CAMBRIDGE INTERNATIONAL EXAMINATIONS

Cambridge International General Certificate of Secondary Educatio

MARK SCHEME for the May/June 2015 series

0493 ISLAMIYAT

0493/11 Paper 1 (Paper 1), maximum raw mark 50

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Candidates must answer **Question 1, Question 2** and **two** other ques

1 Choose any two of the following passages from the Qur'an, a

(a) briefly describe the main theme(s) in each passage;

(b) briefly explain the importance of these themes in a Musli

(1) Sura 2.30–37

30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood?– whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.' 32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adam! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.

(2) 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 in 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.'

(3) Sura 108

1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.

(a) What are the main teachings?

(1) Sura 2.30–37

The main themes are: God as Creator; his relationship and care of His prophets; God giving knowledge and status to whom He wishes.

Candidates will develop these themes in their own way, e.g., saying God created Adam, as well as everything else (angels, etc.), and granted him a high position; God gives knowledge to who he wants and he gives the special status of prophethood to whom he wishes. When Satan misled Adam, God did not leave him or allow any obstacle to prevent him from making Adam his representative on earth, in other words God looks after His prophets.

(2) Sura 5.110
The main themes are: God and His prophets; that humans n to humankind.
Candidates will develop these themes in their own way, e His prophets to help them, in this case Jesus got the holy spir the Law and the Gospel; humans can do great things but only leave"; God gives humankind signs through prophets of His e those who believe and those who don't.

(3) Sura 108
The main themes are: God's mercy; God's generosity; His relationship with the Prophet Muhammad.
Candidates will develop these themes in their own way, e.g., saying in His mercy, God granted the Prophet success, and because of this the Prophet and all Muslims should continue to worship God even in times of difficulty. God remains near to His prophets. It was also revealed as a consolation to the Prophet and foretold the destruction of his opponents.

These are examples candidates can write about, they should be credited for other, relevant answers. Candidates should show how the theme(s) they choose is distinctive in that passage. The best answers will have a few themes with development.

(b) The importance of these themes.

(1) Sura 2.30–37
The importance is that Adam was the first prophet of God, who was made his representative on earth. This gives Muslims a sense of their connection to God as Adam is called the father of humankind and everyone is descended from him. God showed Adam's importance by making the angels bow to him, and forgiving him when he disobeyed. This should make humankind understand their status, they should seek forgiveness from God and worship Him. It also shows God's care and direct relationship with every individual.

(2) Sura 5.110
These teachings reaffirm for Muslims the prophethood of Jesus and the power of God. Humans are capable of great feats but it is God who gives permission for these; moon landings, space travel, etc.
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.

(3) Sura 108
The teachings give an insight into how the relationship between God and the Prophet has lessons for Muslims. Muslims today are that future generation of followers that was given to the Prophet, and so this sura gives hope to people in times of need. Future hope is also given with the promise of the Kawthar in paradise – Shi'i candidates may refer to this future hope as being Fatima. God always intervenes in times of difficulty so Muslims should always remember to look to Him for help and support, and not feel disheartened in times of difficulty, e.g. during illness or oppression. Muslims should remain steadfast despite the difficulties or mockeries that they face.

Candidates can mention other points with examples or personalising passages to their own/Muslims' lives, could take them higher up the levels.

2 (a) The Angel Jibril brought the revelation of the Qur'an to th different times and places. Give examples to show how t

(b) What was the significance of the Prophet being given the than in writing?

Part (a) tests AO1, and part (b) tests AO2.

(a) Answers here should not give a narrative of the first revelation i mention of it is fine.

Candidates could mention that the Qur'an was revealed to the Prophet over a period of 23 years, and not as a complete book. After the first revelation, sura al-'Alaq, revelation stopped for a period which caused the Prophet to worry. Once they started again they came strongly and frequently.

More detailed answers will mention that there were different ways in which the verses were revealed to the Prophet. Sometimes the Angel Jibril would come in the form of a man, which the companions witnessed, and a few times the Prophet saw the Angel in his original form, e.g. on the night journey (sura najm). The most difficult was when they came as the ringing of a bell, and this would weigh down on him, so much so that his camel could not withstand the weight. They were not within his control (sura 75:16–19), he had no idea when they were coming and they were safeguarded by God.

Candidates could also give specific examples of verses that were revealed to the Prophet in different circumstances, or narrate stories related to these revelations, such as the pressure that it put on Zayd's thigh when he was sitting next to the Prophet during one of the revelations, or that the revelations were responses to specific events, e.g. the revelation during the migration when Abu Bakr was worried (sura tawba:40).

Better candidates may mention that the Prophet also received revelation directly from God during the night journey.

(b) Candidates should be careful not to give statements, but try to qualify their answers with some reasoning.

Candidates could say that the Arabs at the time had an oral tradition and it was in keeping with that. As people committed things to memory it was a more reliable way of ensuring the Qur'an's preservation. Had it been delivered in a book, it would have been harder to check if any changes had been made.

If the Prophet had been given it in written form, he would not have been able to read or write it, and because of this the oral revelation allowed the message to be memorised by him and committed to heart, again ensuring there were no errors.
It is significant because the Qur'an is primarily a book of worship, in a vocative tone, rather than a legal written guide.

3 (a) Write about the changes in the relationship between the the years between his marriage to Khadija and the death

(b) Why is it significant that the Quraysh were still willing to the Prophet after he started to preach Islam?

(a) Candidates should talk about the Prophet's status in the comm prophet. He was known as 'Al-Amin' or the trustworthy. Candid examples, that prior to his prophethood, the Quraysh used to c trust him with their goods, and look to him for advice. For example they could mention that when the Prophet 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.

Answers should also mention that after revelation, the Prophet Muhammad was rejected when he invited the Quraysh to Islam. They still trusted him but did not want to believe in his message. He was taunted, mocked and openly humiliated by different members of the Quraysh. The best answers will include details of events before the period of revelation and after revelation.

Candidates should not mention only one or two events, such as the boycott, but give a wider narrative of events before and after prophethood. Details about the events themselves should be credited.

(b) Candidates can offer a variety of answers, but they should try to explain their answers with reasoning.

They could say that despite the message he was preaching, they still knew that his character would not have changed because they had never found any discrepancies in his character. Despite not liking what the Prophet was saying they still valued their belongings and wanted to keep them where they knew they would get them back.
The reasons the Quraysh changed were political and social, not because the Prophet had changed, or because they felt he was lying/spreading falsehood.

4 (a) The Prophet paired Muslims from Makka and from Madin (*hijra*). Give examples to show the character of the relatio Emigrants and Helpers.

(b) Today Muslims often seek refuge in neighbouring countri the Emigrants and Helpers can still provide a model toda

(a) Candidates should be able to say who the al-Ansar (Helpers) (Emigrants) were.

Good answers will be able to write about the first Muslim community in Madina, giving brief details about the emigrants and their difficulties in Makka. They could mention how the emigrants arrived in Madina without many belongings. The Muslims of Madina (mainly from the Aws and Khazraj tribes), who had invited the Prophet to their city, were happy to welcome the migrating Muslims. To unite the two groups, the Prophet made them brothers, pairing each of the Ansar with the Muhajirun. The Prophet took 'Ali as his brother. Sa'd bin ar-Rabi and Abdur Rahman bin Awf were made brothers and Sa'd was willing to share half his property and divorce his wife for Abdur Rahman to marry. He refused, preferring to work himself. The Ansar wanted to share their date palms with the Muhajirun but the Muhajirun refused, so the Ansar offered them to work in their orchards and in return they were given dates. In this way the Madinans gave protection and material assistance to their Makkan brothers and the Makkans came with their faith to share and spread in Madina. Candidates should give details of this relationship using examples of what they shared, and how their relationship developed.

Candidates could also make reference to any Qur'anic ayats relating to these events (9:20; 9:100; 9:117; 59:8–9).

The best answers will write about the character of the relationship in terms of cooperation and selflessness, etc.

(b) Candidates can provide any examples that are relevant but should develop the answers they give and not just provide statements.
They could say that Muslims should look to people coming to their country and neighbourhood from other places, especially if they have had to leave their belongings behind, e.g. from Afghanistan or Syria, and should help provide them with food and shelter if they can.
Muslims should always look to what they have and what they can offer other people who are in need, like warm clothes in the winter. Giving up extra items has more reward than keeping them and will create better relations in the community.

5 (a) Write about the role of 'Umar in the lifetime of the Prophe

(b) What lessons can Muslims learn from 'Umar's conversio

(a) Candidates should expand on the points below and write a clea

'Umar ibn al-Khattab: he accepted Islam at the age of 26/27.
gone to kill the Prophet; when told his own sister and brother in
her house. He found them reciting verses from sura Taha; 'Um
asked to see the writing which they were reading, but his sister said only those who have been purified can read it, and so 'Umar made wudu' before being given the Qur'an. After his conversion, 'Umar refused to keep Islam a secret, after which Muslims could pray openly. He didn't emigrate in secret, he fought in all the battles, giving half his wealth for the campaign of Tabuk, and is one of the ten promised paradise. He was one of the witnesses for the Treaty of Hudaybiyya, although he was initially not satisfied with the terms. On the Prophet's death, in his grief, he said he would kill anyone who said that the Prophet had died.

Details about 'Umar's life after the Prophet's death will not be credited.

(b) Candidates could say that 'Umar had a very staunch character and was open about his idolatry and opposition to Islam. Yet his conversion meant that the Qur'an was able to affect someone who on the outside looked like an enemy of Islam, therefore Muslims should still try to convey the good in Islam to non-Muslims even if they seem against it.
His conversion meant Muslims had someone to stand up and defend them, and he was not afraid of letting people know about his new faith, so Muslims should also try to be open about their faith and not hide it.

Candidates can offer other answers but should try to give an explanation or details to get higher marks.