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CAMBRIDGE INTERNATIONAL EXAMINATIONS

Cambridge International General Certificate of Secondary Education

MARK SCHEME for the October/November 2015 series

0493 ISLAMIYAT

0493/12 Paper 1, maximum raw mark 50

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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.

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.

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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 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 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? 102. He created all things, and He has full knowledge of all things. That is Allah, your Lord! there is no God but He, the Creator of all things: then worship Him: and He has the 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 2.21–22
21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.

(3) Sura 93
1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is He displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

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

(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. Candidates could talk about the importance of God being the only creator, not sharing authority with anyone else. They could also mention God's knowledge and power. He has knowledge about all His creation, and He has power over all His creation. He is not perceivable and mankind should worship Him.

(2) Sura 2.21–22
This passage talks about tawhid and emphasises that God is the Creator of everything. Candidates could talk about what God has created for the benefit of mankind (guidance, fertile earth, shade and water from sky), so they should be grateful to God, and use the environment with respect. It also suggests that mankind should not commit the greatest sin of associating partners/rivals with God, for He is the only Creator and Sustainer.

(3) Sura 93
This is a consolation to the Prophet. God shows how He helps His prophets. He is there for those in need. It tells humankind to be grateful to God for what they have been given.

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

(1) Sura 6.101–103
These teachings emphasise the importance of *tawhid* for Muslims. The only relationship He has is with His creation, and candidates could write about how man is asked to worship Him as it says in this passage that only He can fulfil their needs. He also sees and hears all that humankind does, so Muslims should keep this in mind. In a world where there are lots of distractions, this sura could remind Muslims that they should always remember their Creator as He is the ultimate authority over their affairs.

(2) Sura 2.21–22
This passage represents the themes of God and His creation, and His oneness, through the natural world. Candidates could talk about the words used to show how the natural world is a comfort for mankind, and so they should look after it.
They could reflect upon the natural world and the benefits it holds for them. Humans should acknowledge who their sustenance has come from as He is the only creator of everything. Candidates could also talk about ways in which Muslims can be grateful to God.

(3) Sura 93
God gave blessings to the Prophet Muhammad, despite people saying that he had been forgotten by God. Muslims should then also look at their lives to see their blessings and not think they have been given nothing. They should be grateful to God through prayers and worship and they should make people aware of the ways in which God helps them.

Higher level answers in part (b) will be able to say how certain words/phrases/ideas are used in the passages to convey the themes mentioned in part (a).

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2 (a) Write about the preservation of the Qur'an in the form of the *mushaf* held by Hafsa. [10]

(b) 'Memorising the Qur'an is no longer important because the Qur'an is preserved as a book.' Discuss whether you agree or disagree with this statement, giving reasons for your answer. [4]

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

(a) Candidates should give mention of the way in which the Qur'an was collected, and how the Qur'an ended up as a manuscript in the possession of Hafsa.

During the time of the Prophet the Qur'an was written on pieces of animal skin and on parts of bone but mainly was memorised by the companions; during Abu Bakr's caliphate, many companions who had memorised the Qur'an died at the Battle of Yamama; 'Umar suggested to Abu Bakr that the Qur'an should therefore be compiled into one book; Abu Bakr hesitated saying he could not do something the Prophet had not done; he eventually agreed and called Zayd bin Thabit to collect all the verses that had been written; Zayd was a hafiz himself, yet he only included a verse into the master copy once he had verified its authenticity; he did this by testing it against his own memory, then the memory of 'Umar, then by two witnesses declaring the verse was written in the presence of the Prophet, then by checking it against the few collections the companions had as personal copies; the verses were written in the order that the Prophet had given, but the suras were written on separate sheets and not kept in order; this copy was kept with Abu Bakr during his lifetime, after which it passed to 'Umar, and then to 'Umar's daughter Hafsa.

(b) Candidates can offer an opinion that they agree or disagree with the statement, but have to provide reasons for their answer.

They could say for example, that it is no longer important to memorise it because having a book means that you can have reference to it any time, and there are now so many books printed or available online that it is unlikely that there will be any mistakes in the printed copies.

Or they could say for example, that it is still necessary to memorise the Qur'an as this was the traditional way of ensuring that there are no inaccuracies in the Qur'an, whereas it is possible that some printed copies could contain errors.

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3 (a) The Qur'an says the Prophet is of "great moral character" (68.4). Identify events from his life that show a range of his moral characteristics. [10]

Candidates can offer a variety of answers, but they should identify an event in the life of the Prophet and give details as to the character of the Prophet during that event.

Examples they could write about are:

Kind: at the time of the persecutions in Makka there was an old woman who threw rubbish on the Prophet every day as he walked to the mosque; one day she was not there; he asked her neighbour about her well-being and found out she was ill; he asked permission to visit the woman; when he entered the house, the woman thought that he had come there to take his revenge when she was unable to defend herself because of sickness; but the Prophet assured her that he had come to her, not to take any revenge, but to see her and to look after her needs, as it was the command of God that if anyone is sick a Muslim should visit him/her and should help him/her if help is needed.

Merciful: the Prophet went to preach Islam to the people of Ta'if, who rejected him and chased him away, throwing stones at him causing him to bleed. When the angel Jibril came and said God has given permission to destroy the people of Ta'if upon the Prophet's command, the Prophet replied that he would rather have someone from their community believe in and worship one God.

Trustworthy: the Makkans knew of the Prophet's trustworthiness and called him al-Amin; even after prophethood they continued to entrust their belongings to him knowing that he would keep them safe; on migration to Madina he returned all their belongings through 'Ali.

Truthful: He was known to the Quraysh as al-Sadiq; even after prophethood they rejected his message but still believed he would not tell a lie;

Humble: despite the Prophet's status, he never lived an extravagant life; his wife Aisha related that at home he would sweep the house, stitch his own clothes, fix his own sandals, help employees in their work and eat his meals with them. He did not think of himself as better than the poor, and would accept invitations from slaves and the poor; he also showed his humility at the Conquest of Makka.

(b) Which of the Prophet's characteristics you have written about in part (a) is the most important in your opinion and why? [4]

Candidates here should take one of the examples they have written about and give reasons as to why they think it is the most important of the Prophet's characteristics.

It is not enough to write that e.g. his mercy was the most important because he forgave people which showed people he was a great Prophet, but they need to show an understanding of why they think it was important, whether they relate it to the events at the time of the Prophet, or whether they relate it to the lives of Muslims now.

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4 (a) Outline the difficulties the Prophet faced between receiving his first revelation and the boycott of Banu Hashim. [10]

Candidates should write a detailed account of the difficulties faced by the Prophet mainly, whilst brief mention could be made of the difficulties faced by his companions.

Candidates could give a brief description of the Prophet beginning to preach openly after years of secret worship, after he announced his faith to the Quraysh on mount Safa. They rejected his call to Islam, and subsequently went on to mock and torture the Prophet. He was called a mad man, or possessed by jinn [15.6, 68.51]; Abu Lahab forced his two sons to divorce the Prophet's daughters Ruqayya and Umm Kulthum; they laughed and mocked him after his son's death, calling him "abtar"; Abu Jahl had the foetus of a she-camel placed on the Prophet's back while he was praying at the Ka'ba, which was removed by Fatima; his followers were also persecuted which hurt the Prophet too; the Prophet and his followers were boycotted and were not allowed business dealings or social contact with the Makkans; they stayed in Shib i Abi Talib for three years, where they had little food or water.

(b) Why did the people fear the message that the Prophet had brought? [4]

The Quryash were leaders of Makka and so were not ready to give up their power or prestige, they could not imagine being equal with slaves. Although they thought well of the Prophet they would have wanted a prophet to come from their own tribe rather than Banu Hashim, as they were always competing with other tribes for prestige.

The Ka'ba was a place of pilgrimage which brought them an income and they were not willing to risk losing that income.

They were comfortable with the way they lived their life, satisfying their needs and not thinking about others less fortunate than themselves. By society changing to Islam they would have to give up their previous practices of drinking, or treating women and slaves badly, and that did not suit them. They had no interest in obeying a religion that outlawed what they enjoyed and gave them no special status over their fellow men.

It was against the religion of their forefathers, which they did not want to change.

Better answers will be able to offer evaluation and expand on the points that they make.

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5 (a) Write about the lives of <u>two</u> of the Prophet's wives whom he married after the death of Khadija. [10]

Candidates should give a detailed narrative about two wives and should not be awarded marks for writing about Khadija. They should expand on the points below and add to the detail.

Candidates can choose from:

Sawda bint Zam'a: Prophet's second wife; she was widowed and older than the Prophet; known for her generosity, died ten years after the Prophet.

Aisha bint Abu Bakr: married at young age; they were married for nine years; involved in many important events and battles; verses from sura Nur, 11–19 revealed about her; she became one of the greatest narrators of Hadith; took part in Battle of Camel after the Prophet's death.

Hafsa bint 'Umar: widowed at young age; memorised Qur'an; mushaf was kept with her; was a narrator of Hadith.

Zaynab bint Khuzayma: husband was martyred at Badr; known for her generosity; died after being married to Prophet for 8 months.

Umm Salama Hind bint Abi Umayya: husband died at Uhud; rejected proposal of Abu Bakr and 'Umar then accepted proposal by Prophet; memorised Qur'an; outlived all other wives.

Zaynab bint Jahsh: the Prophet's cousin; married to Zayd bin Haritha but marriage ended in divorce; then married the Prophet.

Juwayriya bint al-Harith: the daughter of the chief of Banu Mustaliq; taken captive after successful campaign against them; Prophet proposed to her, and due to this the booty was returned and captives freed; married for six years; died 39 years after his death.

Umm Habiba Ramla bint Abi Sufyan: one of the early Muslims; migrated to Abyssinia with husband who then became Christian; could not live with him so stayed in Abyssinia; Prophet sent proposal and marriage was conducted by Negus; went to Madina after six years; lived with Prophet for four years before he died.

Safiyya bint Huyayy: brought to the Prophet after the Muslim victory at Khaybar; daughter of the chief of Banu Nadir; Prophet invited her to Islam then proposed to her; other wives did not always think favourably of her but Prophet always defended her.

Maymuna bint al-Harith: related to the Prophet and had always wanted to marry him; sent proposal through her brother-in-law; Prophet accepted and they married when the Muslims performed 'Umra after the treaty of Hudaybiyya; after their marriage verse 33.52 revealed.

Maria al-Qibtiyya: sent as a gift from the ruler of Egypt; was a slave-girl; accepted into the household of the Prophet after the treaty of Hudaybiyya; gave birth to the Prophet's son Ibrahim, who died when he was 8 months old; a solar eclipse coincided with his death to which the Prophet clarified they are not related events.

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(b) "The best of you is the one best to his wife." Explain what the Prophet meant by this statement and how it is relevant to Muslims now. [4]

Candidates can offer any suggestions they want but should give explanation and reasoning for their answers, which should be thoughtful and evaluative.

They could say, e.g., that the Prophet encourages men to look after their wives and that those with good character treat their wife better than they treat others. Muslims should not compete in jobs or wealth but rather in how well they treat their wife and family. Those who treat their wife well are those who should have most respect.

Candidates could go on to say that now many Muslims do not treat their wives well, they treat them like slaves, or they beat them, but this is not what the example of the Prophet teaches Muslim men about their relationship with their wives.

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