



**Cambridge Assessment**  
International Education

# Cambridge International AS & A Level

**ISLAMIC STUDIES**

**9488/03**

Paper 3 Heritage of Islam

**For examination from 2021**

MARK SCHEME

Maximum Mark: 50

**Specimen**

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This document has **16** pages. Blank pages are indicated.

## 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.

**Generic levels of response descriptors**

These level descriptors address assessment objectives (AOs) 1 and 2, and should be used in conjunction with the indicative content for each question in the mark scheme.

**Assessment objectives****AO1 Knowledge and understanding**

Demonstrate knowledge and understanding of Islamic teachings, texts, beliefs and practices including their relevance for individual Muslims and communities.

**AO2 Analysis and evaluation**

Analyse, evaluate and discuss evidence, points of view and issues in Islam.

**Generic marking principles**

- (a) Examiners should use the performance summary statements at the top of the descriptors to help to identify a level which matches the candidate's response. However, the final decision on the band and the mark within the band should be made on the basis of **all** the descriptors in the level and not primarily using the performance summary statement.
- (b) Examiners should start at the lowest level, if the answer meets all the criteria they should then move to the next level and so on. The Examiner should repeat this process until there is a match between the overall answer and the level descriptor. Examiners should use a best-fit approach when deciding upon the level, it is possible for a different level to be chosen for each AO.
- (c) If the Examiner identifies all aspects of the level descriptor within the answer then the highest mark for the level should be given. Examiners should also make reference to the indicative content when deciding on the mark within a level to ensure that there is sufficient relevant content evident within the answer for the level and mark. Examiners should be prepared to credit material in answers which is not contained in the indicative content.
- (d) The Examiner may need to make a judgement within a level or between two or more level statements. Once a 'best-fit' level statement has been identified, use the following guidance to decide on a specific mark:
  - Where the candidate's work **convincingly** meets the level statement, you should award the highest mark.
  - Where the candidate's work **adequately** meets the level statement, you should award the most appropriate mark in the middle of the range.
  - Where the candidate's work **just** meets the level statement, you should award the lowest mark.

© UCLES 2018 **AO1 Knowledge and understanding grid**

(For Questions 1(a), 2(a), 3(a) and 4(a))

Level	AO1 Knowledge and understanding	Marks
Level 4	<p><b>Detailed accurate knowledge with good understanding</b></p> <ul style="list-style-type: none"> <li>• Uses a range of detailed, accurate and relevant knowledge.</li> <li>• Demonstrates understanding through a well-developed response.</li> <li>• Fully addresses the question.</li> <li>• Good understanding of the wider context, if relevant.</li> </ul>	9–10
Level 3	<p><b>Mostly accurate knowledge with some understanding</b></p> <ul style="list-style-type: none"> <li>• Uses a range of mostly accurate and relevant knowledge.</li> <li>• Demonstrates understanding through a developed response.</li> <li>• Addresses most aspects of the question.</li> <li>• Some engagement with the wider context, if relevant.</li> </ul>	6–8
Level 2	<p><b>Partially accurate knowledge with limited understanding</b></p> <ul style="list-style-type: none"> <li>• Uses a range of knowledge which may be partially accurate.</li> <li>• Demonstrates limited understanding through a partially developed response.</li> <li>• Attempts to address the question.</li> <li>• Attempts to engage with the wider context, if relevant.</li> </ul>	3–5
Level 1	<p><b>Limited knowledge and basic understanding</b></p> <ul style="list-style-type: none"> <li>• Identifies a limited range of knowledge which may not be accurate.</li> <li>• Demonstrates basic understanding through a limited response.</li> <li>• Response is relevant to the topic, but does not directly address the question.</li> <li>• Little or no reference to the wider context, if relevant.</li> </ul>	1–2
Level 0	No relevant material to credit.	0

© UCLES 2018 **AO2 Analysis and evaluation grid**

(For Questions 1(b), 2(b), 3(b) and 4(b))

Level	AO2 Analysis and evaluation	Marks
Level 5	<p><b>Alternative conclusions with analysis of points of view</b></p> <ul style="list-style-type: none"> <li>Analyses the importance and/or strength of different points of view in detail.</li> <li>Uses accurate evidence to support a coherent and well-structured discussion.</li> <li>Coherent conclusion to the question which evaluates knowledge and points of view and assesses alternative conclusions.</li> </ul>	13–15
Level 4	<p><b>Coherent conclusion supported by evidenced points of view</b></p> <ul style="list-style-type: none"> <li>Discusses different points of view in some detail.</li> <li>Uses accurate evidence to support a well-structured discussion.</li> <li>Coherent conclusion to the question which evaluates knowledge and points of view.</li> </ul>	10–12
Level 3	<p><b>Clear conclusion with different points of view</b></p> <ul style="list-style-type: none"> <li>Recognises different points of view and discusses at least one in some detail.</li> <li>Uses accurate evidence to support discussion.</li> <li>Clear conclusion to the question which is linked to a range of knowledge and points of view.</li> </ul>	7–9
Level 2	<p><b>Basic conclusion with a supported point of view</b></p> <ul style="list-style-type: none"> <li>Discusses one point of view.</li> <li>Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate.</li> <li>Attempted conclusion to the question which is linked to knowledge and/or a point of view.</li> </ul>	4–6
Level 1	<p><b>Limited interpretation with a point of view</b></p> <ul style="list-style-type: none"> <li>States a point of view.</li> <li>Little or no supporting evidence.</li> <li>Attempted interpretation which may not directly address the question.</li> </ul>	1–3
Level 0	No relevant material to credit.	0

Question	Answer	Marks
<b>EITHER</b>		
1(a)	<p><b>Describe <u>three</u> architectural features of the Umayyads. You should refer to Fig. 1.1 and your own knowledge in your answer.</b></p> <p><b>AO1</b> – Knowledge and understanding</p> <p>Mark according to the AO1 – 10 mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Umayyads founded many mosques as their empire expanded. These included famous mosques such as the Grand Mosque of Damascus; Masjid al-Aqsa, Jerusalem and the Grand Mosque and Palace of Córdoba.</li> <li>• The Umayyads rejected idols and did not allow decoration of their mosques with human, animal or other figures. Umayyad architecture contains the oldest surviving proof that Islamic buildings differed greatly from the days of Pre-Islamic Arabia in their rejection of images.</li> <li>• At the same time, it was an achievement of the Umayyads to integrate other architectural styles into their buildings. They often used the hypostyle, shallow pitched roofs resting on wooden trusses, as in the Dome of the Rock. Columns and pillars were popular features re-used from earlier buildings and evident in the pillars of the Grand Mosque of Damascus.</li> <li>• The Prophet’s Mosque in Medina had been a courtyard around his living quarters. The Umayyads copied this with enclosed courtyards, open in the centre and surrounded by roofed cloister-like constructions.</li> <li>• In the Umayyad period, the mosque established many structural and functional elements such as the Minaret, Mihrab and Minbar, in the form that we might recognise them today.</li> <li>• The Mihrab (an alcove signifying the direction of prayer), a semi-circular niche in the wall of a mosque that indicates the <i>qibla</i>, often shaped like a doorway and decorated with tiles and calligraphy, was used to amplify the voice of the Imam. It was introduced by Mu‘awiya and has become a common element of Islamic mosque architecture throughout the world.</li> <li>• The Minbar is a raised platform in the front area of a mosque, from which sermons or speeches are given. It is generally placed to the right of the Mihrab and usually made of carved wood, stone or brick. The Minbar includes a short staircase leading to the top platform, is sometimes covered by a small dome and is also used to amplify the words of the speaker. It became an established feature of mosques in the Umayyad period and can be seen in examples of architecture dating from the time.</li> <li>• Another feature that was introduced by the Umayyads was the dome, with a series of arches with stripes of dark and light-coloured stone as is found in the Dome of the Rock and the Great Mosque of Córdoba. These have become a very common choice in Islamic architecture.</li> <li>• The call to prayer had been given from the roof of Muhammad’s mosque. It was under the Umayyads that the Minaret was widely introduced, initially following the style of towers seen on Syriac churches from the time.</li> </ul>	<b>10</b>

Question	Answer	Marks
1(a)	<ul style="list-style-type: none"><li>• The mosques were beautifully decorated with what was to become Muslim art through the use of calligraphy (<i>Kufic</i>), glass mosaics, wall painting, sculpture and carved reliefs with Islamic motifs and vegetal and geometric abstracts.</li><li>• The significance of Umayyad architecture is great in that many of the distinctive features of mosques today originate from this time. The Umayyads helped to establish Islam and solidified the Islamic rejection of idolatry in the development of their buildings. Both functional and decorative aspects of mosques developed.</li><li>• In their response candidates should make reference to Fig. 1.1, for example, making reference to the development of the Minaret in the Umayyad period as an architectural feature of a mosque.</li></ul>	

Question	Answer	Marks
1(b)	<p><b>‘The Umayyads ruled according to the Qur’an and Sunnah.’ Evaluate this statement.</b></p> <p><b>AO2</b> – Analysis and evaluation</p> <p>Mark according to the AO2 – 15 mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> <li>• The Umayyads expanded the Islamic Empire, encouraged education and built mosques and facilities for their people. They particularly encouraged them to pray and to perform <i>Hajj</i>. This suggests that the Umayyads ruled in the manner in which the Qur’an and Sunnah directed.</li> <li>• Shi’i Muslims generally disagree. They see the Umayyad caliphate as illegitimate because it came into being when Mu’awiya refused to accept the caliphate of ‘Ali and the subsequent split in the Muslim community originated from this time. Shi’i accuse the Umayyads of being irreligious and divisive.</li> <li>• Umayyad Caliph Umar II was thought of as ruling according to the Qur’an and Sunnah in the most part. He promoted <i>da’wah</i> (preaching) and sent missionaries as far as China and Tibet. Umar II was a religious man and asked his people to judge him on his record. He promoted scholarship in Medina where Imam Malik, founder of the Sunni school of thought, and others, worked on putting together rules in accordance with the authentic traditions of the companions.</li> <li>• Other Umayyad rulers are said to have constructed bath houses and taken baths of wine in the presence of beautiful women. This may be criticised as decadent and un-Islamic as the rules of modesty and against alcohol, found clearly in the Qur’an and Sunnah, were ignored. However, it could be argued that this was part of their personal life rather than their public rule.</li> <li>• Under the Umayyads, the position of caliph became separate from that of the <i>qadi/qazi</i> (Islamic judge). It could be argued therefore that the Umayyads ruled with less concern for <i>shariah</i>. However, it could also be said that the appointment of specialists to deal with matters relevant to <i>shariah</i>, in the form of judges, meant that they could better apply teachings from the Qur’an and Sunnah in law where it was necessary. Not all areas of life had to be controlled by religious authorities.</li> <li>• Answers could evaluate different aspects of the rule of the Umayyads to see how far they applied the Qur’an and Sunnah. They might recognise differences of opinion and differences according to different caliphs within the Umayyad period.</li> </ul>	15



Question	Answer	Marks
<b>OR</b>		
2(a)	<p><b>Examine how medicine developed under the ‘Abbasids. You should refer to Fig. 2.1 and your own knowledge in your answer.</b></p> <p><b>AO1 – Knowledge and understanding</b></p> <p>Mark according to the AO1 – 10 mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• It could be said that the Islamic Golden Age under the ‘Abbasids saw the greatest development of medical practice in their age. There are very many examples which could be cited which are referred to here: a selection might be given by candidates but it is not necessary to cover them all.</li> <li>• Development of medicine occurred with Baghdad containing over 800 doctors. Great discoveries in the understanding of anatomy and diseases were made during that period. Harun al-Rashid founded the first hospital. Many hospitals were open 24-hours a day for patients and it was the law that the poor had to be treated for free. The state helped to pay for healthcare.</li> <li>• Specialist medical departments were set up and hospitals were regularly inspected for cleanliness. Mental hospitals were also started and there were outpatient and mobile medical units. Doctors were qualified and licensed. There were men’s and women’s sections which helped women to progress to positions of doctor and surgeon quite commonly. It could be argued that the ‘Abbasids set up healthcare systems that were unrivalled in history until very recent times.</li> <li>• Caliphs Al-Ma’mun and Al-Mu’tasim regulated pharmacies and ensured pharmacists had practical training so that the medicine they sold was of better quality and standard measure. Their jars were inspected and they were forbidden to have close links with doctors, since there might have been a conflict of interest.</li> <li>• By observing the eye, cataract operations were developed. Ibn Sina’s Canon of Medicine contained many diagrams and details derived from observation. Rhazes observed and described in detail the spinal cord and nervous system. Credit examples of science given where relevant. Fig. 2.1 shows one such diagram of the eye from Hunayn ibn Ishaq.</li> <li>• Ibn Sina’s Canon of Medicine and Book of Healing directly influenced the research of European scientists during the Renaissance. He understood part of the working of the heart and its ventricles and suggested that small capillaries around the heart gave important signals, many hundreds of years before this was discovered in the west.</li> <li>• Al-Zahrawi developed several surgical techniques even including the treatment of breast cancer.</li> <li>• However, it could also be said there were limits to the development of medicine and the ‘Abbasids tried and failed to reduce the power of the religious establishment. Medical advancement could not question God as a factor behind everything. This was beyond what was permitted. Ancient theories like the Four Humours were still widespread and those who questioned them, as Rhazes did, were ridiculed. So it was not truly scientific in the modern sense.</li> </ul>	<b>10</b>

Question	Answer	Marks
2(b)	<p><b>‘The ‘Abbasids did more to develop education than the Umayyads.’ Evaluate this statement.</b></p> <p><b>AO2</b> – Analysis and evaluation</p> <p>Mark according to the AO2 – 15 mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> <li>• The ‘Abbasids era is known as the Golden Age of Islam when learning flourished. Baghdad, the capital, was a centre of translation, for collection of books in the House of Wisdom million-volume library, and for open discussion and debate in the cafés of the city.</li> <li>• Science flourished with the development of works about surgery, maths and chemistry. Candidates might give details about various works, which should be credited.</li> <li>• Some records, including the writings of Al-Ghazali, suggest the ‘Abbasids introduced schools for children aged six upwards. Schools were co-educational and pupils learned to memorise their prayers and to recite the Qur’an, as well as maths and poetry.</li> <li>• Education was open to rich and poor and included class discussion and debate. Schools generally taught what they wanted, free from government interference. More advanced scholars of theology became teachers, many of whom were women.</li> <li>• However, it could be debated how far the ‘Abbasids actually developed education, and how far they preserved what had been developed previously. Although translation was highly regarded, it was just that: copying of works already made, rather than developing new knowledge. Much of general education was still about memorising knowledge, rather than discovery.</li> <li>• The Umayyads introduced payments for teachers in mosques and improved religious facilities as they expanded their empire. Mosques became the centres of education for both religion and other subjects. Poetry and religious studies went together and the Arabic language became more systemised under Umayyad rule. When the ‘Abbasids took over from the Umayyads, Umayyad rule continued in Córdoba in the west where translation and philosophy flourished.</li> <li>• Answers could bring out some of the complexity of the issue. It is possible that education developed under both empires, or that one led to the other or that one was more significant than the other. It could be argued that the development of the Arabic language by the Umayyads was essential in order to develop education further under the ‘Abbasids. Alternatively, the range and extent of learning under the ‘Abbasids suggests they did more. Or it could be argued that both preserved, rather than developed, learning.</li> </ul>	15

Question	Answer	Marks
<b>EITHER</b>		
3(a)	<p><b>Examine the philosophical approach (<i>falsafah</i>) to Islam.</b></p> <p><b>AO1</b> – Knowledge and understanding</p> <p>Mark according to the AO1 – 10 mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Islamic philosophy was a scholarly debate about the creation. It used reasoning and discussion as a source of authority to derive understanding. Islamic philosophy followed the sorts of discussions held by ancient Greek philosophers, which pre-dated the revelation of the Qur'an. It was not necessarily about religion itself but could be about the creation.</li> <li>• The early Kalam movement and the rationalists known as the Mu'tazilah were followed by the <i>falsafah</i> movement encouraged by Caliph Al-Mamun, from the ninth century onwards. Scholars such as Ibn Sina and Averroes wrote on philosophy. Ancient Greek works from Aristotle were translated, preserved and passed on to Western Europe where they had been lost.</li> <li>• Many traditional Muslims frowned upon philosophy and Al-Ghazali, the Sunni Muslim scholar, first discussed it but then, after a personal crisis of faith, said that it was unnecessary. His <i>Incoherence of the Philosophers</i> was extremely influential in turning medieval Muslim thought away from Aristotelianism, philosophical speculation and theological debate. It marked the ascendance of the Asharite school within Islamic philosophy and theological discourse.</li> <li>• Muslim philosophers tended to limit their use of reasoning and did not consider reasoning where it might contradict revealed truths from the Qur'an and Sunnah. As such Islamic philosophy has been described in various ways more limited than its western equivalent.</li> <li>• Credit answers which examine a work of philosophy from a Muslim writer in some depth, or reference to a range of different works and the overall point behind them.</li> <li>• Answers could point out the significance of this question in whether Muslims were open to external influences and rational debate, which helped to progress the Muslim world for a time, and the struggle against more conservative forces which were said by some to restrict and deter philosophical learning.</li> </ul>	<b>10</b>

Question	Answer	Marks
3(b)	<p><b>‘Only revelations should be used to learn about Islamic beliefs.’ Evaluate this statement.</b></p> <p><b>AO2</b> – Analysis and evaluation</p> <p>Mark according to the AO2 –15 mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> <li>• The Qur’an was revealed directly from God as the last and final message relevant for all time and to be kept unchanged. Therefore, it could be argued that only revelations in the Qur’an should be used to derive Islamic beliefs.</li> <li>• However, Prophet Muhammad (pbuh) said in his final sermon that he left behind both the Qur’an and his example. Many actions in Islam and the explanations of many beliefs only make sense by understanding the context of the life of Muhammad (pbuh) which helps Muslims understand the details of their beliefs.</li> <li>• However, the Qur’an has been referred to as an eternal message which can also be observed in the natural laws of the created world. Some scholars say that whatever is in nature, which has been made by God, must agree with the book which God also made. It follows that observation of nature could also be a valid source of authority to derive beliefs.</li> <li>• Ibn Tufayl wrote the story <i>Hayy ibn Yaqzan</i> about a boy who was marooned alone on a desert island yet worked out belief in a single creator God by observing the natural world. He did so without the corruption of civilisation and organised religion. This example could be used to show that observation should be used.</li> <li>• Some Muslims believe that harmony should be sought between what is natural and what is in the Qur’an. People can sometimes misinterpret ancient scripture, so there should be a common-sense check to see if teachings work in Muslim lives.</li> <li>• Answers could focus on the word ‘only’ and discuss different interpretations. It might be that in some circumstances other sources of authority are used, including those from traditional <i>shariah</i> where Qur’anic injunctions are absent. But in other circumstances they are not, as there can be no contradictions between the Qur’an and nature.</li> </ul>	15

Question	Answer	Marks
<b>OR</b>		
4(a)	<p><b>Examine how the design of Islamic gardens reflects features of the Garden of Paradise.</b></p> <p><b>AO1</b> – Knowledge and understanding</p> <p>Mark according to the AO1 – 10 mark levels of response marking grid for knowledge and understanding.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Answers may refer to ideas about Paradise in the Qur'an and Hadith. Relevant passages include the Qur'an 47:15; 76:12–21 and 50:10–38 in which Paradise is described as containing rivers of water, wine, milk and honey. Trees provide relaxing shade and plentiful fruits. There are thrones, fountains, and people who always remain young. Paradise is fresh and green. It is another place in the afterlife, apart from this world.</li> <li>• Gardens are made in an enclosed space representing a private place apart from this world; a place of prayer and contemplation.</li> <li>• Design around a square, with four areas, symbolises the Ka'ba which is seen as the meeting place between heaven and earth.</li> <li>• Gardens are gated, the gates representing the Mihrab or alcove showing the direction of prayer. Eight gates symbolise the eight gates of Paradise named after prayer, forgiveness and worship.</li> <li>• Gardens have order, symmetry and hierarchy, representing the different layers of Paradise, with a focal point representing the throne of God.</li> <li>• Octagon-shaped features represent God's throne supported by eight angels.</li> <li>• Water features symbolise Al-Kawthar, the river in Paradise, and reflect the beauty of the skies, drawing the mind upwards towards heaven. Water also symbolises purity as all sins have been washed away in Paradise.</li> <li>• Trickling waterfalls add sound to take the mind away from the current world and enter a state of relaxation symbolising the calmness of Paradise.</li> <li>• Flowing water also shows that no idol can be focused upon as the water never stays still which symbolises the soul detaching itself from this world.</li> <li>• Beautiful flowers and plants in abundance represent transcendent truth.</li> <li>• Sweet-smelling plants and flowers reflect the description of fragrance and musk from a Hadith of Muhammad (pbuh). Cypress trees are associated with the idea of renewal, a symbol of new life in Paradise.</li> <li>• Candidates are likely to examine one or more gardens in some depth and to show awareness of a range of different Islamic gardens, such as the Shalimar Gardens, Lahore; the Taj Mahal Gardens, India; the Chehel Sotoun Gardens, Isfahan, Iran; and the Alhambra Gardens, Granada, Spain.</li> </ul>	<b>10</b>

Question	Answer	Marks
4(a)	<ul style="list-style-type: none"><li data-bbox="300 194 1910 292">• Islamic gardens are significant in communicating to people a sense of Paradise which cannot be seen in this world, and inspiring them to desire to reach the afterlife. This may encourage Muslims' awareness of their beliefs and practice of Islam in the present world.</li></ul>	

Question	Answer	Marks
4(b)	<p><b>Evaluate the extent to which Muslims are guided to care for the environment.</b></p> <p><b>AO2</b> – Analysis and evaluation</p> <p>Mark according to the AO2 – 15 mark levels of response marking grid for analysis and evaluation. Answers may refer to any Islamic religious theory or teaching. Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> <li>• God created the world and gave humankind a special responsibility as stewards of the earth. It should seem obvious, therefore, that Muslims should look after the world. Muslims might agree that caring for the environment is important but recognise problems of litter and pollution from burning oil are major problems that affect Muslims as well as others around the world.</li> <li>• However, it could be argued that God made the world and humans should not interfere. Muslims caring for the environment could be disrupting God’s plan and interfering with nature. Some Muslims might feel that if God has blessed them with resources such as oil wealth then it is their right to exploit and benefit from it.</li> <li>• There are many tasks that are Sunnah or recommended for Muslims to do. Muhammad (pbuh) said on many occasions that Muslims should not harm trees or crops; and that to plant a tree would give the Muslim a reward in Paradise. Muslims therefore should pay more attention to tree planting and care for crops and the environment.</li> <li>• Some Muslims have already paid more attention to caring for the environment. The Pakistani province of Khyber Pakhtunkhwa recently held a plant a billion trees campaign. There have been efforts in Bangladesh to try to manage the environment because rice-growing areas have been affected by pollution and flooding. Perhaps Muslims are already paying enough attention to the environment.</li> <li>• Some might argue that there are other areas of morality that are affecting Muslims more, so these should become a greater focus instead.</li> <li>• Actions within Islam are defined traditionally according to tasks that are <i>fard</i> (compulsory) like daily prayers. To describe environmental action as essential might be considered to add another compulsory obligation and this might be seen as interfering with traditional <i>shariah</i> which has already been codified.</li> <li>• Credit answers where problems in today’s environment are identified and actions that Muslims could take to address them are described. Answers could evaluate whether these actions should be regarded as compulsory for Muslims to show they care for God’s creation, or whether they might be defined differently.</li> <li>• Another angle might be to consider the damage that takes place if Muslims do not care for the environment. It might be seen as sinful if a Muslim neglected the environment which resulted in problems for the future.</li> <li>• Answers could discuss different possible lines of argument about environmental issues, the effect they have on God’s creation, and how categories of action by Muslims might be related to them.</li> </ul>	15

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