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UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS

International General Certificate of Secondary Education

MARK SCHEME for the May/June 2012 question paper

for the guidance of teachers

0493 ISLAMIYAT

0493/01 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 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 May/June 2012 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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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 knowledge.
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 understanding and evaluation of the material.

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.

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.

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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	**Very Good/Excellent.** 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	**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.

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AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	**Very Good/Excellent.** 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	**Good.** 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	**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.

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Candidates must attempt **Question 1**, **Question 2** and **two** other Questions.

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

(a) briefly describe the main theme(s) in each passage; [4]

(b) briefly explain the importance of these themes in a Muslim's life today. [4]

In order to give a mark for AO1 you will have to read both part (a) answers, and similarly in order to give a mark for AO2 you will have to read both part (b) answers.

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 42.4–5

4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.

(2) Sura 1

1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgement. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

(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 42.4–5

This passage is about God's power over all things as everything in creation belongs to Him. Answers to this sura could include God's control of all things He's created. They could also elaborate and mention God's forgiveness and mercy (despite Him being unapproachable). There's the contrast of God and things in creation.

(2) Sura 1

Answers for this sura could talk about God's graciousness and mercy, that He is master of the worlds (known and unknown) as well as master of the Day of Judgement. They could also mention why only He should be asked for help (e.g., He gives guidance which stops them from going astray).

(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. It was revealed as a consolation to the Prophet and foretold the destruction of his opponents.

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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 passages in a Muslims' life today.

(1) Sura 42.4–5

Candidates could mention that God tells mankind of his power and control over all things and that they should remember that they do not have any power in comparison. Good candidates could mention that despite His authority, God is telling man about the significance of the angels praying for beings on the earth and how this is a reflection of His mercy. Muslims in turn should be grateful and also try to be forgiving of others.

(2) Sura 1

These teachings show the relationship between God and humans, and so candidates should talk about this relationship. Candidates could talk about how Muslims should obey God's will. He is there to help when He is asked. Muslims use this passage for help/guidance and as a prayer. His guidance is mainly shown through the Qur'an and sunna. It makes Muslims realise they are accountable to God and so pray to be guided and kept on the straight path.

(3) Sura 108

Answers could mention that God reassured the Prophet for his steadfastness and promised him blessings in afterlife. This sura gives hope to people in times of need. God intervenes when one is in difficulty, so Muslims should look to Him for help and support and be grateful for what He has given them, remembering that real rewards are in the afterlife. Justice should be left to God.

These are not the only points candidates can mention, and personalising the passages to their own/Muslims' lives will take them higher up the levels.

2 (a) From passages you have studied from the Qur'an, write about God's relationship with humankind. [10]

(b) Explain the significance of the Qur'an being revealed to humankind. [4]

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

(a) The suras which are in this section of the syllabus are Sura 1, Sura 2.21–22, Sura 96.1–5, Sura 99, Sura 114.

Candidates could choose at least two passages from the syllabus or other passages to write about. It is necessary to reference passages to gain the higher levels.

Candidates should give reference to the suras and how they talk about God's creation. They could mention how the suras that they have studied allow humankind to see the link between them and God. This link can be talked about in different ways, e.g. what God has given humankind and what God expects from humans in return. They should be able to give specific examples, e.g. God giving knowledge to humans; God judging humankind for his actions. Higher level answers could mention how these passages help humans to remember their Lord and be grateful for what they have been given.

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(b) Good answers here will give a thoughtful insight as to the relevancy of the Qur'an to humankind.

Relevant answers should be credited, but some things candidates could mention are, that it was sent for the guidance of all humankind as God wants them to remain close to Him; it helps them to understand their Lord, and allow them to connect to Him; it gives them teachings which they can follow in their everyday lives.

Answers might consider the significance both historically, at the time of the Prophet, and for the wider community since then.

3 **(a)** Give an account of the battles of Khandaq (Trench) and Khaybar. [10]

(b) What lessons can Muslims learn from either of these battles? [4]

(a) Good answers will be able to give relevant details of both battles with dates and names of keys figures involved, being careful to avoid general answers that could be attributed to any battle fought in the Prophet's lifetime.

Khandaq: took place in 627; Banu Nadir had broken their treaty agreements and planned to kill the Prophet; they planned an attack with the Makkans and gathered an army of 10 000; Salman al-Farsi suggested the Muslims dig a trench to keep the army out; hypocrites in Madina joined the Makkans; the army could not get in and after a storm which prevented them from fighting, the siege ran into weeks and they eventually gave up; there were only minor squirmishes; Banu Qurayza were punished for their treachery.

Khaybar: fought in 629 against the Jews who had broken their agreements with the Muslims; a small Muslim army caught the oasis by surprise; captured 2 forts then went for main fort of Qamus, which was heavily guarded; the Prophet sent 'Ali, who is said to have moved a door by himself which would have taken 40–50 men to move; he was given the title of 'Lion of Allah'; Jewish leader was killed; Jews requested they stay in the oasis and in return give half their produce to the Muslims.

Excellent answers will expand on these points and give an in-depth narrative.

(b) There could be various answers given for this part and any relevant and detailed answers should be credited accordingly.

Some suggestions of what candidates could write are, that in times of difficulty to keep hope like when the Muslims were hungry and weak during the battle of Khandaq and Khaybar (allowance was made to eat non-halal food if there was no other option); Muslims should remain strong and patient and work hard for their victory; despite victory, Muslims should remain fair and trustworthy (keeping their promise to the Jews to allow them to remain in Khaybar); they should have faith in God at all times; it is important to be open to suggestions from others (e.g. the Prophet taking advice from Salman al-Farsi).

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4 **(a)** Describe the main events relating to the first migration (*hijrah*) of Muslims to Abyssinia. [10]

(b) What was the importance of making this migration at that time? [4]

(a) Good answers should be able to narrate the story of the migration to Abyssinia with considerable detail, being able to name the main Muslims involved.

Answers could give an account of the persecution faced by Muslims in Makkah and why these persecutions had increased on the Prophet's followers; that the Prophet ordered some followers to go to Abyssinia to seek protection from it's just king; amongst the first group was 'Uthman and Ruqayyah; the second group was led by the Prophet's cousin, Ja'far Ibn Abu Talib; the Quraysh followed them and asked the king to return them; what happened when Sura Maryam was recited to the king.

Excellent answers will give in-depth details of the story as it happened, name the Muslims who migrated, as well as saying why these particular Muslims took part.

(b) Candidates could mention that the Muslims being persecuted meant they could not establish their religion in Makka, and moving to Abyssinia allowed them religious freedom. Those not willing to renounce Islam were in danger of torture or death. The migration therefore safeguarded the new converts to Islam and the future Muslim community. Importantly, it was the Prophet who encouraged them to go.

5 **(a)** Outline the main events in the lives of the Prophet's grandsons al-Hasan and al-Husayn. [10]

(b) Explain how al-Husyan's death remains important to Muslims today? [4]

(a) Answers for this part could give an account of the lives of the grandsons of the Prophet from their childhood to their deaths.

For both of them, their closeness to the Prophet could be described as well as important points such as their support for their father throughout his Caliphate. The Prophet loved them a lot and showed his affection towards them. They took water to and stood guard outside 'Uthman's house when he was besieged.

Hasan was involved with his father in the battle of the Camel and the battle of Siffin. He became Caliph but gave it up after a year due to heavy opposition from Mu'awiya. He was poisoned and died in the year 670.

Husayn rejected the Umayyads and refused to accept Yazid as caliph after Mu'awiya. Some of Husayn's supporters in Kufa were killed. In 680, returning from Hajj before it was completed (he left because he was worried about bloodshed at the Ka'aba), he camped at Karbala and Umayyad troops surrounded the camp. There was a battle between his 72 supporters and a 4000 strong army. They put up resistance but eventually Husayn was surrounded and killed.

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(b) Answers here should reflect upon the character of Husayn when he was faced with difficulty and opposition.

Candidates could mention how he was a strong defender of justice, and truth against falsehood, amongst other things. They could relate these traits to their own lives and show how they can put them into practice, e.g. Muslims are encouraged to speak out against injustice and be upholders of the truth whatever the circumstances. Good answers might also consider the importance of Husayn's death, specifically for the Shi'a, who commemorate the events of Karbala.

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