CAMBRIDGE INTERNATIONAL EXAMINATIONS

International General Certificate of Secondary Education

MARK SCHEME for the October/November 2

0493 ISLAMIYAT

0493/12 Paper 1, maximum raw mark 50

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 will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2013 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and questions 2–5 have a m

Level	Mark Question 1	Mark Questions 2–5	Level Descriptor
4	4	8–10	**Very Good/Excellent.** A thoroug substantial response. Demonstra 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 the question asks. Recognises fully and can expl used in answer. Can reason, evaluate and discus manner.
3	3	**Good.** Understands the significance of the questi 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.

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.

Candidates must attempt **Question 1, Question 2** and **two** other Que

1 Choose any <u>two</u> 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

In order to give a mark for AO1 you will have to read both par
order to give a mark for AO2 you will have to read both part (
You should give only two marks, one for both part (a) answers, and one for both part (b) answers.
When marking this question, you may have to read the answers a number of times.

(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 6.75–79
75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

(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
Good answers for this passage will be able to talk about God to his prophets. Answers may talk about God creating Ad (angels, etc.), and the high position he granted him. They co knowledge to who he wants and he gives the special stat wishes. Also, even when Satan misled Adam, God did not le prevent him from making Adam his representative on earth, His prophets.

(2) Sura 6.75–79
This passage is about God showing His signs to mankind to strengthen their belief and so they know about His Oneness, as well as helping his prophets when they are in need. Candidates could mention that the signs of the sun and the moon and the star were shown to Abraham to clear his confusion about his ancestor's belief in idols. These verses tell Muslims to worship God alone.

(3) Sura 108
Good answers for this passage will talk about God's mercy/generosity and his relationship with the Prophet Muhammad. Answers may talk about how God has granted the Prophet success, and because of this the Prophet and all Muslims should continue to show loyalty to 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.

The above answers are not the only answers that could be presented. Candidates should be allowed to develop/show other relevant themes of the passage. They could also give comparisons with themes of other passages. The highest level should be kept for well written answers offering a variety of themes.

(b) The importance of these themes.

(1) Sura 2.30–37
Answers could talk about how Adam was the first proph representative on earth. This gives Muslims a sense of their called the father of humankind and everyone is descend mention how God showed Adam's importance; by makin forgiving him when he disobeyed. This should make hum they should seek forgiveness from God and worship Him. direct relationship with every individual.

(2) Sura 6.75–79
These teachings tell humans to have belief in God alone and not ascribe partners to Him. It shows how God communicated with his prophet through His creation, and that humankind should therefore also look for God's signs in creation to strengthen belief. Better answers may give examples of this from the lives of Muslims as to how they can use this passage to strengthen belief. They say that nothing is eternal, unlike God, and so reminds Muslims to worship Him alone.

(3) Sura 108
Answers could 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'a 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.

These are not the only points candidates can mention, and personalising the passages to their own or Muslims' lives, or giving thoughtful answers with examples, could take them higher up the levels.

2 (a) Using passages you have studied, write about the m the Qur'an.

The passages in the syllabus relating to God in Himself are: 5; 112. These are not the only passages the candidates can

Candidates can use any number of passages to write about detail about the suras and not merely give general comments/t Candidates may say that God tells humankind about his elaborate on this by writing things like, He uses the word oneness but it is not just that He is one, he does not have any partners or any children to share in His power/authority and so humans should not think of Him as like themselves. This is further emphasised by the line, there is no one like Him, meaning that no one can compare to what he looks like or what He is capable of doing.

Another example could be that God tells humans about His knowledge, which is seen in passages 2.255 and 6.101–103. They could quote what these passages say about God's Knowledge and elaborate on what this means.

There may be some repetition from Q1a, but this answer should be more focused and more detailed, and the passages should be linked in some way.

(b) How might these teachings affect a Muslim's life today? [4]

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

Candidates could say that many Muslims are busy in their lives and may find it difficult to connect with God, but suras such as 41.37 are a reminder in their everyday lives of who is in control; or they could say that despite being the All-Powerful creator, he is not detached from humans as He asks them to seek forgiveness from Him and He is ready to forgive as seen in sura 42.4–5. There are many answers the candidates can offer but the best ones will give more concrete answers with some development, rather than general statements.

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

3 (a) Write an account of the battle of Badr.

It was fought in 2AH (624CE); the Prophet and a group of aro
a caravan led by Abu Sufyan; they had 2 horses and 70 cam
Quraysh and an army of 1300 men was gathered; Abu Sufy
sent word to the Quraysh to go back but Abu Jahl insisted th
1000 soldiers; the Prophet consulted his companions and t
army at Badr; it rained heavily that night; the Muslims campe
the battle started and 'Ali, Hamza and 'Ubaidah went out t
Prophet prayed continuously for the success of the believers;
the Prophet threw some dust which caused a sandstorm (sura 8:17); eventually the Makkans ran off; Abu Jahl was killed; fourteen Muslims were killed and 70 from the Quraysh while 70 were taken prisoner.

Candidates should elaborate on the points above to get to the higher levels, and better candidates should be able to give the names of significant figures involved [Abu Bakr, 'Ali, Abd ar-Rahman bin Awf, Bilal, Hamza, Abu Jahl, etc.]

(b) Can the Prophet's conduct during this battle contain lessons for military leaders today? Give reasons for your answer. [4]

Candidates can agree or disagree with this statement but they have to give valid reasons as to why they have chosen their answer.

If agreeing that there can be lessons for military leaders today they could say e.g. that the Prophet participated in the battles himself and leaders now may learn more or change the way that they fight wars if they had a more active role on the battlefield.

If saying that there aren't lessons for military leaders, candidates could perhaps say that modern warfare is very different to that of the past and so the rules and conduct cannot be the same.

Different answers may be given but candidates must give reasons whether they agree or disagree.

4 (a) Describe the events of the final year of the Prophet's life.

In 10AH, the Prophet performed his final pilgrimage; at 'Ar gathered there; this is considered his farewell speech, in wh there the following year; he also gave instructions relating usury was forbidden; the obligation towards looking after wi the kind treatment of women; equality of humankind was established; he told them the Qur'an and sunna were left fo pillars; then the verses 5.3 were revealed (today your reli Prophet completed his pilgrimage and returned to Madina; h reviewed the Qur'an twice with him; his illness began 13 days before his death; he moved into A'isha's apartment for the last week; he continued leading the prayers and would give the congregation advice; he called for Fatima, Hassan and Hussain and his wives; Abu Bakr led prayers in the last days; the Prophet passed away on 12th Rabi al-Awwal, 11AH. Shi'a candidates may say that on the way back from Makka the Prophet chose 'Ali as his successor.

Candidates could go on to mention the grief of the Companions and the speech that Abu Bakr gave them to remind them about worshipping God, but it is not necessary for a full answer.

Not everything mentioned above is required, but answers must show development of the main events written about to be able to go up to the higher levels.

(b) Explain how any <u>two</u> teachings given in the Prophet's Farewell Sermon can help Muslim communities today. [4]

The last sermon is considered a summary of the main elements of faith, as it includes the five pillars, equality of humankind, ethics and morality. It can be used in relation to many modern day issues such as racism, inequality of women, the financial structure (dealing in interest), adultery, responsibility of actions (particularly in crimes), treating other Muslims as brothers, treating slaves/servants well, and worshipping God.

Candidates can choose any **two** of these to write about but should elaborate on how these points in the sermon can address and solve current issues.

5 (a) Give an account of the lives of the Prophet's four daught

Candidates should give some information about all four daug

Zainab: was the eldest; born in 5th year of marriage when he bin Rabi; died in 8AH; had two children, Ali and Umayma husband did not initially; she stayed behind with him when Madina; he fought in battle of Badr against the Muslims and mothers necklace for his ransom; she returned to her fathe was freed and returned to Makka; upon returning money to t Muslim and asked the Prophet to allow him to go back to Zainab; she died a year later.

Ruqayya: three years younger than Zainab; married Utbah, Abu Lahab's son; wasn't yet living with him when surah Lahab was revealed; he was told to divorce her; she then was married to 'Uthman; they migrated to Abyssinia twice; they migrated to Madina before the Prophet; she had a son who died at the age of 6 (after her own death); she was ill at the battle of Badr and 'Uthman was told to stay with her.

Umm Kulthum: third daughter and was married to Utaibah, Abu Lahab's son; like Ruqayya she was divorced by her husband before she went to live with him; she was married to 'Uthman after Ruqayya's death; she suffered the boycott to Shib-i-Abi Talib; she stayed behind in Makka when her father migrated; she had no children.

Fatima: youngest daughter and born a few years before prophethood; she was the only daughter to outlive the Prophet; she was upset over the treatment he faced by the Quraysh in Makka; the Prophet showed his affection for her and would visit her before he left on a journey and upon returning; when the Prophet was ill, she was upset that he was dying but happy when he told her she would be joining him soon; she was married to 'Ali and had two sons and two daughters.

Candidates may write more about one or two daughters than the others, but there should be a general balance between all four for top level answers.

(b) Can Muslims learn from the Prophet's bond with Fatima? Give reasons for your answer. [4]

Answers can vary from a Shi'a or Sunni point of view and valid answers that show some reflection and understanding should be credited.
Some answers could be: that the Prophet respected Fatima by standing when she entered a room, and so Muslims should learn that they should not disrespect their daughters but rather honour them; that the Prophet never mourned that he had daughters and no sons, so Muslims should not think that sons are better than daughters; he shared a special bond with Fatima, so she was happy to have tidings she would be the first to follow him after his death.