

## **IMPORTANT NOTICE**

### **Cambridge International Examinations (CIE) in the UK and USA**

With effect from the June 2003 examination Cambridge International Examinations will only accept entries in the UK and USA from students registered on courses at CIE registered Centres.

UK and USA private candidates will not be eligible to enter CIE examinations unless they are repatriating from outside the UK/USA and are part way through a course leading to a CIE examination. In that case a letter of support from the Principal of the school which they had attended is required. Other UK and USA private candidates should not embark on courses leading to a CIE examination after June 2003.

This regulation applies only to entry by private candidates in the UK and USA. Entry by private candidates through Centres in other countries is not affected.

Further details are available from Customer Services at Cambridge International Examinations.

# ISLAMIC STUDIES

## GCE Advanced Subsidiary Level

### Syllabus 8053

Available worldwide from 2003

Available in the October/November session only

## AIMS

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The aims of this syllabus are to motivate candidates to develop an enquiring and critical approach to the study of fundamental questions of religious practices, beliefs, morality and interpretations, and to explore such issues within the context of a religious tradition or traditions.

To achieve the above, candidates will be required to gain some understanding of the religious writings, history and current affairs of Islam and be able to think and argue intelligently about the subject.

## ASSESSMENT OBJECTIVES

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The examination will test the candidate's:

- |     |  |       |
|-----|--|-------|
| (a) | knowledge of the topics and specified texts  | [60%] |
| (b) | understanding of the meaning and significance of the material studied                    | [25%] |
| (c) | ability to express himself/herself explicitly, logically and critically in any argument. | [15%] |

## SCHEME OF ASSESSMENT

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The examination will consist of **one** paper of three hours' duration.

The paper will consist of **four** sections, A, B, C and D. Candidates will be required to answer **five** questions, choosing at least one from each section. At least three questions will be set in each section.

Results in AS Level may **not** be carried over to the A level.

# SYLLABUS CONTENT

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## Paper 1 (8053/01]

### Section A: The Beginnings of Islam

- (a) **Pre-Islamic Arabia:** social and economic conditions, beliefs and customs
- (b) **The life of the Prophet (pbuh):** his early years and the first period of his proclamations to 622, his challenge to the beliefs of Mecca, the successful years at Medina until his death, his sense of being chosen as God's messenger, his role as prophet and statesman
- (c) **The Four Rightly-Guided Caliphs:** the main events of their caliphates, the challenges they faced, their achievements in maintaining and extending the rule of Islam

### Section B: The Holy Qur'an

- (a) Its mode of revelation, its compilation in the early years of Islam, its structure and major themes
- (b) A detailed study of the following *surahs*:
  - al-Fatihah 1
  - al-Baqarah 2:1-193
  - Al 'Imran 3:35-62
  - al-Anbiya 21:50-112
  - al-Qasas 28:1-44
  - al-Duha 93
  - al-Qadr 97
  - al-Takathur 102
  - al-Kafirun 109
  - al-Ikhlash 112
- (c) Its authority and place in Islamic beliefs, its relationship with other sources of knowledge

### Section C: Beliefs and Practices of Islam

- (a) **The Five Pillars of Islam:** Declaration of Faith (*Shahadah*), Prayer (*Salat*), Almsgiving (*Zakat*), Fasting (*Sawm*), Pilgrimage (*Hajj*); their function in bringing the individual closer to God and in binding the community together; their meaning in Islamic beliefs
- (b) **Festivals and religious observances:** 'Id al-Fitr, 'Id al-Adha, marriages, funerals
- (c) **The Articles of Faith:** God, his being and relationship with the created world, Angels, Books, Prophets, and particularly the significance of the Prophet Muhammad (pbuh) as model of behaviour, Resurrection and the Day of Judgement; jihad, the nature and destiny of humanity, the command to enjoin good and prohibit wrong, God's predestination of all events

### Section D: The Bases of Islamic Law

- (a) The Holy Qur'an as source of all teachings in Islam, methods of interpreting its teachings
- (b) The Prophet's Sunnah as a source of guidance for Muslims; its relationship to the Holy Qur'an.
- (c) The importance of the Shari'ah in the life of Muslim communities and individuals; the function of consensus (*ijma'*), analogy (*qiyas*) and individual endeavour (*ijtihad*) in legal thinking

## RECOMMENDED READING

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|----------------------|---|
| Mawlana Muhammad Ali | <i>The Meaning of the Holy Qur'an</i> , translated by 'Abdullah Yusuf 'Ali<br><i>The Religion of Islam</i> , Taj Company, 3151 Turkman Gate, Delhi 110006 |
| A. Rahman I. Doi     | <i>Introduction to the Qur'an</i> , Arewa Books, Ibadan, Nigeria, 1981  |
| I.R. al-Faruqi       | <i>Islam</i> , Argus Communications, Niles, Illinois, 1979  |
| P.K. Hitti           | <i>History of the Arabs</i> , Macmillan, London, 1964   |
| M. Lings             | <i>Muhammad, his life based on the earliest sources</i> , Suhail Academy, Lahore, 1994 (1983)   |
| J. Jomier            | <i>The Great Themes of the Qur'an</i> , SCM Press, London, 1997   |
| M. 'Ali Khan         | <i>The Pious Caliphs</i> , Muhammed Ashraf, Lahore  |
| A. Rippin            | <i>Muslims, their Religious Beliefs and Practices</i> (second edition), Routledge, London, 2001   |
| N. Robinson          | <i>Islam, a Concise Introduction</i> , Curzon Press, Richmond, 1999   |
| H.U.W. Stanton       | <i>The Teaching of the Qur'an</i> , Darf Publishers, London, 1987 (1919)  |
| W.M. Watt            | <i>Muhammad Prophet and Statesman</i> , Oxford University Press, Oxford, 1961   |

**CAMBRIDGE INTERNATIONAL EXAMINATIONS**

General Certificate of Education  
Advanced Subsidiary Level

**ISLAMIC STUDIES**

**8053/01**

**Specimen Question Paper**

**3 hours**

Additional materials: Answer paper

**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.  
Write your Centre number, candidate number and name on all the work you hand in.  
Write in dark blue or black pen on both sides of the paper.  
Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **five** questions in total.

You should answer **two** questions from Part I and **two** questions from Part II, and **one** other question.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

**[Turn over**

**SPECIMEN QUESTION PAPER**  
**8053/01 Islamic Studies**

**SECTION A**

1. To what extent were the beliefs and practices of the pagan Arabs rejected by the teachings of Islam? [20]
2. Discuss the ways in which the hijrah enabled the Prophet to put into practice the teachings he had received at Mecca. [20]
3. Explain why the murder of `Uthman proved so disastrous for the Muslim community in the years that followed. [20]

**SECTION B**

4. (a) Explain why the first Muslims thought it important to collect the Qur'an in a written form, [8]  
and (b) describe how they did this under the early caliphs. [12]
5. Give an outline of the main teachings about God in Surat al-Ikhlās, and explain the importance of this Surah in the Qur'an as a whole. [20]
6. Discuss the main teachings of the Qur'an about:  
(a) the line of prophetic messengers sent from God; [10]  
and (b) the revealed books they brought. [10]

**SECTION C**

7. (a) Write a brief account of the way in which Muslims fast, [12]  
and (b) Explain why fasting is thought important in Islam. [8]
8. Discuss the historical and social significance of `Id al-Adha. [20]
9. Outline the main teachings of Islam about  
(a) God's predestination of human actions, [10]  
and (b) the last judgement. [10]

**SECTION D**

10. How are the teachings of the Qur'an made relevant in new circumstances? [20]
11. With the help of examples, show how the Hadith assist Muslims as they live their daily lives. [20]
12. Give reasons to explain why there has always been some doubt about the use of analogy (*qiyas*) among legal experts. [20]

**CAMBRIDGE INTERNATIONAL EXAMINATIONS**

**GCE Advanced Subsidiary Level**

**SPECIMEN MARK SCHEME**

**8053 ISLAMIC STUDIES**

**8053/01**

**Paper 1**

This specimen mark scheme is an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which Examiners award marks. It only provides notes and does not give detailed sample answers. It does not indicate the details of the discussions that take place at an Examiners' meeting before marking begins.

All Examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.



UNIVERSITY of CAMBRIDGE  
Local Examinations Syndicate

**SPECIMEN MARK SCHEME**  
**8053/01 Islamic Studies**

**SECTION A**

1. *To what extent were the beliefs and practices of the pagan Arabs rejected by the teachings of Islam?* [20]

There should be some mention of obvious pagan beliefs and practices that were rejected, including polytheism, burial of baby daughters, circumambulating the ka'ba naked, etc. But better answers will refer to the continuing belief in Allah, pilgrimage and some of its ceremonies, observance of holy months, etc. The best answers will attempt to explain why they were retained.

2. *Discuss the ways in which the hijrah enabled the Prophet to put into practice the teachings he had received at Mecca.* [20]

Answers should attempt to link together teachings from the Meccan period and activities from the Medinan period. Only give more than half marks for essays that make this link. Obvious examples will include: uniting people under belief in one God, achieving social equality, and being loyal to God rather than clan ties. The best answers might suggest that the Prophet's practices at Medina arose mainly from teachings received there rather than in Mecca.

3. *Explain why the murder of `Uthman proved so disastrous for the Muslim community in the years that followed.* [20]

There will be an amount of description in answers to this question, and this should include Talhah and Zubayr's reaction to `Ali's hesitation over punishing the assassins, and Mu`wiyah'a refusal to show him allegiance. Better answers will comment on the consequences of these confrontations for the unity of the empire, the emergence of the Shi`ah as party of opposition, and the continuing split in Islam. The best answers will attempt proper explanations of how `Uthman's murder led to these consequences.

**SECTION B**

4. (a) *Explain why the first Muslims thought it important to collect the Qur'an in a written form,* [8]  
**and** (b) *describe how they did this under the early caliphs.* [12]

(a) The main reason will be that after the Prophet's death there was no immediate source of guidance. The Qur'an was seen to be the main reference for the future development of the community. Answers should also mention the understanding that the revelation was complete and its parts should be brought together.

(b) Answers should refer to the first collection under Abu Bakr after the Battle of Yamamah, the *mushaf* of Hafsah, and the second collection under `Uthman; the reasons why `Uthman ordered it, the part played by the committee and Zayd Ibn Thabit, and particularly the methods they employed in compilation.

5. *Give an outline of the main teachings about God in Surat al-Ikhlās, and explain the importance of this Surah in the Qur'an as a whole.* [20]

Answers should include a summary of the main details of the teaching in the Surah - a simple quotation without any discussion of its important elements is not enough. There should also be some attempt to link these elements with other teachings in the Qur'an concerning God, particularly his oneness as this is variously presented, his distinctiveness from all other beings, and the repeated denial that he could have physical links with a son or any other being.



6. *Discuss the main teachings of the Qur'an about*  
 (a) *the line of prophetic messengers sent from God,* [10]  
**and** (b) *the revealed books they brought.* [10]

(a) Answers should identify some of the main messengers and the communities to which they were sent; their experiences at the hands of their people; the reasons why God sent messengers; the purpose of their teachings.

(b) Again, the main books referred to in the Qur'an should be identified; they should be linked with each other and with the Qur'an in terms of the harmony of their contents; the reasons why they are no longer reliable should be examined.

In both parts, better answers will go beyond descriptive accounts, and attempt to give reasons for the line of messengers and succession of books.

### SECTION C

7. (a) *Write a brief account of the way in which Muslims fast,* [12]  
**and** (b) *Explain why fasting is thought important in Islam.* [8]

(a) Look for precise details of the beginning and end of Ramadan, the length of the daily fast, beginning and ending the fast, prohibited actions and recommended actions, including *tarawih* prayers, exceptions to fasting.

(b) Give the highest marks to clear explanations of the importance of fasting, including God's command (look for quotations from the Qur'an), the sense of discipline, solidarity with the community, and identification with the poor.

8. *Discuss the historical and social significance of 'Id al-Adha.* [20]

The festival links the believer with Ibrahim. Look for descriptions of how this is and why re-enacting the sacrifice is important spiritually and historically.

It also links believers throughout the world, and especially with pilgrims in Mecca at this time. It is a sign of the unity in the community. It brings Muslims together physically and strengthens family identity.

9. *Outline the main teachings of Islam about*  
 (a) *God's predestination of human actions,* [10]  
**and** (b) *the last judgement.* [10]

(a) There should be some discussion of divine *qadar* and human moral responsibility, and how they are related. Good answers will include quotations from the Qur'an, and the best answers should refer to the problems of omnipotence versus free-will, and of an omnipotent God punishing sins for which the perpetrators cannot be held responsible.

(b) There should be some description of the main events related to the Judgement, but better answers will refer to the moral dimensions, indicating how judgement will be decided, and who will and will not be saved.

**SECTION C**

10. *How are the teachings of the Qur'an made relevant in new circumstances?* [20]

Answers should outline the relationship between the four bases of Islamic law, and explain how the implications of the teachings in the Qur'an are made more explicit and extended by each of them. Full answers will give examples of how this happens, and the best answers will discuss the need to remain true to the Qur'an and the problem raised by decisions that have to be made in the absence of clear guidance in Qur'an or Hadith.

11. *With the help of examples, show how the Hadith assist Muslims as they live their daily lives.* [20]

There should be clear examples and at least some quotations, and the discussion should range from individual aspects of life to the communal. Give credit for examples that arise from Muslim life in actual situations in the candidate's own country. Some of the best answers should refer to the Hadith as part of the total teachings of Islam.

12. *Give reasons to explain why there has always been some doubt about the use of analogy (qiyas) among legal experts.* [20]

The main discussion here should centre on the issue of analogy being based upon establishing a connection between the new situation for which a legal decision is required and a situation that is already familiar. Candidates should be able to show how there is more individual involvement in this process than in employing other legal principles, and to explain why this raises the risk of departure from the Qur'an and innovation. Look for examples accompanied by discussions of their significance.