They in return should seek knowledge whenever they can as well as teaching it.</p> <p><b>Sura 99</b> This shows that the earth is created for humankind's benefit and that they will be judged at the end of time according to how they lived their lives on it. That could be related to how well they followed God and His Messenger (pbuh), how they fulfilled their obligations, or how they looked after the earth which was created for their benefit. They have a responsibility for their actions, so although God provides for humans, they have to do good to show God that they are grateful.</p>	10	<p>The passages are about God and His relationship with His creation. Answers need to bring out specific elements from the passages that are particular to that passage and not just general statements.</p> <p>Candidates need to show the two-way relationship, not just what God gives to humans.</p> <p>A summary of the relationship would help gain higher marks.</p> <p>Highest level answers will provide good essays which also compare themes with other passages.</p>

Question	Answer	Marks	Guidance
2(a)	<p><b>Sura 2.21–22</b> This passage shows that God provides sustenance for His creation. He gives so that they can have shelter, food and drink. They should therefore look after their environment and protect the things that God has provided for them. God wants humans to acknowledge that He is the one who provides them with this, and not anyone else, and so they should not seek to praise others for what they have been given by God.</p> <p><b>Sura 96.1–5</b> This shows the link between humankind and God by emphasising the creation of humans, that He is their creator and no one else. He then gave knowledge to humans, the tool for their learning. They in return should seek knowledge whenever they can as well as teaching it.</p>	10	
2(b)	<p><b>‘God gave humankind guidance and teachings.’ Why does the Qur’an lay emphasis on the need to gain knowledge?</b></p> <p>Having given guidance (through the Qur’an and sunnah, etc.), God wants knowledge to be used to learn about life and to live lives in a good way. Without learning, humans would not know about their rights and responsibilities or about their potential as human beings. In order to respond to what God wants or what is of benefit to themselves or others, they have to learn how to respond. God is full of mercy and love, He is guiding people so they benefit in this life and in the next. The most beneficial knowledge would be that which helps a person fulfil their rights towards God, fellow humans, and to develop themselves.</p>	4	<p>Candidates should be specific with their answer, not just saying things like it is mentioned in the Qur’an, or that it would benefit people.</p> <p><b>Better answers can quote from the Qur’an and hadith to support their point(s).</b></p>

Question	Answer	Marks	Guidance
3(a)	<p><b>How did Islam grow in the years between the Prophet's first revelation and his first public preaching in Makka?</b></p> <p>After the Prophet (pbuh) received his first revelation, he told his wife Khadija and later her cousin Waraqa bin Nawfal about the event. Khadija was the first to accept the message. After verses from sura Mudaththir were revealed to him, the revelation came frequently and regularly. The main message at this point was to reject idols and believe in one God. For three years the Prophet (pbuh) taught and practised in secret. The first converts were those who were close to him in his household, such as Khadija, Zayd bin Harith and Ali ibn Abi Talib. After this Abu Bakr, the Prophet's close friend, converted and many prominent companions became Muslim through him. The Prophet (pbuh) would meet and teach these new converts in secret from the revelations he was continuing to receive. The Muslims prayed twice a day and would retreat to the mountains to do so. After there were more than 40 or so converts it could not be kept a secret any more. Then sura 26:214 was revealed to preach the message openly. He called his own clan to dinner; Abu Lahab rejected the message while Abu Talib promised protection. Then the Prophet (pbuh) called the people of Makka to the mount of Safa and told them about the new faith and believing in one God. His message was rejected. After this persecutions started on the early converts but Makkans continued to convert to Islam.</p>	10	<p><b>Answers should focus on the Prophet's deliverance of the message, and not the events of the revelation itself, although brief mention of it is fine.</b></p> <p><b>Level 3, 7, answers should have a lot of this information with some detail.</b></p> <p><b>Level 4 answers should have most of this information with a lot of detail.</b></p> <p><b>The persecution of the Prophet (pbuh) and his followers is not the main part of this answer, though some brief mention in the right context is fine.</b></p> <p><b>The story of the migration does not form part of the answer.</b></p>
3(b)	<p><b>How can the behaviour of the first converts to Islam provide an example for Muslims today?</b></p> <p>Muslims now should be patient when someone abuses them. Muslims are facing hostility for their faith in many places, but they should try not to get angry and hurt others in return.</p> <p>Like many of the early Muslims, who carried on practising their faith, Muslims should not despair and give up on their religious practices. Being a good example to others would be a better way of promoting Islam.</p>	4	<p><b>These are just some examples of answers, candidates can have others, but they should elaborate on their answers for higher marks.</b></p>

Question	Answer	Marks	Guidance
4(a)	<p><b>Write an account of the main events in the life of Abu Bakr during the life of the Prophet.</b></p> <p><b>Abu Bakr:</b> he was the Prophet's childhood friend, and the first male to accept Islam. He was quick to affirm the Prophet's prophethood, and did not hesitate to believe the Prophet (pbuh) when he told the people about his night journey and ascension. He was given the name al-Siddiq. He would buy slaves and set them free. He guided others to accept Islam. He set off to Abyssinia but returned when his friend offered him protection. 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 (9.40). He gave his daughter in marriage to the Prophet (pbuh). He participated in all the major battles and gave his wealth in the battle of Tabuk. He was a witness to the Treaty of Hudaibiyah. He led the prayers during the Prophet's final illness. When the Prophet (pbuh) passed away many companions refused to believe it, and it was Abu Bakr who came to address them telling them that Muhammad (pbuh) has passed away but God is alive and will never die. He was elected as caliph soon after this, and is one of the ten promised paradise.</p>	10	For Level 3, 7, candidates should know a lot of the information presented, with detail about some of the events. For Level 8, they should know most of the information with considerable detail.
4(b)	<p><b>How can Muslims use the example of Abu Bakr in showing loyalty to their friends and colleagues?</b></p> <p>Candidates can offer various examples, some of which could be: Offering help and support to your friends when they need it, even if you do not get something back in return, rather doing it just to make them happy. Be honest with them, and do not try to hide things from them. Help them when they need help with a project or work. Being there to support them when they are in a time of difficulty. Supporting them when others are hurting/making fun of them, and not remaining silent. If you see them going astray you can guide them back.</p>	4	These are not the only answers that can be credited but candidates must offer evaluation. Evaluation is in the way the example is put into action.

Question	Answer	Marks	Guidance
5(a)	<p><b>Describe in detail the roles of Halima and Abu Talib in the early years of the Prophet's life.</b></p> <p><b>Halima Sa'adia:</b> she was the Prophet's wet nurse. She had decided to take the baby Muhammad (pbuh) when no one else wanted to, as she did not want to go back to her home in the desert without a baby. Her and her family's fortunes changed whilst the Prophet (pbuh) lived with them. She asked to keep the Prophet (pbuh) for longer than the initial two year period because she felt a close bond to him. She was shaken by the story of the two angels who came to clean the Prophet's heart, after which she returned the Prophet (pbuh) to his mother. The Prophet (pbuh) was known to call Halima 'my mother'.</p> <p><b>Abu Talib:</b> he became the guardian of the Prophet (pbuh) after the death of the Prophet's grandfather and he loved the Prophet (pbuh) like his own son, often preferring Muhammad (pbuh) over his own children. When in financial difficulty, Abu Talib's son Ali went to live with the Prophet (pbuh). Abu Talib took the Prophet (pbuh) on trade journeys with him, and on one particular journey the monk, Bahira, told Abu Talib that his nephew would be the final prophet. Abu Talib quickly sold his goods and returned to Makka. When the Prophet (pbuh) openly announced Islam, Abu Talib is generally thought not to have become Muslim, but he did promise to protect the Prophet (pbuh).</p>	10	<p><b>Level 3, 7, answers should know most of this information with some detail. Level 4 answers will know most of this information with considerable detail.</b></p> <p><b>Some Shia candidates may say Abu Talib was Muslim.</b></p>
5(b)	<p><b>From these relationships, what can be learnt about keeping family ties?</b></p> <p>Candidates can give their own lessons, but they could say that as in the case of Halima, blood relations are not the only ones that have to be given love and time, as the Prophet (pbuh) always respected and visited Halima. Also, non-Muslim relations should not be severed, but given the same respect as you would other relatives, as the Prophet (pbuh) showed in the case of Abu Talib.</p>	4	