



**Cambridge Assessment International Education**  
Cambridge Ordinary Level

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**ISLAMIYAT**

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Paper 1

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MARK SCHEME

Maximum Mark: 50

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**Published**

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.

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This document consists of **10** printed pages.

**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

**GENERIC MARKING PRINCIPLE 2:**

Marks awarded are always **whole marks** (not half marks, or other fractions).

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

**GENERIC MARKING PRINCIPLE 4:**

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

**GENERIC MARKING PRINCIPLE 5:**

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

**GENERIC MARKING PRINCIPLE 6:**

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

**(1) 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.

**(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 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.

**(3) Sura 5.110**

Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: "This is nothing but evident magic."'

Question	Answer	Marks
1	<b>Choose any <u>two</u> of the following passages from the Qur'an, and</b>	
1(a)	<p><b>briefly describe the main theme(s) in each passage</b></p> <p><b>Use the AO1 Mark Grid</b></p> <p><b>Sura 2.21–22</b>  <b>The main theme is God's relationship with the created world:</b> God as Creator and Sustainer; being grateful to God.  <b>Candidates will develop these themes in their own way, e.g.,</b></p> <ul style="list-style-type: none"> <li>• saying this passage emphasises that God is the Creator of everything including what is for the benefit of humankind (guidance, fertile earth, shade and water from sky), so they should be grateful to God, and worship none other than Him.</li> <li>• God is also Sustainer of all living things as He has made all necessary provisions for them to survive.</li> <li>• It also suggests that humankind should not commit the greatest sin of associating partners/rivals with God, for He is the only Creator and Sustainer.</li> </ul> <p><b>Sura 99</b>  <b>The main theme is God's relationship with the created world:</b> God's Power; the Last Day; responsibility for actions; justice for all.  <b>Candidates will develop these themes in their own way, e.g.,</b></p> <ul style="list-style-type: none"> <li>• saying the earth is shaken, destroying what He created – He has the power to give life/death. Everything will be destroyed.</li> <li>• God gives the earth a voice to say what has been done on her, from environmental abuse to neglect of resources.</li> <li>• People will be responsible for their actions on earth and given their accounts; God will give people their accounts, which will take them to Heaven/Hell.</li> </ul> <p><b>Sura 5.110</b>  <b>The main theme is God's messengers;</b> guidance offered to humans through prophets, help and assistance given to messengers.  <b>Candidates will develop these themes in their own way, e.g.,</b></p> <ul style="list-style-type: none"> <li>• saying that God gives help and guidance to His prophets, in this case Jesus got the holy spirit, the Book and the wisdom, the Law and the Gospel.</li> <li>• Prophets are humans but can perform miracles only with God's permission, 'by my leave'.</li> <li>• God gives humankind signs through prophets of His existence, which separates those who believe and those who don't.</li> <li>• Messengers remain steadfast in the face of all opposition.</li> </ul>	<b>4</b>

Question	Answer	Marks
1(b)	<p><b>briefly explain the importance of these themes in a Muslim's life today.</b></p> <p><b>Use the AO2 Mark Grid</b></p> <p><b>Sura 2.21–22</b> 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 humankind, and so they should look after it. God provides the world for humankind so humans should be responsible for looking after their environment, which can be done in many ways. 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.</p> <p><b>Sura 99</b> The last Day creates a fear of accountability, reminding Muslims to stay on the straight path. Good deeds will be rewarded, encouraging Muslims to do good always, e.g. following the pillars, being honest and helping others. It keeps them away from displeasurable things like lying, cheating, gossiping, not obeying God's commandments, etc. It helps Muslims understand the temporary nature of the world which stops them being distracted by worldly things, fashion or money, etc. Muslims feel comforted by God's justice that no good deed will go unnoticed, or bad deed unpunished.</p> <p><b>Sura 5.110</b> These teachings reaffirm for Muslims the prophethood of Jesus and the power of God. Humans are capable of great feats, but it is God who gives permission, strength and assistance for these; moon landings, space travel, etc., hence we should not feel proud of our achievements. Muslims should use these as signs of God's grace and believe in His power to control everything and allow things to happen. They should therefore remember Him often, by praying, supplicating or doing good deeds, etc. to ensure they are counted as believers.</p>	4

Question	Answer	Marks
2(a)	<p><b>Write an account of how the four sources of Islamic Law are used together.</b></p> <p><b>Use the AO1 Mark Grid</b></p> <p>A comprehensive answer will provide an account of each of the four sources, what they are and their role in Islamic Law and how they interact with each other.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>Candidates should write about the primary sources, Qur'an and Hadith, and secondary sources, <i>ijma'</i> and <i>qiyas</i>, and how they are used together.</p> <ul style="list-style-type: none"> <li>• The Qur'an is an authority in Islamic law; it is the word of God. It is not questioned or contradicted by the other sources. It contains the main teachings and principles of Islam by which Muslims should live.</li> <li>• The sunna is the Prophet's example and is recorded in the Hadith; these emphasise and expand on verses in the Qur'an, e.g. zakat. The Qur'an gives permission to follow the Prophet (pbuh). The Hadith are used when the Qur'an is silent on a matter, e.g. inheritance given to grandmother is not mentioned in the Qur'an, but comes from Hadith. The Hadith are important because the Prophet (pbuh) was the final and perfect messenger to follow; the Hadith of Mu'adh ibn Jabal reflects this. They are interlinked so are the two main (primary) sources.</li> <li>• When neither of the primary sources offer answers, then <i>ijma'</i> and <i>qiyas</i> can be used. These are used mainly for issues that did not arise at the time of the Prophet (pbuh).</li> <li>• <i>Ijma'</i> is the consensus of opinion of scholars. It has its basis in the Hadith: 'My community will never agree upon an error.' Some issues dealt with by <i>ijma'</i> have been, at the time of the caliphs, the compiling of the Qur'an or the second adhan at Jum'a and more recently, the permissibility of IVF.</li> <li>• <i>Qiyas</i> is analogy, when one Islamic ruling is compared with another to derive a new ruling for a new issue. Examples of this could be the use of cocaine being prohibited on the basis that intoxicants are prohibited. Candidates could mention the elements of <i>qiyas</i>, <i>asl</i>, <i>far'</i>, <i>'illa</i> and <i>hukm</i>. The secondary sources do not contradict the primary sources but rather use the primary sources as a basis for their answers.</li> </ul>	10
2(b)	<p><b>Why do you think some scholars do not favour the use of <i>qiyas</i>?</b></p> <p><i>Qiyas</i> is comparing a new issue with an old ruling to arrive at a new ruling. Some scholars have said that this involves too much of a person's own opinion to be creditable.</p> <p>They argue that relying on personal opinion in law-making would mean that each individual could ultimately form their own subjective conclusions. This would mean that they could make decisions for their own benefit and not for the benefit of society/Islamic community.</p> <p>Shi'a scholars reject the use of <i>qiyas</i>.</p> <p>Candidates could say that the majority of scholars do allow the use of <i>qiyas</i> but there is a preference for <i>ijma'</i>.</p>	4

Question	Answer	Marks
3(a)	<p><b>The Prophet (pbuh) was generous and forgiving. Write about events from his life that demonstrate these qualities in action.</b></p> <p><b>Use the AO1 Mark Grid</b> A comprehensive answer will provide an account of both qualities, giving details of specific events that show those qualities in action.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>Generosity is given freely without expecting anything in return. Some examples of the Prophet's generosity are:</p> <ul style="list-style-type: none"> <li>• Muhammad (pbuh) would never refuse the beggar, would feed the poor and hungry, going hungry himself.</li> <li>• Muhammad (pbuh) would give away his possessions and money. Muhammad (pbuh) never turned down anyone who asked him for something, and once a person asked for the clothes he was wearing, he took off his garment and handed it to the man.</li> <li>• Once, 70,000 dirhams were brought to Muhammad (pbuh) and he laid them on the floor and gave them out until they were all finished. Muhammad (pbuh) was most generous in Ramadan.</li> <li>• When Muhammad (pbuh) returned a debt he gave more than he owed. Even when Muhammad (pbuh) asked for water from a woman to drink, he gave the water skins back with more water in them as well as some food.</li> <li>• Muhammad (pbuh) was generous with his prayers, praying for those who hurt him rather than asking for their destruction, e.g. at Ta'if and Uhud.</li> </ul> <p>Forgiveness is to not have anger, or to show kindness to someone who has wronged you. Examples of the Prophet's forgiveness are many, some of which are:</p> <ul style="list-style-type: none"> <li>• Muhammad's willingness to forgive the people of Ta'if after they pelted him with stones. Jibril came with permission from God to crush the people of Ta'if, but the Prophet (pbuh) instead forgave them saying he was sent as a mercy.</li> <li>• Muhammad (pbuh) forgave the woman who used to throw rubbish on him and went to visit her when she was unwell.</li> <li>• After the Conquest of Makka the Prophet (pbuh) forgave most of his enemies, even those such as Abu Sufyan who had fought against him many times, and his wife Hinda, who had Hamza killed and chewed on his liver.</li> <li>• The Prophet (pbuh) never took revenge for himself, preferring to forgive. He was willing to forgive Abdullah ibn Ubayy, until a verse was revealed against him, and Ikrimah ibn Abu Jahl amongst others.</li> </ul> <p>Candidates may give other examples and any relevant ones should be credited.</p>	10

Question	Answer	Marks
3(b)	<p><b>How easy is it for Muslims in the present day to follow the Prophet's generosity? Give reasons for your answer.</b></p> <p>Candidates could say that it is easy, because the Prophet (pbuh) is a role model for them and so it is easy to follow his example. They should give examples of the way they are able to apply generosity in their lives.</p> <p>They could say that it is not easy, because the Prophet (pbuh) was the best of creation and times are different now, and so it is hard to be as generous as he was. Again, they should give reasons why it is not easy to be generous if they choose to answer this way.</p>	4

Question	Answer	Marks
4(a)	<p><b>By referring to the Treaty of Madina, describe the relationship between the Muslims and the non-Muslims when the Prophet (pbuh) first arrived.</b></p> <p><b>Use the AO1 Mark Grid</b></p> <p>A comprehensive answer will provide an account of the people living in Madina, the Prophet's interactions with them and the Constitution they agreed upon.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>As well as the Aws and Khazraj (most of whom became Muslim) there were some Jewish tribes living in Madina, namely the Bani Qaynuqa, Nadir and Qurayza. They had been waiting for the arrival of a prophet, but they had expected him to come from the lineage of Ishaq. There were also some Christians living there.</p> <p>As there had been fighting between the tribes, and there was also the chance that the Quraysh would try to attack the Muslims in Madina, the Prophet tried to unite the residents of Madina. One way to do this was to create a treaty for the citizens of Madina, including non-Muslims, about their rights and responsibilities as part of the community. The non-Muslims had the following rights: equal political and cultural rights, autonomy and freedom of religion; they would fight with the Muslims against the enemy of the community and have the same responsibilities in war as others.</p> <p>The constitution meant that the rights of all citizens were safeguarded, and initially the relations between the different groups remained sound. They engaged in commercial dealings with each other and gave and received help from each other.</p>	10



Question	Answer	Marks
4(b)	<p><b>How can Muslims apply the Prophet Muhammad's example of compassion when building community relations?</b></p> <p>Muslims can follow the Prophet's example and have cordial relations with minority groups in their communities. Non-Muslims or other ethnic minorities can be offered religious and social freedom based on the principles of 'Charter of Madina'. Rights can also be guaranteed through law. Another important aspect can be discouraging any discrimination against minority groups and providing them equal opportunities to take active part in communal life.</p> <p>Candidates can support their points with examples from their surroundings.</p>	4

Question	Answer	Marks
5(a)	<p><b>Some Muslims travelled to Abyssinia. Describe what happened to the groups that migrated.</b></p> <p><b>Use the AO1 Mark Grid</b></p> <p>A comprehensive answer will provide an account of the reason the Muslims went to Abyssinia, their journey there and the events that unfolded when the Quraysh came to get them back.</p> <p>Candidates may include some of the following points. All other relevant points must be credited.</p> <p>The Muslims in Makka, mainly those without tribal protection and slaves, were being persecuted by the Quraysh. An ayat was revealed about the earth being spacious for believers (39.10). The Prophet (pbuh) allowed some followers to go to Abyssinia to seek protection from its king, the Negus, in the 5th year of prophethood (614/615).</p> <ul style="list-style-type: none"> <li>• 'Uthman and Ruqayya went in the first migration of 12 men and 4 women, whereupon the Quraysh chased them but the migrants managed to board a boat before the Quraysh got to them.</li> <li>• Some came back from Abyssinia when they falsely heard that the Quraysh had accepted Islam.</li> <li>• The persecutions increased and later the second delegation, of 83 men and 19 women, was led by the Prophet's cousin, Ja'far Ibn Abi Talib.</li> <li>• 'Amr ibn al-'As and 'Abdullah bin Abi Rabi'a followed them and asked the king to return the Muslims.</li> <li>• The Negus called the Muslims to give their account; Ja'far told him of the way they lived before Islam, and also recited verses from Sura Maryam.</li> <li>• This moved the Negus to tears and he allowed the Muslims to stay in Abyssinia in peace and freedom. The Quraysh envoys were given their gifts back and sent away. The Muslims lived here in peace until they moved to Madina.</li> </ul>	10

Question	Answer	Marks
5(b)	<p><b>In your opinion, was this migration similar to Muslim migrations today? Give reasons for your answer.</b></p> <p>Muslims around the world are facing persecution, such as in Syria and Myanmar, and are migrating to other countries like Jordan and Turkey, and Bangladesh.</p> <p>It could be said that the migrations are similar as sometimes Muslims are welcomed in the country they are migrating to and they are given freedom to live and work as well as protection from persecution.</p> <p>However, some may say it is not like the migration to Abyssinia as the current migrants usually live in refugee camps, where resources are limited. Sometimes not everyone welcomes them, and the experience is very distressing.</p> <p>Also, many Muslims now are economic migrants who move for work and financial reasons, so it is not similar.</p> <p>Other opinions can be given but candidates should give reasons.</p>	<b>4</b>