

**MARK SCHEME for the October/November 2012 series**

**0493 ISLAMIYAT**

**0493/13**

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 2012 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

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## 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.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question.**

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 Question 2	Level Descriptor
4	4	8–10	<b>Very Good/Excellent.</b> 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	<b>Good.</b> 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	<b>Satisfactory.</b> 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	<b>Basic.</b> 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	<b>Irrelevant.</b> 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	<b>Very Good/Excellent.</b> 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	<b>Good.</b> 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	<b>Satisfactory.</b> 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	<b>Basic.</b> Limited understanding of the subject. The candidate’s response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	<b>Irrelevant.</b> No response submitted, or clearly lacks any understanding of the subject matter.

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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 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 she will 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!

**(2) Sura 2.255**

Allah, there is no God but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding them and preserving them for He is the Most High, the Supreme.

**(3) Sura 112**

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

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**(a) What are the main teachings?**

**(1) Sura 99**

This passage is about God's power over all things and the Last Day. Answers to this section 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 in to 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.

**(2) Sura 2:255**

This passage talks about *tawhid* and some of the attributes specific to God alone. Candidates could talk about how God is different to humans. The theme of the throne is central to this passage. Candidates could say what that is; His majesty, uniqueness, being totally unlike other beings. It emphasises how He is the only one who can make decisions about His creation, as He has knowledge over all things.

**(3) Sura 112**

Good answers to this passage will talk about God's unique characteristics which are central to Islam. Candidates can talk about *tawhid*, and elaborate on its importance. They could also talk about God being eternal and absolute and elaborate on what the meaning of these words are. God is unique in that no-one else can match His attributes, and there is no-one like Him, which is related to the fact that He has no children or family.

**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.**

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**(b) The importance of these themes in a Muslims' life today.**

**(1) Sura 99**

These teachings tell humans that everyone will be judged on the Last Day. Good answers will be able to talk about the state of the earth and how that relates to humankind's actions today. They should also be able to talk about how humankind will be shown all their deeds so should be careful about how they live their lives. Better answers will be able to reflect on these teachings using examples.

**(2) Sura 2.255**

Candidates could talk about how these passages present the themes of God's self-subsistence by comparing Him to humans using basic attributes that affect humans, e.g. sleep. Candidates could talk about how these verses allow Muslims to learn and understand something about God in a way relevant to them. It is a passage that is also used as a prayer for protection and was said by the Prophet to be one of the best passages of the Qur'an.

**(3) Sura 112**

This sura is important as it is used to show the central theme of Islam, *tawhid*, in a concise way. Candidates should talk about how the words used in this passage tell Muslims about God's uniqueness. There are other passages in the Qur'an that mention these same themes but this one is considered to be the most significant due to the importance the Prophet gave to it (being one third of the Qur'an). Therefore Muslims recite it abundantly.

**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.**

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

- 2 (a) Write about the way in which the two primary sources of Islamic legal thinking are used.

This question is about the primary sources of Islamic law, namely the Qur'an and sunnah.

Answers could talk about how the two are used together, with the Qur'an being the most important as it is God's word. It is unchanged and unquestionable.

Candidates should also be able to mention that the Hadiths expand on the Qur'an, that they never disagree, but rather complement each other. Where the Qur'an gives a brief teaching the Hadiths are referred to for fuller details; similarly where the Qur'an is silent on a point the Hadiths are referred to. Used together they identify the main principles of morality and action. This is why they are the authority for the foundation of legal matters.

Good answers will give a detailed account of the link between the two sources, as well as any differences, how they are used and their importance to the Islamic legal system.

Better candidates will include specific examples and quotations.

- (b) How is the use of *ijma'* (consensus) important to Muslims today? [4]

Good answers here will be able to mention briefly what *ijma'* is – consensus of opinion of scholars, and go on to talk about how this is important for Muslims today.

Candidates could mention that there are circumstances in which the Qur'an and sunnah do not give definitive answers and so new rulings are required, however, ordinary Muslims now are not well versed enough in the Qur'an and sunnah, and so rulings made by reliable scholars allow them to continue following the principles of Islam. They could also mention that Islamic rulings depend on the unity of Muslims so there has to be agreement with the scholars.

Best answers may include relevant examples to show how *ijma'* could have an impact in Muslims' lives.

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**3 (a) Give an account of the events surrounding the Pledges of ‘Aqaba and the migration to Yathrib. Give details of the Pledges and the impact of them.**

Good answers will be able to provide a detailed and concise narrative of events that occurred between the Prophet and the people of Yathrib.

Answers could talk about the Prophet’s attempts to spread Islam outside Makka without success. Soon after the events of al-Ta’if he met six men in Makka, who had come from Yathrib for the annual pilgrimage. They became Muslim and returned to Makka the following year with more people (12) who took an oath at ‘Aqaba in 621 which is known as the First Pledge of ‘Aqaba. Musab bin Umair sent with them to teach them about Islam. The following year more people came to take the oath with the Prophet (70). They invited the Prophet to come to Yathrib as their leader. The Prophet told Muslims to start migrating.

Initially the six men said they would go back and tell people about the Prophet. The first pledge had details relating to worshipping one God, not stealing, committing adultery, killing their children, not slandering or disobeying the Prophet. The second pledge was to listen to and obey the Prophet, to spend in plenty as well as scarcity, to enjoin good and forbid evil, fear no one but Allah and defend the Prophet if he needs it.

The best answers will be able to give details of the number of pledges, the number of Yathribites/Madinans involved and the names of some key figures, the main details of what was in the pledges, and an indication of the result of the pledges.

**(b) How were these pledges important for the future community of Muslims? [4]**

Good answers could give some insight as to what important lessons they provide for Muslims.

Candidates could mention that the pledges set the foundation for a Muslim community to live in harmony and with religious freedom. They brought a change to the conditions of the Muslims and allowed Islam to be established. Ideas in the pledges still hold true for today, like the pledge to not kill their children.



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- 4 (a) Write about the lives of any two of the following wives of the Prophet: Sawda bint Zama'a, Aisha bint Abu Bakr, Hafsa bint 'Umar and Umm Salama.

Candidates should only choose **two** of the Prophet's wives and write a detailed narrative about their lives. Candidates should be able to mention some details about their background, when they got married to the Prophet, their circumstances when they got married and their life as one of the 'Mothers of the Believers'.

**Sawda:** she was one of the first women to migrate to Abyssinia; her husband had died and she lived with her elderly father; she was middle-aged and had children from her previous marriage; she was the Prophet's second wife and people were surprised he wanted to marry someone who was widowed and older; they married one month after Khadija passed away and help was needed to look after the Prophet's children; her house was the first to be built in Madina; she welcomed other wives into the household; she was close to Aisha and in the end gave up her time with the Prophet to Aisha; she was known for her generosity; she died ten years after the Prophet had passed away.

**Aisha:** she was the daughter of the Prophet's close companion, Abu Bakr; she was married to the Prophet in Madina at a young age, and became his third wife; she was married to the Prophet for nine years and became his favourite wife; she was known for her intelligence and sharp memory and became one of the greatest narrators of hadith; she was involved in many important events in the life of the Prophet, and verses were revealed to the Prophet about her in relation to the event of the necklace (Nur:11-19); the Prophet passed away whilst he was with her. Events in her life after the Prophet's death could be included, e.g battle of the camel, or that she was consulted by leading companions due to her knowledge.

**Hafsa:** she was the daughter of 'Umar ibn al-Khattab, and was widowed at a young age; like Aisha, she memorised the Qur'an by heart; she lived with the Prophet for eight years; after his death when the Qur'an was compiled, a copy was kept with her for safekeeping, known as the mushaf. 'Uthman took the mushaf from her for standardising the Qur'an. She was also a narrator of hadith. She was quick tempered like her father, and revelation came after the honey incident where she told the Prophet his mouth didn't smell good after eating honey. Died around 60 years old.

**Umm Salama:** She was a widow when she married the Prophet, her husband having died after becoming injured at Uhud. She and her husband were among the first to emigrate to Abyssinia. After her husband passed away, Abu Bakr proposed to her, then 'Umar. She accepted the Prophet's proposal and they were married in 4AH. She memorised the Qur'an by heart and took part in many expeditions. Most intellectual of the wives, said nobody was better than her husband so she didn't want to marry again and then the proposal came from the Prophet; at Hudaibiyah the Prophet told the companions to offer sacrifice, they didn't do it, then Umm Salama told the Prophet to do the sacrifice himself then the companions will follow him. She outlived all the other wives of the Prophet. Died at 84.

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**(b) What can the life of any one of these wives teach Muslims about marriage?**

Candidates can choose any **one** of these marriages and talk about the lessons that they give Muslims about marriage and married life, and in particular could give examples of how these lessons could be put into practice.

Answers could mention that piety is a more important factor than age or whether someone has been married before; that women can play a vital role in society and should not be deprived of education; that compassion and fairness should be practiced.

Candidates can talk about other lessons as long as they show their relevance. Better answers will be able to give examples of how these lessons can be practiced by Muslims.

**5 (a) Describe the persecution faced by the first Muslims in Makka. [10]**

Candidates should give a detailed narrative of the persecutions faced by the first Muslims in the days after the Prophet started preaching Islam.

Good answers will be able to name key figures involved in the persecution, and the names of the Muslims who were being persecuted, stating that it included slaves and those without tribal protection. They could talk about the type of difficulties they faced and give an account of the persecutions.

Good answers will be able to present their narratives in a clear and comprehensive manner without confusing details.

Some of the information that could be mentioned: Abu Jahl put foetus of camel on the Prophet's back; Abu Lahab flung stones on the Prophet and made his sons divorce the Prophet's daughters; 'Uthman was wrapped in leaves by his uncle and set on fire; Bilal severely beaten by his master Umayyah, and deprived of food and drink etc; Ammar bin Yasser, beaten severely and made to lie on hot embers; his father died due to severe tortures, his mother Sumayyah was bayoneted to death; Harith bin Hala, blacksmith, tortured and killed; there was the boycott to Shib i Abi Talib and the migration to Abyssinia.

**(b) What can Muslims in modern times learn from these stories? [4]**

Answers should reflect on the accounts the candidates have given in part (a) and be able to put their answers in a modern context. They may be able to say e.g. that Muslims should remain firm in their faith under all circumstances, but the better answers will be able to give clear examples from the lives of Muslims or the world they live in as to how and in what circumstances they should remain steadfast.

Better answers will refer to (a) but not repeat the description, rather will explain the accounts/stories in a modern context or related to everyday lives.