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UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS

International General Certificate of Secondary Education

0493 ISLAMIYAT

0493/01 **Paper 1**

Due to a security breach we required all candidates in Pakistan who sat the paper for 0493/01 to attend a re-sit examination in June 2013. Candidates outside of Pakistan sat only the original paper and were not involved in a re-sit.

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International General Certificate of Secondary Education

MARK SCHEME for the May/June 2013 series

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 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 May/June 2013 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

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

1 Choose any <u>two</u> 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 6.101–103

101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things. 102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him: and He has power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

(2) Sura 41.37

37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.

(3) 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 will she 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.

(a) What are the main themes?

(1) Sura 6.101–103

Good answers to this passage will talk about God's power and knowledge over all things. He is the only one to control the heavens and the earth and so emphasises the theme of *tawhid*; His being alone and unique. Candidates could talk about the importance of God being the only creator, not sharing authority with anyone else. He has knowledge about all His creation, and He has power over all His creation. He is not perceivable and humankind should worship Him.

(2) Sura 41.37

This passage shows the signs of God and His created order; it is about God's relationship with creation. He has power to create and control everything. Good answers will talk about God creating and controlling things in nature, things that benefit mankind. It is Him alone that should be obeyed.

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(3) Sura 99

This passage is about God's power over all things and the Last Day. Answers to this sura could include God's control of all things He's created. They could also elaborate by saying that human beings will be at a state of loss and confusion. Humankind will be sorted out into groups and all their actions, however big or small, will be shown to them. The earth is treated like a person who will speak out.

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 6.101-103

Candidates could mention that God's oneness tells Muslims not to ascribe partners to Him, or worship anything else; better candidates could give examples relevant to Muslims' lives about not worshipping others, whether it's idols, shrines or people.
His power over all affairs, tells Muslims that He is the only one who gives provisions and protection. God is All-Seeing so they should remember that in all their actions, e.g. being honest in all their work or in the way they treat other people.

(2) Sura 41.37

Candidates could mention that although the sun and moon are signs of wonder and awe, they are there to remind Muslims to worship their Creator, not creation. They could also say that the verse reminds Muslims to worship Him if they are sincere in their goal to serve Him. Muslims should remember Him when they see these signs in creation, by praying, supplicating or doing good actions, etc., which are a link between humans and God.

(3) Sura 99

These teachings tell humans that everyone will be judged on the Last Day. Candidates could also talk about how humankind will be shown all their deeds so should be careful about how they live their lives, e.g. it reminds them about their accountability. They could also talk about the Earth's relationship with humans and how humankind needs to look after the Earth. Better answers will be able to reflect on these teachings using examples.

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.

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2 (a) Describe what the following suras tell Muslims about the circumstances in which they were revealed: 112 (Al-Ikhlas) and 108 (Al-Kauthar). [10]

(b) To what extent is the Qur'an the basis of legal thinking in Islam? [4]

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

(a) Candidates should have studied both these suras as part of the syllabus, and should be able to give more than just the themes in them, which is required for Q1.

Sura 112: This sura was revealed when the Quraysh asked the Prophet about his God's ancestry. The content of the sura clearly established God's Oneness, and that He had no beginning or end, unlike the idols that were worshipped by the pagans at the time. It also negated the idea of the trinity which the Christians believed in, as well as negating that God had any physical or human characteristics. As the Prophet was preaching his message, many people would ask about his God, and this sura would be recited as an answer, giving a short and comprehensive insight into Islam's belief in God.

Sura108: This was revealed when the Prophet was going through a period of difficulty with the Quraysh. Both his sons had died and the Quraysh used this as an opportunity to mock and tease the Prophet. They said that he was "cut off from his root" (*abtar*), meaning that he had no male decedents to carry his name, and they thought that his message would die when the Prophet passed away. God revealed these verses to console and give hope to the Prophet that it would not be him, but his enemies that would be cut off, and that he would be given abundant blessings in this life and the next.

(b) Candidates could mention that being divinely revealed, the Qur'an is the primary source of legal thinking. They could mention that other sources are also used. Some candidates may say that the main rulings of Islamic Law are all based upon the Qur'an, even if the details come from other sources, therefore it is essential for legal scholars to understand it. Even in modern times, new rulings are always checked with the Qur'an to ensure there is no conflict, before being accepted.
Candidates need to address the "to what extent" part of the question as this is an evaluative question not a descriptive one.

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3 (a) Write about the events of the first year following the Prophet's arrival in Madina. [10]

(b) What lessons can Muslims learn from the brotherhood that was created in Madina? [4]

(a) Good answers will be able to provide a detailed and concise narrative of events that occurred once the Prophet arrived in Madina, and not the events of his journey.

Candidates could write about how on arrival from Quba, the Prophet was greeted joyfully by the people of Yathrib, with children singing as he arrived. As the Prophet passed through the city many people requested that he stay with them, but he told them his she-camel would make the decision. They could also mention where the camel stopped and that the Prophet purchased the land where the mosque would be built, as well as mentioning that he stayed with Ayyub al-Ansari while the mosque and his house were being built. He himself took part in the construction. Other points could be that a treaty was made with the Jews and that the Ansar and Muhajirun were made brothers. The *adhan* was introduced. The city was re-named Madina tun-Nabi.

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

(b) Candidates could write about the concept of sharing their wealth and family and giving up material possessions, welcoming other people, in particular other Muslims, into their lives, creating unity, and/or about equality. Good answers will be able to give a thoughtful answer as to the merits the brotherhood created, and how they can be relevant to the lives of Muslims.

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4 (a) Describe the events of the Conquest of Makka. [10]

(b) Why are the actions of the Prophet after the conquest important for Muslims to learn from? [4]

(a) Good answers should be able to narrate the story of the events of the Conquest of Makka, leading up to it and immediately after, and give detailed information as well as name the key figures involved. Details and accuracy will take candidates up the levels.

The Quraysh had broken the terms of the Treaty of Hudaybiyah, by attacking Banu Khuza'ah who had allied with the Muslims. Realising the seriousness of the situation the Quraysh sent Abu Sufyan to ensure the treaty was intact, but he left Madina without doing so. After making preparations for war, the Prophet set out with 10,000 soliders. Abu Sufyan became Muslim and his house was made a safe place. The Prophet entered Makka, with there being only minor squirmishes, and destroyed the idols. Apart from nine people, the Quraysh were pardoned, including Wahshi and Hind.

(b) Candidates could write about the Prophet's destruction of the idols, or the forgiveness he showed to his enemies. Candidates should expand on the significance of any of these events, and how Muslims can learn from them or apply them in their own lives. They could, e.g., write about the importance of forgiving people who have wronged/hurt you, even if their actions were awful, just as the Prophet forgave Wahshi and Hind, as it is better to forgive than hold animosity in your heart.

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5 (a) Write about the lives of 'Umar and 'Uthman during the lifetime of the Prophet. [10]

(b) Why was 'Umar's conversion important for the early Muslims? [4]

(a) Answers for this part should give accounts of the lives of both these companions, while the Prophet was still alive and before they became caliphs.

'Umar ibn al-Khattab: accepted Islam at the age of 26. Before his conversion, he had gone to kill the Prophet; when told to get his own house in order first, he found his sister reciting the Qur'an; after his conversion 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 Hudaybiyah, 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 had died.

'Uthman ibn Affan: accepted Islam through Abu Bakr. He married the Prophet's daughter Ruqayyah. He was wealthy in Makka, but still tortured by his relatives after conversion, and was amongst those who migrated to Abyssinia. Ruqayyah fell ill before the Battle of Badr and so he was excused from participating; she died while the Prophet was at battle. 'Uthman later married the Prophet's other daughter, Kulthum, and was given the name "possessor of the two lights". He went to Makka as the Prophet's emissary to allow the Muslims to perform the pilgrimage, and was detained by the Makkans; this led to the signing of the Treaty of Hudaybiyah.

(b) Answers here should reflect upon the character of 'Umar, and give reasons as to why his actions were important.

Candidates could write about his staunch character and that people feared him, which meant that his conversion was a boost for the morale of the Muslims. His openness meant that he was not willing to pray in hiding, and so Muslims could now pray openly. His temper and physical strength gave protection to the vulnerable Muslims as no-one dared challenge him.

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