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**ISLAMIC STUDIES**

**8053/13**

Paper 1

**October/November 2016**

MARK SCHEME

Maximum Mark: 100

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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.

Cambridge will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2016 series for most Cambridge IGCSE<sup>®</sup>, Cambridge International A and AS Level components and some Cambridge O Level components.

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### Section A

- 1 (a) Outline the particular features of pre-Islamic Arabian society that led Muslims to call it *jahiliyyah* ('the time of ignorance') [12]

Basic answers will give a few familiar facts but will not go much further.

Fuller answers will add further details and will show signs of understanding the nature of pre-Islamic Arabian society.

More advanced answers will give thorough factual details and will hint at explanations of the ways in which pre-Islamic Arabian society worked.

The fullest answers will give thorough accounts of the society, showing full factual awareness and understanding of its character and dynamics.

- (b) How far is *jahiliyyah* an appropriate term for this period? [8]

Basic answers will restrict themselves to a few facts, and will not explore reasons for the term.

Fuller answers will still be factual in the mains but will show signs of trying to explain the term.

More advanced answers will begin to explore the meaning of the term, referring to the Qur'an and reaching towards a judgement about its appropriateness.

The fullest answers will focus on explanation rather than fact, and will show signs of questioning the application of the term.

- 2 (a) Explain why some people in Medina thought the Prophet (pbuh) should be invited to their town. [8]

Basic answers will give incomplete factual descriptions of the events surrounding the *hijrah*.

Fuller answers will give more complete factual details accompanied by comments on the characteristics seen by the Medinans in the Prophet (pbuh).

More advanced answers will elaborate on these details and begin to say why Medina needed a figure such as the Prophet (pbuh) to resolve its problems.

The fullest answers will give a rounded account of the problems in Medina, and the suitability of the Prophet (pbuh) to solve them.

- (b) Outline the ways in which the Prophet (pbuh) dealt with the non-Muslim inhabitants of Medina. [12]

Basic answers will restrict themselves to incomplete accounts of the Prophet's treatment of the Jews, and possibly the hypocrites.

Fuller answers will give more complete factual details, though will still omit important aspects.

More advanced answers will elaborate on these details and begin to sketch out a chronology of the incidents involving the Prophet (pbuh) and non-Muslim Medinans.

The fullest answers will give a rounded account of the problems in Medina, and a full account of the Prophet's actions to solve them.

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**3 Explain why `Uthman faced repeated opposition during the latter years of his caliphate. [20]**

Basic answers will give sketchy and incomplete factual details of the main events of his caliphate. Fuller answers will give further facts contributing towards a full account of the problems `Uthman faced.

More advanced answers will give a complete account of `Uthman's problems, and will contain some elements of explanation.

The fullest answers will give a full and coherent account of the various problems that beset `Uthman, and will devote significant space to explanations based on his decisions and on other people's interests.

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### Section B

- 4 (a) Describe how the Qur'an was compiled into book form under the early caliphs. [8]**

Basic answers will give incomplete factual details and no more.

Fuller answers will give details of the actions taken under Abu Bakr and `Uthman.

More advanced answers will give full details, and include the names of the main people involved.

The fullest answers will give comprehensive accounts of the events leading to the codex compiled under `Uthman, will give names, and will include details about the *mushaf* kept by Hafsa and the actions taken by the group led by Zayd ibn Thabit.

- (b) Explain why Muslims thought it was important to do this. [12]**

Basic answers will be restricted to factual details and no more.

Fuller answers will still be mainly factual, but will show attempts at explanation.

More advanced answers will explain the practical steps as responses to precise difficulties.

The fullest answers will refer to the deaths at Yamama under Abu Bakr, and the diversity of the community by the time of `Uthman, and will construct their explanations from there.

- 5 To what extent do the themes contained in Surat al-Fatihah sum up the teachings of the Qur'an as a whole? [20]**

Basic answers will give little more than incomplete or sketchy outlines of the contents of the Surah.

Fuller answers will show knowledge of the main elements in the Surah and will begin to link these to the main themes of the Qur'an.

More advanced answers will give a full account of the main elements of the surah, and will show with some confidence the links between these and main themes of the Qur'an.

The fullest answers will make full links between the Surah and the Qur'an as a whole, showing the extent to which the Surah does and does not refer to themes such as monotheism, prophethood and judgement.

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**6 “The Qur’an *is* Islam.” How far do you think this claim is justified? [20]**

Basic answers will make vague remarks about the importance of the Qur’an in Islam, but without showing much understanding what the question is about.

Fuller answers will discuss the Qur’an as the basis of thought and action among Muslims.

More advanced answers will show how the teachings of the Qur’an give detailed guidance to Muslims and inspire them in their lives.

The fullest answers will show the fundamental importance of the Qur’an, but will also refer to the importance of the Prophet’s example.

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### Section C

- 7 Explain why in order to become a Muslim it is regarded as sufficient for someone to pronounce the *shahadah* three times. [20]**

Basic answers will not go much further than saying what the *shahadah* is.

Fuller answers will show signs of attempting to explain how the *shahadah* sums up Islamic beliefs.

More advanced answers will go further in discussing the significance of the *shahadah*.

The fullest answers will try to explain that to affirm the *shahadah* is to declare emphatically that the new Muslim accepts the essential teachings of Islam.

- 8 By referring to least two of the Pillars, explain how observing the Five Pillars of Islam brings Muslims closer to one another. [20]**

Basic answers will describe the Five Pillars.

Fuller answers will describe the Five Pillars, and may begin to describe how observing two of them is usually a communal action.

More advanced answers will give full accounts of the importance of the two chosen Pillars as means of bringing Muslims together.

The fullest answers will emphasise how these Pillars unite Muslims, giving full and precise explanations of the way they make Muslims aware of others and bring them closer.

- 9 Outline and explain the significance in Muslim beliefs of scriptures revealed earlier than the Qur'an. [20]**

Basic answers will name earlier revelations, but not go much further.

Fuller answers will name earlier revelations and give some references to what the Qur'an teaches about them.

More advanced answers will give fuller answers about all revelations coming from God and teaching the same things, and will begin to raise questions about their relationship with the Qur'an.

The fullest answers will go on to mention corruption of earlier revelations, and the difficulties arising from this.

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### Section D

- 10 What means do Muslims have for safeguarding against the risk of interpreting the Qur'an according to each person's own individual opinions? [20]**

Basic answers will stress the importance of accepting the Qur'an.

Fuller answers will try to show how the Qur'an must be studied and obeyed.

More advanced answers will give more detail about using the Hadiths and the interpretations of earlier scholars to understand the Qur'an.

The fullest answers will allude to the dangers of individual interpretation, and the need to consult the interpretations of leading scholars in Islamic history.

- 11 How can the legal principle of individual endeavour (*ijtihad*) be put into effect in today's world? [20]**

Basic answers will describe the principle of *ijhihad* but little more.

Fuller answers will go a little further in attempting to show how *ijtihad* is used in theory.

More advanced answers will give full accounts of *ijtihad*, and will begin to refer to calls for applying it to meet challenges of the contemporary world.

In addition to this, the fullest answers will make clear that *ijtihad* must always relate to the Qur'an and Sunnah, and will refer to the problem of subjective interpretations arising from applying it.

- 12 How do the significance of the Qur'an and Sunnah differ in legal thinking? [20]**

Basic answers will not make any clear distinction between the two.

Fuller answers will attempt to explain the difference between the two.

More advanced answers will explain how each is used in legal thinking.

The fullest answers will give detailed accounts of how the two are used in tandem, and may refer to particular scholars' teachings about their relationship, e.g. al-Shafi'i.