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Cambridge International General Certificate of Secondary Education

MARK SCHEME for the October/November 2015 series

0493 ISLAMIYAT

0493/11 Paper 1 maximum raw mark 50

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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 96.–5
1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.

(2) 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.

(3) Sura 114
1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

(a) What are the main themes?

(1) Sura 96.1–5
This passage is about God as Creator and Teacher. Answers to this sura could include God's control of all things He has created, including humankind, and that He is the one who teaches humankind. It describes mankind's origins and God's favours upon him.

(2) 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.

(3) Sura 114
Answers to this passage could talk about God's power and His ability to protect humans from the various evils of the world, from jinn and men. God is all-powerful so He can help humans resist temptations which come from different sources. Because nothing is greater than God, he can protect from the whisperings which prompt humans to do and think bad.

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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 themes.

(1) Sura 96.1–5

These themes are represented through the various words in this sura, but mainly Iqra. Candidates could talk about this word and the way it is used to show God's relationship with humans. They could also talk about creation and the way God describes in this passage how He creates humankind and also how He teaches it (by the pen, by sending revealed scriptures).

Excellent answers will also be able to comment on how knowledge is a link between man and God.

(2) 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.

(3) Sura 114

These teachings tell Muslims about God's power which means He can protect against everything. His infinite power makes Him a refuge against the evils mentioned and this sura is specifically recited for protection. This is important for Muslims now who worry about things they think will harm them in their families or jobs, etc.

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) Using Qur'an passages you have studied from the syllabus, describe how God guided His messengers to increase their belief in Him. Refer to at least two messengers in your answer. [10]

(b) God sends humankind messengers from amongst their own communities. Explain why this is significant. [4]

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

(a) The relevant passages from the Qur'an are **2.30–37, 6.75–79, 5.110, 93 and 108**.
These passages mention the prophets Adam, Ibrahim, Isa and Muhammad.

Candidates could say that Adam was guided by God through the knowledge he was given, which even the angels were not given. He was taught the names of all the things in creation, and because of his status near God, the angels were asked to bow to him. Iblis refused, and was banished. He vowed to lead Adam and his future generations astray. He did this by making Adam approach the tree he had been forbidden from. Adam realised his mistake and through this event turned to God for forgiveness.

Ibrahim was guided to the truth through the law and order of the heavens and the earth. He was searching for his Lord, and looked to the stars and the moon and the sun, which other people worshipped. God inspired him to realise that the things in creation that do not last cannot be the things to be worshipped as God does not change. Through these events he turned himself to believe in God and did not associate partners with Him.

Jesus/Isa was given special miracles which helped him understand the power of God. He was given the holy spirit which allowed him to speak to the people as a child and when he was older. He was also taught the Law and the Gospel to teach to the people. He was also able to give life to the dead and heal the sick, by the will of God. This all showed Isa the favours he was given by God which allowed him to believe in Him and follow Him.

The Prophet Muhammad faced hardships like the other prophets, but God reminds him that he gave him blessings in this life and the next, which relieved the Prophet and gave him reassurance that God was looking after him. God gave him shelter, guidance and independence, and also gave him blessings in the form of Kawthar, a river in paradise. So he is told to believe in God and tell his people about Him so they can too turn to Him when in need.

Candidates should expand on the above points and should write about at least two of the prophets mentioned, giving quotes and examples.

(b) Candidates could say that prophets sent from amongst a community will be able to understand the needs and condition of the people which will make it easier for him to teach the message to them in a way that suits them.
Also, if he is from the community the people are more likely to be able to relate to him as they can see that he is the same as them and he is also able to practise and benefit from the teachings he is giving.
If angels were sent as opposed to humans, then people may not have been able to see that they can practise the message in their everyday lives, or they may have started to worship the angels instead.

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3 (a) Describe the events of the Battle of Uhud. [10]

(b) 'Success for Muslims depends on their obedience to the Prophet.' Discuss this statement in relation to Muslims today. [4]

(a) Candidates should give a clear and detailed narrative of the events of the battle, including names of the key figures involved.

The battle took place in 3AH (625) in revenge for the Makkan defeat at Badr; the Makkan army numbered 3000 led by Abu Sufyan, whilst the Muslims were around 1000; shortly before the battle started Abdullah ibn Ubayy deserted the army with 300 of his people; the Muslims decided to meet the Makkan army at Uhud; the Prophet posted 50 archers on a hill to protect them from being attacked from behind; in the battle Hamza was killed by Wahshi, who earned his freedom through this act; Khalid bin Walid tried to break the Muslims from behind three times but the archers held him off; the Muslims were successful in driving back the Makkans, and started to collect the spoils of war; on seeing this some of the archers left their post on the hill to join those collecting the spoils; Khalid bin Walid noticed this and used the opportunity to attack the Muslims from the rear; the Quraysh army on seeing this turned back and renewed the battle; many Muslims fled; the Prophet was surrounded by nine Madinans, and only Talha bin Ubaidullah and Sa'd bin Abi Waqqas survived; the Prophet was badly injured; remaining Muslims were disheartened on hearing the Prophet had been killed; the Prophet and Muslims retreated to the Uhud mountain; the Makkans mutilated the dead bodies of the Muslims, including Hind who chewed on the liver of Hamza; the Muslims buried their martyrs and returned to Madina; around 70 Muslims were killed and 22/37 of the Makkans.

(b) Candidates could say that the defeat at Uhud occurred due to the fact that the archers did not obey the Prophet's command. They can mention this but should not focus on this point alone, rather should go on to discuss how Muslims should obey the Prophet now.

Candidates could say that the rules and guidance of Islam is based on the Qur'an and also the sunna and so to truly practise Islam the way of the Prophet has to be followed. In battle, Muslims should stick to the rules that the Prophet gave, like not harming the environment or women and children, and this can give Muslims success as they are following the commands of God, which they will be rewarded for.

In their everyday lives Muslims can obey the Prophet's commands as to how to live their lives, in terms of prayer, being good to people, etc., and this will make them successful in their lives as the guidance given is all for their betterment.

Candidates could also say that following the Prophet does not make one successful nowadays because e.g. success comes from individual's work or their own thoughts and actions.

Whatever the candidates decide they should give reasons for their answer.

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4 (a) The Prophet entered Makka and took control of it in 8AH. Describe the main details of this event. [10]

(b) The Prophet's characteristic of mercy was clearly demonstrated in this event. Is it realistic to expect Muslims today to follow his example? [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 Hudaybiyya, 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. It was 8AH. The Prophet's army stopped outside Makka and it was here that Abu Sufyan became Muslim and his house was made a safe place. The Prophet entered Makka, with only Khalid bin Walid's group facing resistance, killing 12 Makkans and sustaining two martyrs. The Prophet knocked down the 360 idols in the Ka'ba. The keys to the Ka'ba were given to 'Uthman bin Talha, and at the time of prayer, Bilal ascended the Ka'ba and gave the adhan. Apart from nine people, the Quraysh were pardoned, including Wahshi and Hind. Some Qur'anic verses related to the incident are 17.81 and 34.49.

(b) Candidates could say yes or no, but have to give reasons for their answer.

They could agree and say it is realistic, because they should follow Islam no matter what time or place they are living in and the Prophet's example is for all time. Better answers will write about how they can do this in their own lives/in a current context.

They could say it is not possible for Muslims to follow his example, e.g. because he was the perfect model and other humans are not. Better answers could say how it is difficult to apply this kind of mercy into their everyday lives.

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5 (a) Give an account of the lives of 'Ali ibn Talib and Zayd bin Harith, during the life of the Prophet. [10]

(b) To what extent do 'Ali and Zayd's relationships with the Prophet provide models for family relations today? [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.

'Ali ibn Talib: the Prophet's cousin, he went to live with the Prophet at a young age to alleviate the hardship on his father; was one of the first to accept the message of Islam at the age of ten; when the Prophet started open preaching, he called his clansmen to Islam and it was only 'Ali who stepped forward to accept it; the Quraysh laughed at 'Ali being made an emir that they should obey; he stood by the Prophet during the persecutions and the boycott in Makka; he was entrusted with the Quraysh's belongings to be returned to them when the Prophet migrated to Madina, and he met the Prophet and Abu Bakr at Quba; in Madina 'Ali was made the brother of the Prophet; he married the Prophet's daughter Fatima and they had four children; 'Ali was a prominent fighter in all the battles (except Tabuk), commanding the Muslim army at Khaybar; he was one of the scribes of the Prophet, writing down the Qur'an as well as the Treaty of Hudaibiyah; 'Ali rode next to the Prophet on the final pilgrimage; 'Ali and Abbas washed the body of the Prophet when he died.

Zayd bin Harith: He was eight years old when he was captured as a slave; he was bought by Khadija's nephew and given to Khadija; she then gave him to the Prophet who freed him; his family never stopped looking for him; they heard he was in Makka and arrived with a ransom to free him; the Prophet gave him a choice to go with his father and uncle or to remain with him; Zayd chose to remain with the Prophet, after which the Prophet declared Zayd his son and heir; he was called Zayd bin Muhammad until the revelation 33.5 was revealed after which he was called Zayd bin Harith; he was the third person said to have accepted Islam; he accompanied the Prophet when he tried to preach to the people of Ta'if and was injured as well; he was amongst those who went back to Makka to accompany the remaining Muslims to Madina; he married several times, once to the Prophet's cousin Zainab, a marriage that ended in divorce (verse 33.37); he was close to the Prophet and fought in many battles, including Badr, Uhud, Trench and Khaybar; he commanded seven military expeditions; at the Battle of Mu'ta he was the standard bearer, and was killed on the battlefield.

(b) These stories can tell Muslims that it is not just immediate relations that are important, and that Muslims should look after other family members as well.
'Ali was not his son but the Prophet looked after him like he was, and so if there is a need in your family, then it is encouraged to help family members by treating their children the same as you would your own, rather than giving your own children better things than other relatives.
Adoption is also important in Islam and candidates could write that adopted children are to be given the same treatment in the family as other children. Although God later changed the inheritance of adopted children, their treatment within the family should be like your own children.

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