

Cambridge IGCSE™

ISLAMIYAT**0493/12**

Paper 1

May/June 2026**MARK SCHEME**Maximum Mark: 50

Published

This mark scheme contains the instructions and marking guidance that our examiners used to mark candidate responses for this component.

Before they start marking, examiners complete a standardisation process. They review a range of candidate responses and discuss the mark scheme in detail to agree which answers can and cannot be accepted. Examiners award marks where it is clear that candidate responses have met the requirements of the mark scheme. These requirements may vary between different components or different versions of the same component, depending on the exact requirements of the question and the candidate responses seen during the standardisation process.

Sometimes, our mark schemes may allow marks to be awarded to responses which contain elements that are factually incorrect or for content not covered by the syllabus. We do this in response to the demands of a specific question to support candidates and make sure that our assessments are fair. However, these allowances should not be used as a guide for teaching and learning.

We cannot discuss the mark scheme with schools, and we recommend that schools read the mark scheme together with the assessment material and the Principal Examiner Report for Teachers.

This document consists of **23** printed pages.

General marking principles

All examiners must apply these marking principles when marking candidate responses.

1	Examiners must award marks for each response in line with: • the specific content defined in the mark scheme • the specific skills defined in the mark scheme or in the level descriptions • the standard of response required as exemplified by the standardisation scripts.
2	Examiners must award whole marks (not half marks, or other fractions).
3	Examiners must award marks positively . This means that: • marks are not deducted for errors or omissions • marks are awarded for correct/valid answers as defined in the mark scheme and also for other valid answers which go beyond the scope of the syllabus and mark scheme referring to your team leader as appropriate • the quality of spelling, punctuation and grammar are judged only when the mark scheme indicates that these features are specifically assessed in the question. However, the meaning of all responses must be unambiguous.
4	Examiners must consistently apply the requirements of the mark scheme and any rules for what to do when candidates have not followed instructions correctly.
5	Examiners must use the full range of marks defined in the mark scheme, unless limited by the quality of the candidate responses seen.
6	Examiners must award marks according to the mark scheme and must not award marks with grade thresholds or grade descriptions 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

GUIDE TO MARKING 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. 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. 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 can answer 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.

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

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.

Question	Answer	Marks	Guidance
1	Choose any <u>two</u> of the following passages from the Qur'an. Sura 96.1–5 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. 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! Sura 5.110 Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'"		

Question	Answer	Marks	Guidance
1(a)	Briefly describe the main theme(s) in each chosen passage. Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. Sura 96.1–5 The main theme is Allah’s relationship with the created world. Candidates will develop these themes in their own way, e.g. • Creator: God is the Creator which is shown in this sura through the way humans were created from a clot. • Provider: He gives creation what they need, in this case, knowledge as He is the ultimate source of all knowledge. • Generous: This shows His generosity as both Creator and Teacher of humanity. • New beginning: Being the first revelation, these verses mark the beginning of divine revelation and prophethood. • Knowledge: There is an emphasis on the importance of knowledge, highlighting God as its ultimate source of knowledge. 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 has been done on it, from environmental abuse or neglect of resources to caring for animals etc. • Accountability: People will be responsible for their actions on Earth and given their accounts; God will give people their accounts, which will take them to Heaven/Hell. • Justice: His justice will be seen.	4	Read responses for both suras together and give a mark out of 4 for the whole answer. Themes may be the same for some suras, but they will be expressed differently. 3–4 marks Overall, five or more themes altogether (the main/big idea/teaching) are brought. • The discussion is thematic not descriptive. • Themes chosen are specific to the passage selected. • Some elaboration is also given. • May quote Qur’an verses and hadiths to support points made. 1–2 marks • Some paraphrasing. • A few themes are given but without any elaboration. • Some of the themes given are not specific to the passage selected. • Background information covers most of the answer.

Question	Answer	Marks	Guidance
1(a)	Sura 5.110 The main theme is Allah's Messengers. Candidates will develop these themes in their own way, e.g. • God's help: God's assistance and guidance to His prophets, in this case Jesus was helped by the holy spirit, the Book and the wisdom, the Law and the Gospel. • God's power: Jesus performed miracles but only with God's permission, 'by my leave'. • Support: God supports prophets in their mission by giving them miracles. • Hardships: Prophets face opposition and persecution. In this case Jesus was rejected with claims of magic.		

Question	Answer	Marks	Guidance
1(b)	Briefly explain the importance of these themes in a Muslim's life today. Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Sura 96.1–5 - The importance of this sura is that it allows humans to understand how God created them from nothing inculcating gratitude and humility in them. Seeking knowledge is encouraged and so humankind should try their best to learn throughout their lives, especially religious knowledge so they can get to know their Lord. Each subject, RE, science, etc has a value to it and can help humans get closer to God. - It also helps Muslims understand how prophethood and Islam started and they should reflect upon what God has sent down for them to help them live their lives, and they should be grateful to God. 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 Five Pillars, being honest and helping others. It keeps them away from unpleasant things 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 focusing too much on work etc. - Muslims should feel comforted by God's justice that no good deed will go unnoticed, or bad deed unpunished.	4	Read responses for both suras together and give a mark out of 4 for the whole answer. Level 2 (3–4 marks) Specific themes are chosen from the passage and their significance is explained. - The significance of the themes in the practical lives, behaviour and belief system of Muslims is discussed clearly. - Points are sufficiently developed. Level 1 (1–2 Marks) - Teachings or themes repeated with some significance offered. - Some general observations about their importance given. Simplistic statements about what Muslims should or should not do, made.

Question	Answer	Marks	Guidance
1(b)	Sura 5.110 • These teachings reaffirm for Muslims the prophethood of Jesus and the power of God. • The teachings show humans are capable of great feats, but it is God who gives permission, strength and assistance for these; moon landings, space travel, etc., encouraging gratitude, reliance on God and responsibility. • Muslims should use these as signs of God's grace and believe in His power to control everything and allow things to happen. They should therefore remember Him often, by praying, supplicating or doing good deeds, etc. to ensure they are counted as believers.		

Question	Answer	Marks	Guidance
2(a)	Write about the Qur'an as a source of Islamic Law and how it is used with <u>two</u> other sources. Use the AO1 Levels of Response. Candidates should include some of the following points. All other relevant points must be credited. The Qur'an is the first authority in Islamic law; it is the word of God. It is not questioned or contradicted by any other sources. It contains the main teachings and principles of Islam by which Muslims should live. The Qur'an is protected by God and therefore its words and rulings cannot be changed until the end of time. The Qur'an's authority has been established by God Himself: 'And We have sent down to you the Book as clarification for all things, and as guidance and mercy' (Qur'an 16:89). When Muslim legal scholars have to make rulings about certain topics, they will always refer to the Qur'an first, to see what the Qur'an says about that topic. E.g. the Qur'an is clear about the unlawfulness of idolatry, murder, adultery and theft. Any laws related to these topics must adhere to the basic principle of their unlawfulness. The Qur'an is used with other sources when there is either not enough detail in the Qur'an about a ruling, or when new questions arise that are not mentioned in the divine text. These sources are the Hadith, <i>ijma'</i> (consensus) and <i>qiyas</i> (analogy). The sunna is the Prophet's example and is recorded in the Hadith. The Qur'an commands Muslims to follow the Prophet (pbuh). 'Obey Allah and obey the Messenger' (Qur'an 4:59) and 'Whoever obeys the Messenger has obeyed Allah' (Qur'an 4:80). Hadith gives application to the principles of the Qur'an, such as in <i>salah</i> and <i>zakah</i>. It also expands and qualifies the general injunctions of the Qur'an such as those relating to halal and haram foods and punishments for different offences. The Hadith are also used when the Qur'an is silent on a matter, e.g. inheritance given to a grandmother is not mentioned in the Qur'an but comes from Hadith. They are interlinked and are the two main (primary) sources.	10	Level 4 (8–10 marks) - The response is highly accurate, relevant and detailed. - It covers the Qur'an and any two other primary sources. - For each source, a definition, its authority, its general principles and examples of its use are provided. Several examples are given. Level 3 (5–7 marks) - The response is accurate and relatively detailed. Some points in relation to the definition, authority, general principles and examples for each source are provided. - A few examples are also given. - Some inaccuracies and irrelevant details. Level 2 (3–4 marks) - The response is brief with only some of the relevant information. Level 1 (1–2 marks) - Only some creditable material present. If the Qur'an and other two sources' examples are strong but remaining information is missing: L3–7

Question	Answer	Marks	Guidance
2(a)	When neither of the primary sources offer answers, then ijma' can be used. This is used mainly for issues that did not arise at the time of the Prophet (pbuh). Ijma' is the consensus of opinion of scholars. It has its basis in the Qur'an and Hadith: 'My community will never agree upon an error'. Some issues dealt with by ijma' have been, at the time of the caliphs, the compiling of the Qur'an or the second adhan at Jum'a and more recently, the permissibility of IVF. Scholars meet together and discuss the new situations and decide on a matter taking various factors into consideration, mainly that the decision does not go against the Qur'an and sunna. (Traveeh prayer and prohibition of marriage to grandmother amongst other examples). Qiyas is analogy, when one Islamic ruling is compared with another to derive a new ruling for a new issue, by scholars who are experts in Islamic sciences. The original ruling is the asl, and the new ruling is far'. The experts should look at what the linking cause is between the two ('illa), before making a new ruling (hukm). Examples of this could be the use of cocaine being prohibited on the basis that intoxicants are prohibited. 'Illa can be taken from Qur'anic injunction, the Hadith, or ijma'. Another example is prohibition of nail polish using qiyas. The secondary sources do not contradict the primary sources but rather use the primary sources as a basis for their answers.		

Question	Answer	Marks	Guidance
2(b)	To what extent do these sources allow Islamic Law to adapt to changing times? Give reasons to support your answer. Use the AO2 Levels of Response. Using these sources together can allow Islamic Law to adapt to changing times because they allow for the exploration of new ideas and possibilities that were not relevant at the time of the Prophet (pbuh). It means that Islamic Law can stay relevant to changing times and allow Muslims to practise their faith without compromise with helpful tools such as using comparison through <i>qiyas</i> and using mutual discussion and agreement through <i>ijma</i>. Even though the Qur'an is the ultimate source of Islamic Law and is unchanging, it contains general principles which helps set guidance for future rulings. For example, using <i>qiyas</i>, the principle of upholding the welfare of humans and society can help set traffic laws that will make the roads safer for people. However, some rulings can't be adapted such as the five daily prayers as they are part of the Five Pillars of Islam. The ruling for these comes directly from the Qur'an. All relevant answers should be credited.	4	Level 2 (3–4 marks) - The extent of adaptability is discussed - A convincing argument is presented for the claim made Examples may be presented to support the points made Level 1 (1–2 marks) Repeated discussion about how different sources work together - Answer is mostly descriptive Limited discussion about adaptability Simplistic explanation offered

Question	Answer	Marks	Guidance
3(a)	Outline <u>three</u> different interactions the Prophet (pbuh) had with the Quraysh after he moved to Madina. Use the AO1 Levels of Response. Candidates should include some of the following points. All other relevant points must be credited. Once the Prophet (pbuh) moved to Madina and established a Muslim community there, the Quraysh were not happy with the growth of Islam. Badr: One of the first interactions the Prophet (pbuh) had with Quraysh was at Badr. The year was 624 and the Quraysh wanted to try and crush the Muslim community. The Muslims had tried to intercept Abu Sufyan's caravan and even though Abu Sufyan's caravan had arrived safely in Makka, the Quraysh still went ahead to fight the Muslims, thinking they would defeat the Muslims easily. The Muslims had camped near a water well at Badr and were only 313 in number compared to the Quraysh's 1000, which made the Quraysh overconfident. God sent angels to help the Muslims which is referenced in sura 3.124, and the Muslims saw the Quraysh as few in number (8.44) to give them confidence. The Makkans were defeated and Abu Jahl was killed along with other prominent Quraysh leaders. Fourteen Muslims were killed and 70 from the Quraysh while 70 were taken prisoner. Uhud: The following year, in 625, the Muslims and Quraysh met at Uhud. The Quraysh marched to Uhud wanting revenge. The Makkan army numbered 3000 led by Abu Sufyan, whilst the Muslims were around 1000. The Prophet (pbuh) posted 50 archers on a hill to protect them from being attacked from behind. Eventually they left their posts causing Khalid ibn Walid to attack the Muslims from the rear. As part of the Quraysh's revenge, Hind had employed Wahshi to kill Hamza. After Hamza was martyred, Hind chewed on his liver. The Prophet (pbuh) was badly injured and he and the remaining Muslims retreated to the Uhud mountain. Abu Sufyan called out to the Prophet (pbuh) saying this was revenge for Badr.	10	Level 4 (8–10 marks) - The response is highly accurate and compact, covering three events - Each event is in considerable detail providing most of the information in the MS. - A brief background, key events, prominent personalities involved and the results are mentioned. - Chronology of each interaction is correct Level 3 (5–7 marks) Some interactions are stronger than the others - Each interaction presented is summarised - Some inaccuracies are present. Lack of balance in the selection of information is present Level 2 (3–4 marks) - The response is brief with only some of the relevant information. Level 1 (1–2 marks) - Only some creditable material present.

Question	Answer	Marks	Guidance
3(a)	The Muslims buried their martyrs and returned to Madina. Around 70 Muslims were killed and 22/37 of the Makkans. Khandaq: The Muslims met the Quraysh in war at the Battle of Khandaq in 627. Here the Quraysh had come with an army of 10,000 after having made alliances with other tribes. Salman al-Farsi suggested the Muslims dig trenches, wide enough and deep enough not to be crossed in order to keep the army out of Madina. The Quraysh tried to cross the trench, and once 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 using Nuaym ibn Mas’ud. The Quraysh and their allies eventually gave up after a three-day storm which prevented them from lighting fires, cooking food and keeping warm. Hudaibiyah: In 628, the Prophet (pbuh) and a group of 1,400 Muslims marched peacefully towards Makka, in an attempt to perform umrah. The Muslims had left Madina in a state of ihram, so were prohibited from fighting. The Quraysh were unwilling to let the Prophet enter Makka. ‘Uthman was sent to negotiate but was not allowed to return. Bayt al-Ridwan influenced the Quraysh into negotiating a treaty. They sent Suhayl ibn ‘Amr to make this peace treaty with the Muslims. The treaty was for ten years; each party was to be secure from the other; if a person from the Quraysh was to migrate to Madina he would be sent back to Makka; however if a person from the Prophet’s side went to the Quraysh they did not have to hand him back; the Muslims were to go back to Madina without performing umrah and return the next year for three days. ‘Umar asked why the Muslims were demeaning their religion and was reassured by Abu Bakr and the Prophet (pbuh). Once they completed the document, the Prophet (pbuh) asked the Muslims to sacrifice their animals and shave their heads. Conquest of Makka: The Quraysh broke the terms of the Treaty of Hudaibiyah, by attacking Banu Khuza’ah who had allied with the Muslims.		The Prophet (pbuh) prayed continuously for the success of the believers, making dua he said, ‘O Allah, if this small band of Muslims is destroyed. You will not be worshipped on this earth.’ God sent down angels to help: ‘Remember You said to the Faithful: “Is it not enough for you that Allah should help you with three thousand angels (Specially) sent down?”’ (3.124) ‘Ali was chosen to write the treaty. When the Prophet (pbuh) asked him to write ‘In the name of Allah, the merciful, the compassionate’ or that the Prophet was the ‘Messenger of Allah,’ Suhayl objected and instead the Prophet (pbuh) erased it and had ‘Ali write, ‘In your name, O God’ and ‘Muhammad, son of ‘Abd Allah’, to which the Muslims protested. The Khuza’a tribe made a pact with the Muslims and the Banu Bakr made a pact with the Quraysh. The Prophet (pbuh) said that Muslims had been victorious and was supported in this by new revelation: ‘Verily we have granted thee a manifest victory’ (48:1). Some Qur’anic verses related to the incident are 17.81 and 34.49.

Question	Answer	Marks	Guidance
3(a)	Realising the seriousness of the situation the Quraysh sent Abu Sufyan to ensure the treaty was intact, but he was unsuccessful. After making preparations for war, the Prophet (pbuh) set out to Makka with 10 000 soldiers. The Prophet's army stopped outside Makka and it was here that Abu Sufyan became Muslim and his house was made a place of safety. The Prophet (pbuh) also said that anyone seeking refuge in the Ka'ba or who remain in their houses, will not be harmed. Abu Sufyan returned to Makka and warned the Quraysh not to resist the Muslim army; most put down their arms, but a few (Safwan, Ikrimah, Suhayl) swore to block the Muslim army from entering Makka. There were 4 groups, one led by Khalid ibn Walid, that faced resistance leading to some deaths. The Prophet (pbuh) entered Makka and knocked down the 360 idols in the Ka'ba. The keys to the Ka'ba were given to 'Uthman bin Talha, and at the time of prayer, Bilal ascended the Ka'ba and gave the adhan. Apart from nine people, the Quraysh were pardoned, including Wahshi and Hind.		

Question	Answer	Marks	Guidance
3(b)	Discuss what Muslims can learn from the Prophet's example of interacting with those who opposed him. Use the AO2 Levels of Response. Some lessons that could be learned are: The Prophet (pbuh) always tried to treat people fairly even if they opposed him. This could be seen at Hudaibiyya where he entered into a treaty with the Quraysh even though the Muslims felt that it was not in their favour. This shows that Muslims should try to be fair and accommodating when interacting with others whether in business or social interactions. The Prophet (pbuh) was forgiving to those who opposed him, shown by the treatment of prisoners at Badr and at the Conquest of Makka. This shows that the Prophet (pbuh) did not hold onto animosity and would try to forgive over punishing people. Only the worst enemies / most unforgivable acts would be punished. This shows that Muslims should try to forgive those who have wronged them, although sometimes it is not possible when you know that person will continue to do harm. All relevant answers should be credited.	4	Level 2 (3–4 marks) • two or more lessons are selected • Explains what Muslims can learn • Why and how they guide behaviour also addressed • May give examples from present times Level 1 (1–2 marks) • More factual points with limited discussion • Simplistic explanation offered

Question	Answer	Marks	Guidance
4(a)	Write about the main events of the Muslim migration to Abyssinia. Use the AO1 Levels of Response. Candidates should include some of the following points. All other relevant points must be credited. The Muslims in Makka, mainly those without tribal protection and slaves, were being persecuted by the Quraysh. An <i>ayat</i> 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 migration 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 made a speech saying, ‘O king, we were a wicked and ignorant people who worshipped idols and ate corpses....’ Then Negus asked them to recite some of the verses of revelations, Ja’far recited verses from Sura Maryam. The Negus was moved to tears. He drew a line in the sand saying that the difference between Islam and Christianity was as thin as that line. He allowed the Muslims to stay in Abyssinia in peace and freedom. They returned the next day and the Makkans accused the Muslims of having strange beliefs about Jesus. When asked by the Negus, Ja’far said, ‘Jesus was the servant of God, His prophet, His spirit and His word’. Negus turned to the Muslims and said that they were free and safe in his country. The Quraysh envoys were given their gifts back and sent away. The Muslims lived here in peace until they moved to Madina.	10	Level 4 (8–10 marks) - The response is highly accurate, relevant and detailed. - Most of the information in the MS is present - Precise details such as numbers, names, roles are given Both migrations are covered. Quotes from historical accounts of the event are provided Chronology is correct Level 3 (5–7 marks) - The response is generally accurate and relatively detailed. - Some of the information is brief - Some details are missing - Some inaccuracies and irrelevant details are present (too long background) Level 2 (3–4 marks) - The response is brief with only some of the relevant information. Level 1 (1–2 marks) - Only some creditable material present.

Question	Answer	Marks	Guidance
4(b)	What lessons can Muslims learn from the migration to Abyssinia? Use the AO2 Levels of Response. Muslims can learn that sometimes people need to leave their own country for safety and protection, and that it is ok to do this. The Muslims were welcomed by the Negus which can teach that migrating to a country ruled by non-Muslims is allowed. It can also teach them that people who are seeking protection from persecution should be welcomed and given help. They could be given a room to live, or the freedom to work. Other lessons can be given, and candidates should develop their answers. All relevant answers should be credited.	4	Level 2 (3–4 marks) • Specific lessons are derived • Several lessons are explored • Lessons are applied to Muslims today • Focused response, linked to Abyssinia Level 1 (1–2 marks) • Identifies simple lessons • Points are generic/ what Muslims should or should not do • Lacks explanation of lessons

Question	Answer	Marks	Guidance
5(a)	Write about the lives of ‘Umar al-Khattab and Khalid ibn Walid during the lifetime of the Prophet (pbuh). Use the AO1 Levels of Response. Candidates should include some of the following points. All other relevant points must be credited. ‘Umar: ‘Umar belonged to the Banu Adi tribe. He was initially angry at the Prophet (pbuh) and the new message of Islam and openly opposed it. One day he set out to kill the Prophet (pbuh). On his way he was told his own sister and brother-in-law had converted and so went there to confront them. He heard them reading the Qur’an which Fatima hid when she saw him. He demanded to see it, to which she said he would have to purify himself before touching it. He did so and then read the verses from sura Taha that were written on the leaf. Reading the words he felt they were written for him. He then went to offer the Prophet (pbuh) allegiance. He accepted Islam at the age of 26/27. He had a reputation of being the fiercest man in Makka and so his conversion provided Muslims some protection. After his conversion, ‘Umar refused to keep Islam a secret, so Muslims started to pray openly. He didn’t emigrate in secret. He fought in all the battles, protecting the Prophet (pbuh) at Uhud and giving half his wealth for the campaign of Tabuk. He was one of the witnesses for the Treaty of Hudaibiyya, although he was initially not satisfied with the terms. On the Prophet’s death he said he would kill anyone who said that the Prophet (pbuh) had died. He was one of the ten Companions promised paradise. Khalid ibn Walid: He was from the Banu Makhzum who opposed the Prophet (pbuh) in Makka, and although he did not take part in the Battle of Badr, he played a vital role in the Battle of Uhud against the Muslims, turning the Muslim victory to defeat. He converted to Islam after the Treaty of Hudaibiyya. In 629, Khalid set out for Madina. On the way he met ‘Amr ibn al-‘As and ‘Uthman ibn Talha, who were also going to Madina to convert to Islam.	10	Level 4 (8–10 marks) - The response is highly accurate, relevant and detailed - It covers both personalities - For each one, conversion to Islam story, services to Islam and participation in important events mentioned Level 3 (5–7 marks) - The response is accurate and relatively detailed. - Some points are either missing or brief - Some inaccuracies and irrelevant detail Level 2 (3–4 marks) - The response is brief with only some of the relevant information. Level 1 (1–2 marks) - Only some creditable material present.

Question	Answer	Marks	Guidance
5(a)	After conversion he took part in the Battle of Mu'ta. It was the first battle between the Romans and the Muslims. He reported that the fighting was so intense, that he used nine swords, which broke in the battle. Khalid took over after Zayd ibn Haritha, then Ja'far ibn Abi Talib, then Abdullah ibn Rawaha were killed. It was because of him that the Muslims returned safely. He was given the title of Saif Allah by the Prophet (pbuh). He subsequently took part in the Conquest of Makka, Battle of Hunayn and the Battle of Tabuk. Candidates can give details of these events. He was at the farewell pilgrimage of the Prophet. He died in 642 in Syria.		
5(b)	Discuss two lessons Muslims can learn from the conduct of these Companions after they became Muslim. Use the AO2 Levels of Response. Some lessons that could be learned are: No matter what someone's background is, once they become Muslim and want to better themselves, they can become the best of people in a community. If someone makes the intention to change then you should support them and forgive them for their past mistakes. Whatever characteristics you have, such as strength or strategy, you should use it for the benefit of yourself and the community. If you make commitments to someone or to a project, then you should remain loyal to that commitment. All relevant answers should be credited.	4	Level 2 (3–4 marks) Clear lessons are derived. - Lessons are applied to Muslims today - The lessons should be linked to the conduct of the two personalities - May give examples to support the points made Level 1 (1–2 marks) Simple lessons are identified. - Response is mostly descriptive - Points are generic/ what Muslims should or should not do Lacks explanation of lessons