UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIO

GCE Advanced Level

MARK SCHEME for the October/November 2

for the guidance of teachers

9013 ISLAMIC STUDIES

9013/02 Paper 2, maximum raw mark 100

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 must be read in conjunction with the question papers and the report on the examination.

- Cambridge will not enter into discussions or correspondence in connection with these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2011 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

Section A

1 Who would you say was the greater caliph, 'Abd al-Malik support your answer.

This is a challenging question because candidates have to deci whether consolidation of Islamic rule or pious adherence to Islami

Allow up to 8 marks for descriptions of those caliphs and what the

Allow up to 12 marks for comments about their achievements in political, military and cultural spheres. Candidates should refer to 'Abd al-Malik and the Dome of the Rock. They might refer to 'Abd al-Malik and his handling of the unity of the Ummah in the face of rebellions from the Shi'i and the problem of Ibn al-Zubayr in the Hijaz. Candidates could refer to his introduction of coinage with Islamic motifs. For Umar II details might include his piety, return of confiscated properties, treatment of converts and military campaigns.

Allow up to 16 marks for comparisons between them which show critical analysis based on clear evidence.

2 Explain why the Umayyads were generally condemned as un-Islamic in later times. [20]

Basic answers will describe what are seen as Umayyad excesses in straightforward narrative terms, including anecdotes about individuals.

Fuller answers will go into historical issues such as tribal loyalty and political pragmatism guiding policy rather than religious principles, the anti-'Alid policies that appeared to deny the Prophet's family, etc.

Better answers will refer to 'Abbasid anti-Umayyad propaganda, and Umayyad successes.

The best answers may challenge the premise of the question.

3 The 'Abbasids were able to overthrow the Umayyads with relative ease. Explain why. [20]

Basic answers, which refer to either the strength of the 'Abbasids, and their claims about Islamic legitimacy, or about Umayyad weaknesses, should be awarded up to 5 marks.

Award up to 10 marks for a basic description, where both Umayyad weaknesses and 'Abbasid strengths are mentioned.

For more than 10 marks, fuller analysis should be made of late Umayyad weaknesses due to inefficient rulers, dissension etc. Candidates might also refer to political, social and religious aspects of the claims put forward by the two dynasties. Award up to 14 marks for a detailed discussion and above that for a more critical approach.

Section B

4 Explain the main differences between Malik ibn Anas and al- of the concept of customary practice (*Sunnah*).

Answers should identify the two legal experts and the main outlin up to 8 marks for a basic identification of the legal methods, and developed in some detail.

Above 12 marks up to 16 marks should be reserved for answers understanding of Sunnah as the practice of the Muslims of Medina, and al-Shafi'i's understanding of it as the practice of the Prophet alone.

The remaining marks should be given for comments which show the appreciation of the advantages and disadvantages of both understandings.

5 (a) Explain the significance of the *matn* (the actual saying of the Prophet) in deciding the authenticity of a Hadith. [8]

(b) Outline the major stages in collecting the Prophet's Hadiths in the early Muslim era that led up to the six canonical collections in the 9th century. [12]

Accuracy is essential in both parts of this question, in **(a)** defining the *matn* and the methods for establishing authenticity and in **(b)** for details about collecting the Prophets Hadiths. Precision in reference to names and details is important.

(a) For **(a)** basic accounts should consider how compilers judged the reliability of a Hadith. Full answers will develop this further by discussing ways in which the *matn* was analysed in order to decide its reliability.

Allow up to 4 marks for basic information, up to 6 for more details and the rest for excellent answers.

(b) In answers to this straightforward question, look for accuracy and detail. Basic answers are likely to give accounts of the early years when transmission was mainly oral. Look for identification of known experts. Candidates may refer to known collections in the late 8th and early 9th centuries, e.g. Ahmed ibn Hanbal.

Additional explanations could include the major Sunni collections and names of the compilers; and this might be further developed with informed comments about the character of the different collections e.g. based on the first transmitter, based on subject matter.

Allow up to 6 marks for basic information, up to 10 for more details and the rest for further development.

6 By referring to Abu al-Hasan al-Ash'ari's attacks upon the explain why al-Ash'ari is often regarded as one of the most i

Candidates should identify al-Ash'ari and his place in Islamic make comments about his 'conversion' from Mu'tazilism to tra why. More detailed discussions may consider his rational method defending traditional beliefs. Explanations could be given of the theological thinking to a Qur'an-based activity rather than rational might expand this to make comments about his influence in later c

Award up to 10 marks for basic information, up to 14 for a more detailed discussion and beyond that for excellent analysis.

Section C

7 (a) Why was the death of al-Husayn at Karbala important in Islam?

(b) Explain the meaning of the title 'Imam' in a Shi'i context.

(a) Allow up to 6 marks for a basic description of the massacr detail, including names of towns, groups and individuals. explanations of how this event was theologised as a death f leading the way to reflection on sacrificial death.

(b) Allow up to 4 marks for basic definitions of the term and explanation of its use in Shi'i contexts. Allow the remaining marks for discussions of why the Shi'i Imams are given this title (their leadership as teachers, moral examples, descendants of the Prophet).

8 When the Sufi Abu Mansur al-Hallaj declared 'I am Truth' (*Ana al-Haqq*), he was arrested and executed. Explain why a declaration such as this should provoke such a powerful reaction among Muslims in general. [20]

Basic accounts should outline Sufi Islam and its main characteristics and develop this with some detail about the tension between Sufi and traditional Islamic teachings.

Candidates who provide more detailed discussions might attempt to show why the statement 'I am Truth' causes offence because of its blurring of the distinction between the creature and Creator. Excellent answers will go on to bring out clearly the contradiction contained in the statement of a creature declaring he is the Creator.

Award up to 10 marks for basic information, up to 14 for a more detailed discussion and beyond that for excellent analysis.

9 What are the main similarities and the main differences between Muslims who called themselves theologians and Muslims who called themselves philosophers? [20]

This is essentially a descriptive question, so answers should be clear and precise. Allow up to 10 marks for similarities and up to 10 marks for differences.

Basic answers will consider similarities such as the concern to explore the nature of the world and the activity of the Creator in it, the relationship between the created order and the Creator, the character of the Creator, the character of the human individual, correct moral outlook and action.

Allow up to 10 marks for basic information, up to 14 for a more sophisticated discussion and for comments about the reliance of theologians on revelation and of philosophers on reason, and beyond this for fuller accounts of the differences, possible contradictions between revelation and reason, and possible convergences between the two.

Section D

10 How far does the Qur'an provide a basis for cooperative re followers of other religions?

Basic accounts will consider what the Qur'an teaches about r others. This could be developed into a fuller account, including and monotheists, including quotations.

Candidates who develop this with further discussions may refer to relations, less positive verses and reach a considered conclusion about the question.

Award up to 8 marks for basic information, up to 12 for fuller information and beyond that for further discussion.

11 (a) 'The Qur'an provides a manifesto for the liberation of women.' Give reasons to agree or disagree with this statement. [10]

(b) To what extent are the teachings of the Qur'an about women put into practice in a Muslim community that you know? [10]

(a) Allow up to 5 marks for basic accounts of what the Qur'an (not the Prophet or 'Islam') teaches about women.

Allow up to 5 further marks for fuller discussions, including quotations or references.

(b) Allow up to 4 marks for basic accounts that remain on the level of generalities.

Allow the remaining marks for more sophisticated accounts that refer to the chosen community, and show how women fare in it and how far the rules regulating the treatment of women in it are derived from the Qur'an.

12 Increasing numbers of Muslims live in non-Muslim societies. What major principles of Islam can they employ to help them in their day to day living? [20]

Answers should refer to general principles such as friendship, readiness to work together to build up society etc. These are basic concepts, and better answers will refer to specific teachings of the Qur'an, such as the primacy of God in all things, the need to acknowledge His mastery, etc.

Deeper analyses will consider how they can keep a Muslim pure from potentially harmful outside influences. These principles can either be followed in an open way as similarities between them and principles followed in wider society are realised, or in a closed way as wider society is seen as hostile and corrupt. Excellent answers will acknowledge the problems and possibilities of living in wider society.

Award up to 5 marks for general principles and up to 10 where these are complemented with specific teachings.

Allow up to 16 for deeper analyses and beyond that for excellent answers.