



**Cambridge Assessment
International Education**

Example Candidate Responses – Paper 1

Cambridge O Level Islamiyat 2058

For examination from 2021



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Introduction

The main aim of this booklet is to exemplify standards for those teaching Cambridge O Level Islamiyat 2058, and to show how different levels of candidates' performance (high, middle and low) relate to the subject's curriculum and assessment objectives.

In this booklet, candidate responses have been chosen from the November 2021 series to exemplify a range of answers.

For each question, the response is annotated with a clear explanation of where and why marks were awarded or omitted. This is followed by examiner comments on how the answer could have been improved. In this way, it is possible for you to understand what candidates have done to gain their marks and what they could do to improve their answers. There is also a list of common mistakes candidates made in their answers for each question.

This document provides illustrative examples of candidate work with examiner commentary. These help teachers to assess the standard required to achieve marks beyond the guidance of the mark scheme. Some question types where the answer is clear from the mark scheme, such as short answers and multiple choice, have therefore been omitted. Please also refer to the November 2021 Examiner Report for further detail and guidance.

The questions and mark schemes used here are available to download from the School Support Hub. These files are:

2058 November 2021 Question Paper 12

2058 November 2021 Mark Scheme 12

Past exam resources and other teaching and learning resources are available on the School Support Hub:

www.cambridgeinternational.org/support

How to use this booklet

This booklet goes through the paper one question at a time, showing you the high-, middle- and low-level response for each question. The candidate answers are set in a table. In the left-hand column are the candidate answers, and in the right-hand column are the examiner comments.

Example Candidate Response – low	Examiner comments
<p>(a) Write about the way in which the Qur'an and Sunna are used in Islamic Law. [10]</p> <p>(b) Give one example where using <i>ijma</i> or <i>qiyas</i> has been significant for Muslims today. [4]</p> <p>From the earliest time muslims usually refer to the practice of Sunna when they wanted to exactly how to reach a decision. prophet said "Behold I have given a book and similar thing (Sunna) along with the Qur'an also say: Take what messenger gives you and refrain from what he</p>	<p>1 The response begins with a description of the historical use of <i>Sunna</i> supported by a Hadith.</p> <p>2 A quote from the Qur'an is present to support the authority of <i>Sunna</i>. This is quite relevant.</p>
<p>Answers are by real candidates in exam conditions. These show you the types of answers for each level. Discuss and analyse the answers with your learners in the classroom to improve their skills.</p>	<p>Examiner comments are alongside the answers. These explain where and why marks were awarded. This helps you to interpret the standard of Cambridge exams so you can help your learners to refine their exam technique.</p>

How the candidate could have improved their answer

- (a) The candidate could have given a comprehensive account of the Qur'an and Sunna working together as a source of legislation in Islam.
- (a) The candidate could have given more general information about each source, for example, where does the authority to use them come from?
- (a) The candidate could have given more examples covering the basic pillars in Islam and matters of social life where the Qur'an and Sunna work together to formulate laws.
- (b) The candidate should have provided a specific example.
- (b) The significance of that example for Muslims could have been explained.

This section explains how the candidate could have improved each answer. This helps you to interpret the standard of Cambridge exams and helps your learners to refine their exam technique.

Common mistakes candidates made in this question

- (a) Not providing enough detail.
- (a) Giving a very brief response.
- (a) Focusing solely on Sunna.
- (a) Not giving information about the Qur'an, its characteristics, or its position as a source of authority.

Often candidates were not awarded marks because they misread or misinterpreted the questions.

Lists the common mistakes candidates made in answering each question. This will help your learners to avoid these mistakes and give them the best chance of achieving the available marks.

Question 1

Example Candidate Response – high

Examiner comments

ibT (Q1 ia)

This passage is from surah al-Baqarah and is called 'Verse of the Throne' it's main theme is Allah's relationship ¹ with himself. This passage outlines God's ² power and unbounded knowledge that encompasses every nook and corner of his domain, nothing can be kept hidden from him as he is always ahead. "No dumb can seize him nor sleep". Further this passage tells about the unlimited boundaries of God's universe which the humans cannot imagine. It affirms God's freedom from human weaknesses. By saying "No dumb can seize him" it declares that all things in heaven ³ and earth belong to him and he is master of all things created.

ibT (Q1 ib)

This passage is important for the Muslims as they learn about the unlimited power and wisdom of God. As a result it inculcates ⁴ genuine fear of God in them. They seek God's help ⁵ and see him as their master who is free from all weaknesses e.g. needing to eat or sleep. They regard God as master of all things and that ~~that~~ they will be held accountable for their deeds. This inculcates the ⁶ sense of responsibility in them. This verse is recited by Muslims regularly as it strengthens their faith in God's support. They recite this verse ⁷ while travelling or at night before sleeping in order to guarantee God's protection.

- 1 The response begins with the correct identification of the main theme: God in himself.
- 2 Reference to 'God's power' and 'unbounded knowledge', indicates clear understanding of the major sub themes.
- 3 The response further explores, although very briefly, themes of the immense universe owned by God and His superior nature. Further elaboration of each theme, or a supporting reference from the Qur'an, would have improved the answer.
- 4 The candidate correctly addresses the question at the beginning. After a brief mention of the main theme, the response lists, 'inculcating *taqwa*' and 'genuine fear of God', as the most important impacts of this passage on Muslims.
- 5 Seeking God's help, considering Him the Master of all and generating a sense of accountability in Muslims, as listed here, are all very strong points. This shows the candidate's command and ability to evaluate material and explain significance.
- 6 The candidate goes even further and shows supplementary effects of initial impacts including 'inculcation of a sense of responsibility' in Muslims.
- 7 The response ends with the narration of several uses of the passage in the everyday lives of Muslims.

Example Candidate Response – high, continued

Examiner comments

Q1
 iii) this is surah al-Duha and main theme is
 Allah's relationship with Prophet Muhammad (PBUH) 8
 This surah was revealed to prophet (PBUH) when
 Muslims started ridiculing prophet for an unusual
 delay 9 or revelation. It was before the revelation of
 this surah that Ummu Jaiid, Abi Labab and
 some "others" had stopped sending revelation on
 prophet (PBUH) therefore it was revealed to console prophet
 It mentions favour of God on his messenger and
 through prophet's life e.g. prophet was orphan 10
 and God gave him shelter by taking it
 as a son. Ummu Talibah was facing
 economic difficulties when God instructed him
 to a rich widow woman named Hindyah
 (P-A) who proposed to him. All these reminders
 were a way to console prophet (PBUH) and tell
 him that God has always been with him and 11
 will always remain with him as the Quran
 says, "He is with you wherever you are"

Q2
 iii) this passage is important for the Muslims as it may remind
 them of God's blessings upon them which will make them
 grateful to Him. They may realize that hardships of this 12
 world are to be finished as God says, "Verily with every
 difficulty there is ease". As a result, Muslims hope is strengthened 13

→ Question 1 iii) b) continued here:

This will instil in them a strong sense 14 of God's
 mercy and hope and they will retain their faith in
 difficult God during difficult circumstances which will
 strengthen their bond with God.

8 The introductory sentence identifies the correct main theme, which is God's Prophets.

9 The candidate gives details of the background of this Sura which is essential for an explanation of its main themes, however, a brief reference would have sufficed.

10 The candidate then continues to the actual theme of consolation of the Prophet (pbuh) and specifies ways in which it was done by God.

11 The response ends with a strong expression, 'God has always been with him', showing complete understanding of the theme of this passage which is further supported by a highly relevant quote from the Qur'an.
 Mark for (a) = 3 out of 4

12 The importance of this theme for Muslims is explained in the very first sentence by saying, 'remind them of God's blessings' and 'make them grateful'.

13 The hope of an end to hardships is another aspect of importance mentioned here. Although very brief, it is supported with a strong quote.

14 The candidate shows their understanding of the importance of themes by discussing further benefits of initial impacts, hence having a strong sense of God's mercy and hope and a strong bond with Him are listed as some of the wider benefits of this passage.
 Mark for (b) = 4 out of 4

Total mark awarded = 7 out of 8

How the candidate could have improved their answer

- **(a)** There could be less description of the background of the Sura and more emphasis on the themes.
- **(a)** The candidate could give a reference from sources of authority (a relevant verse or Hadith), or from a different part of the Qur'an, to illustrate the same theme.
- **(b)** The candidate could have taken some of the themes mentioned in **(a)** and written about their significance in the belief system or the practical lives of Muslims.

Example Candidate Response – middle

Examiner comments

Theme: The main theme of his verse of Ayat-ul-kursi is Allah in himself. It is the verse of throne. It clearly describes about the oneness of Allah. It swah - clearly defines the doctrine of Tawhid and it describes about Allah freedom from all time & space. He had no partner and family progeny etc. He alone is the creator of the world and he only the worthy of worship. There is none like him. "Allah the eternal, absolute, there is none like him."

Importance: The importance of this passage is that we should only worship Allah as his power and authority is unlimited. No one is able to worship except him as he is the master and creator of the world. No one can be compared with.

If you recite before sleeping you will have a peace full sleep and if you will have to pass at night you will grant one mark for jannah

- 1 The candidate correctly identifies 'Allah in himself' as the main theme.
- 2 The candidate makes reference to *tawhid* here, which is a major theme, but the response does not elaborate on it in this passage. Similarly, the theme of freedom from space and time is also mentioned very briefly without any further elaboration.
- 3 The theme of no partner and progeny, mentioned here is not relevant to this passage.
- 4 Describing God as unique and supporting it with an accurate quote is quite relevant.
- 5 The suggestion to worship God is relevant as a point of importance but it is quite simplistic and basic.
- 6 The candidate repeats the themes here, whereas the question requires them to show the importance of the themes discussed earlier.
- 7 Reading the passage for peaceful sleep is a valid evaluation, other uses of the passage, such as reading before a journey, could have also been mentioned.

Example Candidate Response – middle, continued

Examiner comments

Importance. The main theme of this verse is Allah's ⁸ relationship with created world. on this day (the judgement day) the earth will be badly shaken. when H. Israfeel will blow trumpet first every thing will destroy and when he will blow second ⁹ time everything will again appear. Then Allah will judge the deeds of the people whether they have go to hell or heaven. The virtues people ¹⁰ will be happy on that they and will be ~~made~~ awarded by Allah.

Importance. The importance of this passage is that we should have the believe in Allah and the last day and we should not do bad deed because we know we will have to appear before Allah. people of good ¹¹ deed will go in heaven and people with bad deed will go in hell so we should not do bad things by which we should have to punish.

⁸ The response commences with the correct identification of the theme of God's relationship with the created world. The candidate mentions the Day of Judgment soon after that, which is also one of the main sub themes.

⁹ The candidate gives a description of the Day of Judgment here which is not very relevant. The response should have focused on the underlying ideas about the Last Day that were discussed in the *Sura* including God's ability to destroy His creation and His justice.

¹⁰ Another theme the candidate mentions quite briefly is the process of accountability. Other themes such as God's role as the Supreme Judge and assurance of dispensation of justice could have also been discussed here for higher marks.
Mark for (a) = 2 out of 4

¹¹ The response solely consists of three simplistic suggestions about believing in God and the Last Day and not doing bad deeds. For higher marks, candidates could have taken a few themes such as the destruction that will take place on the Day of Judgment and show how it can impact Muslims by making them aware of the worthlessness or fragility of this life, encouraging them not to overindulge in the materialistic life and motivating them to prepare for afterlife by following what God asks of them.
Mark for (b) = 2 out of 4

Total mark awarded = 4 out of 8

How the candidate could have improved their answer

- **(a)** The candidate could have focused on, and discussed precisely, the themes mentioned in the selected passages, rather than write a general note on God or the Last Day.
- **(a)** Paraphrasing the Suras could have been avoided.
- **(b)** Rather than making simple suggestions of believing in God or doing good, a more focused approach should have been taken. For example, focusing on an individual theme and write about how it explains a certain important belief for Muslims and what will happen in the lives of Muslims when they accept that belief.

Example Candidate Response – low

Examiner comments

(iii) a. This surah talks about how the oneness
 1 of Allah i.e Tawhid, and how ^{he} is the
 creator and sustainer of all of mankind.
 It was him who gave us wisdom, hence
 Muslims should thank him by worshipping
 him and him alone. The Muslims should 2
 only ask Allah for forgiveness as he
 is all merciful.

(b) Teachings: This surah teaches that Allah
 is the ~~only~~ creator and sustainer, therefore
 Muslims should 3 worship him and him
 alone. He protects mankind, we should
 always ask Allah for forgiveness, as
 he is very kind and will always forgive
 as long as man does not commit
 shirk, i.e associating partners with
 Allah.

(a) This passage talks about the
 oneness of Allah, who is immortal
 and totally independent. He is unlike
 his creations as he does not
 get tired in what he does. He
 has complete knowledge and only
 4 allows Muslims to know what he
 wants them to know. They if
 he does grant them power, they can
 only pass up till the limits given by
 Allah.

1 The response opens with a generic indication of some characteristics of God such as His oneness, creation, sustenance and giving wisdom to humans. These are not relevant to the passage the candidate has chosen to write about. The relevant themes that the candidate could have expounded are God's support and help to His prophets, special consolation for the Prophet (pbuh), instructions of good treatment of the vulnerable and showing gratitude to God.

2 The suggestions made about worshipping God and asking for His forgiveness fall within the sphere of Part (b) of the question.

3 The response does not contain anything which specifically shows significance of the themes discussed in the passage selected. There are some simple suggestions about worshipping God and not committing *shirk*. To gain higher marks, this candidate could have talked about how these themes generate hope in Muslims for God's support and assistance, particularly in times of hardship or, that Muslims are encouraged to help the poor and needy in their society.

4 The candidate explores some themes in this response including some characteristics of God, His superior nature and supreme knowledge. However, most of it is either paraphrasing or is very brief. Mark for (a) = 1 out of 4

Example Candidate Response – low	Examiner comments
<p>(b.) Teachings: This teaches Muslims that not associate partners with Allah as it is an unpardonable sin and because he is completely independent of Allah has knowledge, therefore we should always ask him for anything we need in our prayers, and should always remain in the boundaries of Allah and Islam.</p>	<p>5 The candidate writes about different duties a Muslim is bound to perform in relation to God. This is too generic. For a better answer, the candidate should have written about how the description of God's nature and characteristics impact Muslims' beliefs and practical lives, making them more reliant on God and fearful of His immense powers. Mark for (b) = 1 out of 4</p> <p>Total mark awarded = 2 out of 8</p>

How the candidate could have improved their answer

- (a) The candidate incorrectly identified the passage; they could have read the passage and its translation more carefully to help them correctly identify it.
- (a) The response should have indicated the main theme each passage belongs to.
- (a) Each sub-theme should have been developed.
- (a) Several themes should have been discussed.
- (b) The same themes the candidate mentions in (a) should have been selected for (b) to show how each one of them has significance for Muslims now. The candidate could have talked about their importance in the formation of Muslims' beliefs or their practical values in the everyday lives of Muslims.

Common mistakes candidates made in this question

- (a) Not discussing the theme of the passage.
- (a) Paraphrasing the translation.
- (b) Giving some very basic suggestions about Muslims' duties towards God.

Question 2

Example Candidate Response – high

Examiner comments

2 (a) Write about the way in which the Qur'an and Sunna are used in Islamic Law. [10]

(b) Give one example where using *ijma* or *qiyas* has been significant for Muslims today. [4]

The Holy Quran is believed by Muslims to be the ultimate, universal and eternal and complete source of Guidance. It is written in the Holy Quran, "Nothing have we omitted from the Book". Moreover in Another verse Allah says, "We have sent down to you, a Book explaining all things" (Quran). Therefore Muslim Legal experts turn towards the Quran for legislation or any other matter. However the Quran doesn't explain things fully to be understood by a simple man therefore Muslim Religions Scholars take the help of the Sunnah of the Holy Prophet (S.A.W.W). The Quran says "Obey God and Obey the Messenger". This tells the Muslims that if their facing any difficulty they should also take help from the Hadith of the Holy Prophet (S.A.W.W). The Holy Prophet (S.A.W) himself also said that (in his last sermon) that if Muslims hold on to he is leaving two things for the Muslims, the Quran and his Sunnah. If Muslims hold on to these things, they will never go astray. Together the Quran and Hadith of the Holy Prophet (S.A.W.W) are known as Asl / Primary Sources of Islamic Law.

1 The candidate addresses the question in the very first line; the response opens with a description of some characteristics of the Qur'an, supported by a valid quote.

2 Another quote supporting the Qur'an's position as a source of authority.

3 The candidate gives a brief statement about the use of the Qur'an in legislation followed by an exception which tactfully introduces *Sunna* as a source of law in Islam.

4 The candidate demonstrates mastery by presenting two different quotes from the Qur'an and Hadith to support the authority of *Sunna* as a source of law.

5 The response concludes the introduction by firmly establishing the fact that both sources form the primary source of law-making in Islam. To improve it further, the candidate could have written about some more characteristics of the Qur'an and Hadith such as the Qur'an being unchangeable and unchallengeable and having prevalence in case of a clash between the two.

Example Candidate Response – high, continued

Examiner comments

An example can be given that the Holy Quran tells the believers repeatedly to observe the pillars of Islam "Establish regular prayer and pay the charity tax / Zakat" (Al-Quran). However it does not mention the method of offering Salah. We get to know about this from the Ahadith and Sunnah of the Holy Prophet (S.A.W). The Holy Prophet (S.A.W:4) said that, "There is no Salah, if a person fails to recite Al-Fateha in it". Moreover, he also instructed the companions, "Pray as you see me praying".

6 The candidate then proceeds to present examples of two sources working together to formulate laws. 'Prayer' is quoted as the first of such examples. The response also presents two quotes from the Qur'an and Hadith in support of the claim.

Another example is that the Quran says that Pilgrimage is a duty that man owes to God if he can afford it. It does not explain how to perform Hajj. The Muslims get to know this from the Sunnah of the Holy Prophet. Sometimes the Ahadith explain the Quranic injunction. The Holy Quran tells about Halal and Haram foods as, "Forbidden to you are carrion and blood and swine flesh and the strangled and the dead through beating and the dead through falling from a height." The Ahadith of the Holy Prophet further elaborates this. The Holy Prophet is reported to have forbidden the eating of the meat of beasts having fangs.

7 The candidate presents a second example of Hajj – made obligatory by the Qur'an but the rituals specified by Hadith – in a very precise way.

8 The candidate gives another very strong example of the two sources working together to legislate rules of Halal and Haram foods. This is presented with quotes from the Qur'an.

Example Candidate Response – high, continued

Examiner comments

The Holy Quran mentions a simple rule for theft as "As for the male thief or female thief, cut off their hands," it does not specify at what amount of theft should the hand be cut. The Holy Prophet (S.A.W.W) said, "Cut the hand of the thief for the theft of a quarter of a dinar or more."

Also, the Hadith of the Holy Prophet (S.A.W) explains the amount of zakat which should be given and the amount of one's property which makes it compulsory for him to give zakat. The Holy Prophet (S.A.W.W) said, "There is no charity tax due on property amounting less than five Uqiya of Silver, there is no charity tax due on less than five camels and no charity tax is due on less than five Wasq (of date or grains)."

Thus the details of Nisab were also worked out. The matter of whom should zakat be given to, has been made clear in the Holy Quran.

9 The response goes into considerable detail, using punishment of theft as an example to illustrate how Hadith provides an exception to the absolute rules of the Qur'an.

10 Finally, the response concludes with a strong example of rules regarding zakat being driven from both sources. A detailed Hadith is also presented in support of it. Most of the examples used in this response relate to the Pillars of Islam, the candidate could have given some other examples such as deduction of rules of inheritance or punishment of some offences, using Sunna in addition to the Qur'anic injunctions.

Mark for (a) = 8 out of 10

Example Candidate Response – high, continued

Examiner comments

Q2-b) Muslims nowadays face more personal anal of specific problems. This was known by the Holy Prophet, he therefore encouraged his companions to exercise Ijma and Qiyas by saying ¹¹ "Hand of God is on the community". Muslims nowadays find many solutions by practicing Ijma and Qiyas, for example during coronavirus pandemic it was a question whether or not there should be spacing ¹² among people during congregational prayer. Ijma was done on this and the Hukm was that spacing should take place. Therefore the use of Ijma and Qiyas is relevant as new ¹³ problems will always continue to rise in this world, ~~are~~ coupled with the new inventions in science and technology.

¹¹ The significance of *ijma* and *qiyas* discussed here is not relevant. The question demands an example of either source along with its significance.

¹² The answer actually begins here when the candidate introduces a strong example of *ijma* in present times – the spacing in congregational prayers during the Covid pandemic.

¹³ The candidate offers some evaluation here when they write about the role of secondary sources in solving problems arising out of the use of modern technology. To improve the response, the candidate could have specifically written about the example chosen. They could have shown how a very important issue was resolved that did not have any reference in any of the primary sources and how Muslims can discharge religious obligations without feeling that they are violating Islamic principles. Mark for (b) = 3 out of 4

Total mark awarded = 11 out of 14

How the candidate could have improved their answer

- (a) Some basic characteristics of the two sources could have been given.
- (a) The examples provided (showing the two sources working together) could have been more diverse and gone beyond the scope of the Pillars of Islam.
- (b) The significance of the example of the use of *ijma* chosen by the candidate could have been developed.

Example Candidate Response – middle

Examiner comments

2 (a) Write about the way in which the Qur'an and Sunna are used in Islamic Law. [10]

(b) Give one example where using *ijma* or ^{Al-hadith} *qiyas* has been significant for Muslims today. [4]

a) Quran is the book of Allah, it is the word of Allah and is the most authoritative source of law. Quran is the book of Allah, it has beliefs, laws, stories of the past, Proficies, code of life, and scientific fact and information about the creation of the universe. Quran was revealed to Prophet Mohammed.

Sunnah is the teachings, actions and silent approval of the Prophet. The sunnah never contradicts with the Quran. Sunnah is one of the Primary sources of law.

Sometimes, the Quran is quiet about something or only gives brief information. As the Quran is supposed to be brief and short and only has 6666 verses. Then the sunnah of the Prophet is used understand the details and to know the complete information.

For example, the Quran only says "give zakat". It doesn't tell us the amount or gives details about zakat. But with the help of the sunnah we know the fixed amount of zakat, when can zakat be given, who can we give zakat to and all the information regarding zakat.

1 The introduction includes some general information about the Qur'an. The candidate could have made it more specific and concentrated on the Qur'an as a source of law and the characteristics related to that.

2 The candidate briefly introduces Sunna as a source of law, along with some characteristics of it.

3 The response talks about the reason why Sunna supplements the Qur'an which is a valid point. However, there is no reference to either the Qur'an or Hadith to establish their authority as sources of law in Islam.

4 The candidate proceeds to present examples of zakat to show the two sources working together to formulate the rules of zakat. Although the example is valid, it is very simplistic, without any specific information about any aspect of zakat or any direct quotes to support it.

Example Candidate Response – middle, continued

Examiner comments

Another example can be that the quran only says
 "and establish Prayer", it does not give us Proper explanation
 and is only a brief verse. Furthermore the Prophet
 tells us how many times we are supposed to Pray and
 how many rak'at rak'ats. The Prophet says
 "Pray as you see me Praying"

The Quran and sunnah, both are Primary sources, Quran is the
 most authoritative and is preferred more, but when the Quran
 is silent or ~~be~~ brief about something, then the ~~is~~ sunnah is
 used.

b) *qiyas* is one of the secondary sources of law. It ~~meant~~
 means to compare *qiyas* ~~to~~ ~~import~~ has been significant

For muslims today. For Example People didn't know if
 Cocaine and new drugs are haram. So then ~~qiyas~~ *qiyas* took place
 to make a new law. There is a Proper process for *qiyas*, in
 which ~~Asat~~, the original Problem, ~~is~~ the Problem that isn't
 mentioned in the Quran ~~or~~ or sunnah, i.e. the common Problem and
 hokm, the new order is used. In this, ~~the~~ the ~~asat~~ is that

~~alcohol~~ alcohol is haram in Islam, the ~~far~~ is if new drugs
 are haram, i.e. is that they both intoxicate. So the hokm is that
 cocaine and new drugs are haram in Islam.

5 The second example of prayers is quite strong. The candidate shows how the Qur'an makes it obligatory while *Sunna* provides details of how to perform it.

6 The response finishes with a strong point establishing the ultimate authority of the Qur'an and *Sunna* supplementing it. To further improve the response, strong examples from different aspects of the lives of Muslims were needed to show where the Qur'an and *Sunna* are used together to create a comprehensive code of conduct. For example, rules governing food, marriages, inheritance, and crimes. Mark for (a) = 5 out of 10

7 The candidate presents a valid example of *qiyas* declaring modern-day drugs illegal. However, no evaluation is presented to show how it is significant for Muslims.

8 The details of the constituent elements of *qiyas* or the procedure involved are not relevant. The candidate should have written about the importance of this example instead. Mark for (b) = 2 out of 4

Total mark awarded = 7 out of 14

How the candidate could have improved their answer

- (a) The candidate should have quoted references from the Qur'an and Hadith to show the authority of the two primary sources.
- (a) Some characteristics of the Qur'an and Sunna could have been given.
- (a) More examples of the two sources working together to formulate laws could have been provided.
- (b) The response should have focused more on the question, which demanded an example of either of the two secondary sources and the significance of that example.
- (b) The candidate could have discussed how the declaration of modern drugs haram, using *qiyas*, has been significant for Muslims.

Example Candidate Response – low

Examiner comments

(a) Write about the way in which the Qur'an and Sunna are used in Islamic Law. [10]

(b) Give one example where using *ijma* or *qiyas* has been significant for Muslims today. [4]

From the earliest time muslims usually refer to the practice of Sunna when they wanted to exactly how to reach a decision. Prophet said "Behold, I have given a book and similar thing (Sunna) along with the time.

Quran also say "Take what messenger gives you as a relief from what he prohibits you".

At the Quran says "give a charity tax and bow down your head with those who bow down. In this verse muslims are told to give zakat along to prayer. It is not stated in clear words muslims are not told how they should give what they should. This is further explained in Hadith: "This is referred as a property is should be fewer than ~~less~~ less than five ^{ugras} ~~less~~, no property fewer than five ~~less~~ and no fewer than 5 ~~less~~.

b) *Ijma* of the Muslim ummah is significant for today's Muslims as it brings together people of all ethnicities, races, countries & backgrounds to unite under one common belief for e.g. life after death, one-ness of Allah etc & thus form a sense of brotherhood & sisterhood.

Furthermore, it encourages Muslims to solve matters amongst themselves as the Prophet^o said 'gather the righteous from the community... & decide upon a matter.' Hence Muslims are able to follow the Sunnah of the Prophet^o & also form deeper & stronger bonds in a community.

1 The response begins with a description of the historical use of *Sunna* supported by a Hadith.

2 A quote from the Qur'an is presented to support the authority of *Sunna*. This is quite relevant.

3 The candidate moves directly to the example of the Qur'an and *Sunna* working together to give Muslims regulations regarding *zakat*. The example is quite well described containing some quotes from the Qur'an and Hadith and laying down the rules of *zakat*. The response is accurate and relevant, however very brief. Substantially more information could have been included to improve it such as a definition of each source, different characteristics, and a range of examples showing both the sources working together. The response is partial as the Qur'an is not discussed at all. Mark for (a) = 3 out of 10

4 The candidate describes the general significance of *ijma* whereas the question demands an example of using one of the secondary sources and the significance of that example.

5 The candidate continues to talk further about the significance of *ijma*. Mark for (b) = 1 out of 4

Total mark awarded = 4 out of 14

How the candidate could have improved their answer

- **(a)** The candidate could have given a comprehensive account of the Qur'an and Sunna working together as a source of legislation in Islam.
- **(a)** The candidate could have given more general information about each source, for example, where does the authority to use them come from?
- **(a)** The candidate could have given more examples covering the basic pillars in Islam and matters of social life where the Qur'an and Sunna work together to formulate laws.
- **(b)** The candidate should have provided a specific example of the use of either *ijma* or *qiyas* in recent times.
- **(b)** The significance of that example for Muslims could have been discussed.

Common mistakes candidates made in this question

- **(a)** Not providing enough detail.
- **(a)** Giving a very brief response.
- **(a)** Focusing solely on Sunna.
- **(a)** Not giving information about the Qur'an, its characteristics, or its position as a source of authority.
- **(b)** Not understanding the question.
- **(b)** Giving emphasis on the significance of *ijma*.
- **(b)** Not discussing the example and significance of it.

Question 3

Example Candidate Response – high

Examiner comments

3 (a) Outline the main events from the Prophet's night journey and ascension (*al-isra wal-mi'raj*). [10]

(b) In what way did this event give hope to the Prophet (pbuh)? [4]

After the death of the Holy Prophets' uncle and wife he was in quiet and the horrible experience at Taif where the people pelted him with stones and drove him out, put him in distress so Allah arranged a meeting with his prophet. In a wondrous journey by the night and *mi'raj* means ascension. The Holy Prophet was taken from Makkah to Jerusalem to Masjid-e-Aqsa to the seventh sky. On 27th of Rajab in the 10th year of prophethood, Angel Jibrail went to the prophet & woke him up and took him to Halem where he opened his heart and painted it with Zamzam water. Afterwards the Holy Prophet was taken on a paradise animal known as Buraq to Jerusalem to Masjid-e-Aqsa. There he offered 2 rakaats with the other prophets such as Moses, John, Isa etc. and was leading the congregational prayer. Afterwards Angel Jibrail came to the prophet carrying two bowls, one with wine and the other with milk. The Holy Prophet had to choose and he chose the one with milk. To which Angel Jibrail said, 'You have chosen the rational one, if you would choose the other one your Ummah would have gone astray!'. The prophet sat on Buraq and was taken to all the layers of the sky. He met all the prophets John, Yahya, Enoch, Moses, Ibrahim, Adam, Isa (peace upon all of them). They welcomed the prophet and congratulated him. The prophet was taken to Sidrat-ul-Muntaha (the Lote tree) on a beautiful ladder whose length went up to the

1 The candidate provides a brief introduction, describing the circumstances faced by the Prophet (pbuh) before he went on the night journey, to open the response.

2 The candidate gives definitions of *al-isra* and *wal-mi'raj* prior to the narration of actual events.

3 Date and year of the occurrence is present.

4 The description of the journey begins with details of the Prophet's encounter with *Angel Jibril* that night.

5 The candidate talks about how the Prophet (pbuh) arrived at Jerusalem and led congregational prayer of all the previous prophets. To improve the response, the candidate could have given more details of *Buraq's* description or precise events of the journey between Makkah and Jerusalem.

6 The candidate discusses the incident of presentation of milk and wine, with a supporting quote.

7 The candidate proceeds to the second part of the journey which is the ascension. There is a list of all the prophets that the Prophet (pbuh) met with. The details are quite limited. For improvement, some well-known historical accounts describing these meetings could have been written about.

Example Candidate Response – high, continued

Examiner comments

seventh sky and his branches covered the sky and paradise and its ~~leaves~~ leaves were as big as the an elephants ears. ~~The~~
~~Pro~~ The prophet then saw Kafirat (a silk bed) angel gibrail could
 not go beyond the tree. The prophet sat on it and went to
 meet his lord. "Al Aziz Al Jabbar". Allah told the prophet
 don't do not be scared approach. Here Allah gave prophet
 three things: 1. 5 prayers equal to fifty prayers. 2. last
 two verses of surah Baqarah. 3. Mughimat of all the sins except
 shirk. ~~then~~
~~* After the prophet was taken to see~~ The prophet also visited 9
 Bait ul Maymur the house which seventy thousand angels visited everyday.
 later the prophet was taken to meet all the angels. He met the
 angel of paradise Kizwan who was smiling and had a ~~bed~~ ^{done} he showed
 the prophet paradise which was as wide as the sky, everything
 was made of pearls and the rivers were ~~made~~ of honey, milk etc and
 the paradise smelled like milk. The ~~houses~~ ^{done} near the rivers were made
 of pearls. The prophet had seen and met every angel except
 the one who never smiled at all that was the angel of hell malik.
 Angel gibrail asked him to show the prophet hell and he showed
 all the tortures to which the prophet said, "if you know what I know
 you would laugh a lot less and cry a lot more".
 The Holy Prophet sat on Burag and was taken back to makkah
 upon his arrival he told the people of makkah about his
 journey. They refused to believe him as they said the journey
 that takes months to complete you completed it in a night. 10
 There were a few people who had seen the mosque in
 demashan masjid e Aysa and asked the prophet to
 describe it to Allah showed him Bait ul munaqqid is

8 The narrative is becoming quite elaborate now. A comprehensive account of the meeting of the Prophet (pbuh) with God is given here mentioning *Sidra tul Muntaha*, and *Rafraf* showing a good command of knowledge.

9 The candidate gives more insight into the Prophet's meeting with different angels as well as a description of Heaven and Hell and *Bait a Mamur*. The detail and accuracy is very good.

10 The response ends with information about the reaction of the Makkans and Abu Bakr's support once the Prophet (pbuh) returned from his journey. It is a comprehensive and detailed account of the event, with lots of references quoted from reliable historical resources, divided into several paragraphs, in the right chronological order.
 Mark for (a) = 9 out of 14

Example Candidate Response – high, continued

Examiner comments

yet they didn't believe him. The people told Abu Bakr about his journey to mairaj. Abu Bakr confirmed it and was given the title Al-Sadiq which means truthful to the truth.
(b)

~~This event~~ In my opinion this event gave hope to the prophet in the way that Allah had assured him that he has not abandoned the prophet and showed him his importance. ~~That was~~ which was that he was the only prophet that had a direct meeting with his lord. Moreover he also wanted to show him his position amongst the prophets when he led the congregational prayer. Lastly this journey rebuffed him from his losses and difficulties and gave light to him so that he could preach his message.

11 The candidate begins the response claiming that the Prophet (pbuh) got hope as God showed him how important he was. The answer proceeds to give three pieces of evidence to support his claim.

12 The candidate presents several reasons to support their claim that the journey filled the Prophet's heart with hope. For example, the Prophet (pbuh) being the only one to have a direct meeting with God, leading all the prophets in prayer and the miraculous journey itself, in times of trial and tribulation. To gain higher marks, the candidate should have given a more developed explanation of the last point which does not specify anything to substantiate the claim made.

Mark for (b) = 3 out of 4

Total mark awarded = 12 out of 14

How the candidate could have improved their answer

- (a) The events of *al-isra* or the journey to Jerusalem could have been given in more detail.
- (a) The candidate should have chosen fewer events and gone into detail, rather than writing about too many.
- (b) The claims made should have been substantiated with some evidence.

Example Candidate Response – middle

Examiner comments

3 (a) Outline the main events from the Prophet's night journey and ascension (*al-isra wal-mi'raj*). [10]

(b) In what way did this event give hope to the Prophet (pbuh)? [4]

a) After the death of Hazrat Khadija and Hazrat Abu Talib, Prophet ^ﷺ was stressed and faced anxiety and marked the year as year of grief as he ^ﷺ loved ones left him. The persecutions doubled as Abu Talib was the head of the clan and so people didn't physically hurt prophet ^ﷺ.

In order to cancel prophet ^ﷺ, Allah blessed prophet ^ﷺ with a universally unique gift of wisdom to his throne. One night angel jibrail appeared before him and took prophet ^ﷺ to Holy habash. Angel opened ~~his~~ heart and on a horse-like winged creature known as Buraq. The Angel opened his heart and washed it with Zamzam. took him to the farthest mosque to Masjid-e-Aqsa where prophet ^ﷺ lead prayer to all of the prophets there they when in the sky. On first Prophet ^ﷺ met Hazrat ka then on 2nd he met Yusuf (RA) on 3rd he met Idrees (RA).

on 4th he ^ﷺ met Hazrat Musa (RA) and 5th Hazrat Haroon then the Angel took Prophet ^ﷺ to Bait-e-Mamur there ~~70000~~ 70000 angel perform tawaf and when they leave they never return. then came a plane ~~hundreds~~.

1 The candidate gives a brief summary of the hardships encountered by the Prophet (pbuh) before his night journey, as a background of the event. The date and year of the event and the Prophet's precise activities on the night of this journey could have made the beginning more thorough.

2 The response then sums up Angel Jibril's meeting with the Prophet (pbuh) along with a narration of the opening of the heart event as well as travel to Jerusalem on Buraq. To improve the response, a comprehensive account of Buraq's description, details of the journey between the cities of Makka and Jerusalem, the incident of presentation of milk and wine to the Prophet (pbuh) could have been included.

3 The response quickly runs through meetings with different prophets. For higher marks, details of these meetings (all found in well-known historical accounts) could have been given.

Example Candidate Response – middle, continued

Examiner comments

Sidra tul Muntaha ⁴ from where prophet ^ص went down as Angel told Prophet ^ص if he would cross this point the wings of angel jibrail would burn. There was a well known event of this point. Here he ^ص was revealed with the last two verses of surah - e - Baqrah and was given a gift of 50 prayer ~~and~~ directly by Allah on his way back he ^ص met Hazrat Musa who told him that your umrah will not be able to perform them then Prophet ^ص again they were reduced to 40 and met Hazrat Musa who again ⁵ told the prophet to get them reduced they were reduced to 30 the same happened again the prayers were reduced to 20 then 10 and then 5 till then Hazrat Musa was with the same point but Prophet ^ص told that I have asked till the time I am ashamed to ask for more reduction. When Prophet ^ص went back to Makkah every one was waiting no one believed that what prophet ^ص was narrating was the truth except Hazrat Abu Bakr ⁶ He was given the title of the testifier of truth. This whole journey took place in a night Prophet ^ص was told that it was a lie no one was ready to believe in him He ^ص met different prophet on his way.

b) This told Prophet ^ص that Allah is with his prophet ^ص and knows what is happening what ⁷ had happened and what will happen.

This also made prophet ^ص stand fast as he ^ص knew that there is a helper to save in the difficult times. ⁸

He ^ص got to know about the omnipotence of Allah as prophet ^ص went from the sacred mosque kabah to the farthest mosque and then to Allah in no time.

⁴ The candidate provides some details of the Prophet's experience at Bait e Mamur and Sidra tul Muntaha, which is quite relevant and accurate.

⁵ The candidate narrates well, the particulars of the Prophet's meeting with God, the gift of 50 prayers given to him, and the subsequent request of Moses to have them reduced.

⁶ The response finishes with a brief account of the Makkah's reaction to the journey and Abu Bakr's support for the Prophet (pbuh). It is a well-written account of the miraculous journey of the Prophet (pbuh), divided into several paragraphs, each focusing on a certain aspect of the journey. However, some details are imprecise. Many well-known events, narrated in very reliable historical accounts, are missing. This detail could have helped the candidate to be awarded higher marks. Mark for (a) = 6 out of 10

⁷ The candidate talks about the Prophet (pbuh) learning about God's omniscience but neither relates it to hope, nor specifies which part of the journey helped him realise that. This makes the argument less persuasive.

⁸ In the next two paragraphs, the candidate offers some evaluation when they argue how the Prophet (pbuh) became aware of God's help and His omnipotence as a result of this journey. To further improve the answer, the candidate could have written about how this awareness impacted his life.

Mark for (b) = 2 out of 4

**Total mark awarded =
8 out of 14**

How the candidate could have improved their answer

- **(a)** The candidate could have included more facts about the night journey and added detail on the facts chosen.
- **(a)** The candidate could have quoted references from sources of authority or historical accounts of the event.
- **(b)** The candidate could have provided stronger evidence in support of the claims made.

Common mistakes candidates made in this question

- **(a)** Not including enough detail.
- **(a)** Some of the incidents mentioned were too brief.
- **(a)** Not giving quotes.
- **(b)** Not providing evidence to show how the journey taught lessons to the Prophet (pbuh) – how that happened or how His personality or mission benefited from that.

Question 4

Example Candidate Response – high

Examiner comments

4 (a) Write about the events of the migration to Abyssinia by some of the early Muslims. [10]

(b) What might be learned from the way the Muslims were treated in Abyssinia? [4]

After the intense persecutions by the Quraysh and the boycott of Banu Hashim, the Muslims needed a place to be free. So the prophet asked them to migrate to Abyssinia where there was a very kind man. He was Negus (Negus). The migration took place in the 7th year of prophethood in the month of Rajab. 1

The Holy Prophet asked the Muslims to migrate to Abyssinia. The first group consisted of 11 men and 4 women including Harat 2 Uthman (Uthman) and his wife Ruqayyah. This group of Muslims left in secrecy but when they were half way there (some say they had reached) there was an announcement that the Quraysh had accepted Islam so many Muslims came back including Uthman and Ruqayyah but when they came back they saw that the news had changed and the persecutions had intensified. Led by Uthman b. al-Makhzumi. 3

The Holy Prophet then ordered a second group of Muslims which was quite big than the first it consisted of 83 men and 10 women. As this group was quite big so the previous 4 one so the Muslims had to leave swiftly and quietly.

The prophet prayed for them and left Makkah with Allah's help. On reaching Abyssinia they were welcomed by Negus and were allowed freedom of religion. When the Quraysh found out about this they tried to manipulate Negus by gifts and manipulate him by telling him false things about the Muslims. Such as they said that the Muslims had abandoned their religion 5 of their forefathers and have started places of their

1 The candidate presents substantial information about the background of the migration, the place and date in the introductory paragraph. To improve the answer, the candidate could have referred to Sura Zummr.

2 The details of the first group are highly accurate, such as the accurate number of immigrants and important personalities involved. For higher marks, the candidate could have quoted the Prophet's sayings lauding Uthman and his wife for being one of the first Muslim migrants. The precise details of the escape route and the Makkans' chase are details that are also absent.

3 The candidate mentions the reason for the return of the first group of immigrants, but this is very brief. To develop this, the candidate should have referenced Sura Najm and the incident of the Makkans prostrating.

4 Details of the second migration are relevant and accurate.

5 The response focuses on the events that followed the arrival of the Makkans' delegate in the Court of King Negus, the attempted bribery and the levelling of accusations against Muslims. To be more precise, the candidate could have given the names of delegates and the details of gifts offered by them.

Example Candidate Response – high, continued

Examiner comments

own and their people are calling them back so they should be handed over. Negashi said if he finds truth in their statement he will give the Muslims back. So he summoned the Muslims in his court and they said salam and bowed down to the king. Some of the Quraysh were objected to that to which Jaffar bin Abi Taleb replied it is only ~~to~~ bow down to Allah and no one else.

6 The candidate gives a detailed description of events that followed, when Muslims appeared before King Negus.

Later when he was asked about Islam Jaffar said "before the message of Islam we were ignorant people and involved in all sorts of vices such as standing during infantile etc. But after the prophet's arrival we have been more aware and fulfill our obligations such as establishing all the prayers of zakat and his life according to Allah's pleasure". Negashi asked Jaffar to recite something from the Quran so he recited Surah Maryam. ~~At the end~~ After the recitation was over Negashi's beard was soaked from tears and his companions were drenched with tears.

7 The candidate quotes the speech made by Jaffar on behalf of Muslims, making the response detailed and extensive.

Negashi pardoned them ~~and~~ and allowed them to stay. **8** After that Quraysh tried to create more chaos by telling "By god Quran and Gospel are of the same lamp".

8 The candidate gives details of the reading of *Sura Maryam* by Jaffar and the subsequent response of King Negus in detail.

After their failed attempt of manipulation the king tried again this time saying that the Muslims don't believe in the deity of the prophet Isa. So they were summoned again and Jaffar said "The prophet said, 'Isa is the messenger of Allah and he carried the message of the virgin Maryam'. Negashi said the gospel doesn't further say anything on this and neither does the Quran. Muslims were allowed to live freely and whoever tried to do anything to them they would be punished for it."

9 The candidate displays mastery by narrating the incident of the second attempt by the Makkans to manipulate the Abyssinians through allegations against Muslims.

~~Moreover~~ Lastly during their stay in Abyssinia they practised their religion freely and after some time Negashi embraced Islam and after his acceptance many other people from his kingdom and others embraced Islam and this was the first migration without the prophet.

10 The response finishes with a description of the final outcome, whereby Muslims were permitted to stay in Abyssinia. Mark for (a) = 8 out of 10

Example Candidate Response – high, continued

Examiner comments

b) In today's life, we Muslims should ¹¹ respect each other, we should not do religious discrimination, we are not allowed ¹² to ~~dis~~disrespect anyone because of their religion. We should offer them help or shelter if they need any help. We should respect their beliefs and not prosecute ¹³ them for who they are.

¹¹ The response begins with suggestions of some lessons Muslims can learn. This is exactly what the question asks for. Making reference to the question, at the start can help candidates remain focused and relevant.

¹² Mentioning 'religious discrimination' clearly shows the candidate's understanding of the issue under discussion. The candidate goes even further and recommends not disrespecting people on the basis of their religious affiliations.

¹³ The candidate makes another strong suggestion about not prosecuting people for who they are. Both lessons mentioned are very valid. However, the response would have been better if the candidate had given an example of such behaviour from present day times.

Mark for (b) = 3 out of 4

**Total mark awarded =
11 out of 14**

How the candidate could have improved their answer

- **(a)** The candidate could have given more details about each aspect of the event, particularly those that occurred at the very beginning. Facts about the first migration for example, how the migrants escaped, why they came back, and the circumstances of the second migration, could have been more detailed.
- **(a)** The candidate could have used quotations from the Qur'an or historical accounts.
- **(b)** The candidate could have elaborated on the lessons mentioned.
- **(b)** The candidate could have included a real-life example of the behaviour suggested.

Example Candidate Response – middle

Examiner comments

4 (a) Write about the events of the migration to Abyssinia by some of the early Muslims. [10]

(b) What might be learned from the way the Muslims were treated in Abyssinia? [4]

When the persecutions were on peak by Quraysh, Allah ordered them to migrate to Abyssinia through the ~~the~~ Surah 2:217, "Allah's earth is spacious for those who follow me and stay away from falsehood". Prophet ^{ordered} his followers to migrate to Madinah in 2 groups. First group consisted of 15 muslim and second group had 73 Muslim included Prophet's daughter ^{Rahya} and Hazrat Usman Negus, the Christian king was kind enough to let them stay. The Quraysh followed the Muslim here too and asked Negus to expel them by Negus heard to both sides, Hazrat Usman recited Surah Maryam and gave a speech and said "We were sinful people, we used to bribe, drink wine, curse each other and do all evils, among us a man was born, he told us about Allah etc."

1 The candidate begins the response in a very impressive way by giving the background of the event along with a strong quote from the Qur'an in relation to it.

2 The response sums up both the migrations in one brief paragraph. Substantial information regarding dates, names and circumstances of migrations are missing. There are some obvious inaccuracies too, such as confusing some details with the migration to Madina and mentioning 'Uthman in the second group.

3 The candidate moves straight to the events of the Makkan delegates demanding the return of Muslims. The details of why and how the first batch of Muslims came back, along with details of the second batch could have made the response more comprehensive. The candidate could also have mentioned precise details of the Makkan delegates and quoted the demands made by them or their activities in Abyssinia.

4 The candidate gives details of the Muslim response in the Court of King Negus, quoting a brief excerpt from the speech made by Jaffar.

Example Candidate Response – middle, continued

Examiner comments

not to do evil, we stopped gambling, drinking and cursing and it was our Prophet Muhammad". Negus said "By God the Gospel and light of are of same candle". He drew a line between Muslims and said "difference between you and us is no bigger than this line". The Jewish were sent home with the gifts they brought for Negus. He let the followers of Islam let here live peacefully. Quraysh launched a complete Boycott on Banu Hashim but the Muslim had religious, political, cultural and social freedom.

b)

That we Muslims should not persecute the minorities but should become a helping hand as Holy Quran says "be there no compulsion in religion."

We should provide full religious right to minorities in Pakistan to help them fulfil their religious obligations especially Christians as Holy Quran say "don't discriminate between any of the Prophets"

5 The response presents two relevant and accurate quotes, throwing light on King Negus' positive reaction in favour of Muslims followed by permission to stay. Circumstances surrounding these statements have not been mentioned. The candidate could have given details of how the Makkans made several attempts to get Muslims expelled. The candidate has presented several highly accurate and relevant quotes from the Qur'an and historical accounts, but details of events are either imprecise or missing altogether.

Mark for (a) = 5 out of 10

6 The candidate writes about 'not persecuting the minorities' which is a very good evaluation, but it is isolated and brief. The candidate could have linked it to the good treatment of Muslims and then further shown how to replicate it in modern world.

7 Again, the candidate makes another good suggestion about giving minorities permission 'to fulfil religious obligations', however, an example such as open access given to Sikh pilgrims in Pakistan, through the Kartarpur corridor, could have improved the response further.

Mark for (b) = 2 out of 4

Total mark awarded = 7 out of 14

How the candidate could have improved their answer

- **(a)** The candidate could have narrated the facts related to the two migrations separately, for example, the circumstances of each of them, the number of people involved, and the important personalities.
- **(a)** The candidate should have included quotations to illustrate the information.
- **(a)** The candidate could have given the reasons for the return of the first group.
- **(a)** The candidate could have developed the role of the Makkan delegates by giving, their names, the bribes offered, and the attempts made by them to get Muslims expelled.
- **(a)** The candidate could have more evenly distributed facts and quotes.
- **(b)** The candidate could have referred to the question in the very beginning and referenced the Abyssinians' good behaviour towards the Muslims.
- **(b)** The candidate could have deduced the principles of good treatment from it.
- **(b)** Some examples to show how these principles could be copied could have been given.

Common mistakes candidates made in this question

- **(a)** Not giving information regarding dates, names, and circumstances of the two migrations.
- **(a)** Not providing details of individual events.
- **(a)** Some candidates gave highly accurate and relevant quotes from the Qur'an and gave historical accounts but actual details for events were either imprecise or missing altogether.
- **(b)** Some candidates did not address the question directly, just gave a few suggestions about how to treat minorities.
- **(b)** Not giving an example to show how the good treatment of Muslims can be limited in present times.

Question 5

Example Candidate Response – high

Examiner comments

5 (a) Write about the lives of 'Umar and 'Uthman during the lifetime of the Prophet (pbuh). [10]

(b) What lessons can be learned from 'Uthman's life before he became Caliph? [4]

Umar and Uthman were among the Ashra Mubshrah, the 10¹ blessed companions who were granted Jannah during their lives. They both became Caliphs and great leaders of Islam. Umar bin al-Khattab was the son of al-Khattab and belonged² to the tribe of Banu Adi. He was a trader and had travelled to many lands and he was a learned person with worldly knowledge. The Prophet had³ prayed to Allah that either Abu Jahl or Umar should accept Islam as they were the 2 strongest men of Makkah. One day, Umar set out to kill the Prophet. On the way he met a man who told him that his sister Fatima and her husband Sa'ad bin Zaid had accepted Islam. He furiously went to their home and started beating them and it was only when³ Fatima started bleeding profusely that he stopped. He asked to read the verses of Surah Tah, and was so taken aback that he went to the Prophet and accepted Islam. After the acceptance of Islam by Umar the Muslim became more confident

¹ The response begins with a narration of some common events from the lives of the two personalities.

² The candidate begins with some details of Umar's background and life before Islam. Other precise details of him being literate, an expert orator and a wrestler, could have also been added.

³ The candidate gives the Prophet's prayer for Umar's conversion and the events of his conversion in detail.

Example Candidate Response – high, continued

Examiner comments

and even began ⁴ praying in the vicinity of the Ka'bah. When the time came for migration to Madinah, most Muslims ~~became~~ migrated secretly, however Umar openly declared it and challenged anyone to stop him. In Madinah, he participated in all ⁵ the battles and earned the title of Farooq for his ability to distinguish ⁶ between the right and wrong. The Prophet said "O Allah place truth upon the tongue and heart of Umar". When the time came to donate for Tabuk, Umar brought half of his property. The Prophet used to say "If a Prophet were to come after me it would've been Umar". During Uhud he was of those who ⁷ protected the Prophet. He became the second Caliph of Islam after the demise of Abu Bakr. Uthman was another of the Ashrah Mubashrah and he was one of the earliest converts to Islam. He was a cloth merchant and ⁸ once when coming back from a trade trip he saw a dream about the Prophet and inquired Abu Bakr about it, to which he invited Uthman ⁹ to Islam and Uthman accepted. He was among those who left everything behind and migrated to Madinah with his wife Ruqayyah.

⁴ The candidate proceeds to narrate the impact of his conversion on the Muslims of Makka and ends with information about his Makkan life and the incident of his migration to Madina.

⁵ This part of the response gives a very generic statement about Umar participating in all battles. For further improvement, his contributions in the battles fought in Madina could have been highlighted.

⁶ The response now goes into considerable detail as the candidate talks about Umar's title and quotes the Prophet's words praising him.

⁷ The events of Umar's life end with some general information about his role in the preparations for the Tabuk expedition and another quote from the Prophet (pbuh) praising him. The candidate could also have written about the events of his life surrounding the Treaty of Hudaibiyya and his reaction to the terms of the treaty. Similarly, his strong reaction at the time of the Prophet's demise could also have been mentioned.

⁸ The response on Uthman begins with a very brief fact about his life before Islam, mentioning only that he was a cloth merchant. The candidate could have started the response by talking about his parents, tribe and upbringing.

⁹ The story of Uthman's conversion to Islam is detailed. The addition of detail about the persecutions faced by him after his conversion could have made the response more comprehensive.

Example Candidate Response – high, continued

Examiner comments

the daughter of the Prophet. They also migrate to ¹⁰ Madinah. In Madinah, there was only one well owned by a Jew which Uthman bought and let the Muslims use it for free. ¹¹

To this, the Prophet replied "Uthman has made paradise certain for himself." He was unable to participate in Badr as he was taking care of his sick wife Ruqayyah. After Ruqayyah passed away, the Prophet gave him his third daughter Umm e Kulsum ¹² after which he was called Zun-Nurain, the possessor of two lights.

He was also known as Ghani due to his generosity. At the time of Tabuk he donated 300 camels, 50 horses, and 1000 gold dinars upon which the Prophet said "Nothing will harm Uthman from this day on regardless of what he does." He became the third Caliph of Islam after Umer. ¹³

b) Muslims can learn to always be generous and give freely in the way of Allah. We can also learn to always be charitable as Allah granted Uthman Jannah simply due to his generosity and charitable acts.

(b) Hz Uthman was amongst the early Muslims, he was steadfast and so he migrated to Abyssinia. Uthman did so as he believed in the Prophet (PBUH) right away, hence this teaches Muslims to be steadfast to Allah. The Prophet Hz Uthman always made his wife one of his priorities, this is evident by how he brought back wealth for her comfort and nursed her on her last days. Hence, this ¹⁴ teaches men to be treat their significant other nicely. Lastly, his generous nature can teach modern Muslims to also be generous like him.

¹⁰ The two migrations made by 'Uthman are very briefly mentioned.

¹¹ An important service of 'Uthman for Muslims is mentioned, along with the Prophet's quote praising him.

¹² The details of 'Uthman's marriages to two of the Prophet's daughters, earning him the title of 'possessor of two lights' is very relevant and accurate.

¹³ The response finishes with a description of further acts of generosity by 'Uthman and another quote of the Prophet (pbuh) in praise of him. The candidate could also have mentioned his role as an envoy on behalf of Muslims to the Makkans, prior to Treaty of Hudaibiyya and *Bait e Ridwan*, as well as during the farewell pilgrimage of the Prophet (pbuh). Mark for (a) = 8 out of 10

¹⁴ The candidate refers to different events from the life of 'Uthman and makes the following three suggestions about what can be learned from them: 'to be steadfast to Allah' 'treat their significant to other[s] nicely' and 'be generous like him'. All of these suggestions are very valid and demonstrate the candidate's ability to evaluate. However, elaboration on how Muslims can emulate these teachings in their own lives would have improved the response. Mark for (b) = 3 out of 4

Total mark awarded = 11 out of 14

How the candidate could have improved their answer

- **(a)** The candidate could write about details of the personal lives of the two Companions such, their tribes, parents, upbringing, personal qualities, and life before Islam.
- **(a)** The candidate could develop the roles played by ‘Umar and ‘Uthman in the battles fought by Muslims in Madina, and the Treaty of Hdaybiyya.
- **(b)** The candidate should have given some examples of how to follow the lessons learned from ‘Uthman’s life.

Example Candidate Response – middle

Examiner comments

5 (a) Write about the lives of 'Umar and 'Uthman during the lifetime of the Prophet (pbuh). [10]

(b) What lessons can be learned from 'Uthman's life before he became Caliph? [4]

Hz Umer ~~was~~ had a reputation of being one of the strongest men in Makkah. So when he converted, it gave the Muslims a boost of protection. One Muslim states, "we were not allowed to pray at the Ka'bah, until he became Muslim, when he did ~~the~~ he fought the Quraysh until he could pray there, and we joined him. Hz Umer ~~was~~ ~~also~~ had become Muslim upon hearing the recitation of Surah "Taha" at the home of his sister Hz Fatima, and brother in law, Sa'eed, Bin Zaid. He was ~~very~~ ~~angry~~ ~~at~~ was protective of the Prophet (PBUH) and was ready to attack anyone who insulted him. He witnessed the signing of the treaty of Hudaibiyah and participated in the battle of Badr of 624 AD, as well as the Battle of Uhud, where he was amongst those who formed a protective ring around the Prophet (PBUH) in the battle of Uhud. He took up farming in Huda and the Prophet (PBUH) married

1 The response begins with the particulars of how 'Umar's conversion to Islam boosted Muslim moral. Personal information (name, parents, tribe, profession, traits) or detail of his life before Islam is not present.

2 The response then goes into giving brief facts about how 'Umar converted to Islam.

3 The candidate highlights 'Umar's role in significant events of Islamic history. Although the particulars are present, the precise details are missing.

Example Candidate Response – middle, continued

Examiner comments

his daughter ⁴ Hz Hafsa. Perhaps to strengthen ties with him. The tough nature of Hz Umar could be shown, by how on one occasion, Abu Sufyan was seated during the Prophet (PBUH) at camp during the time of the "Treaty of Hudaibiya" and upon seeing this Hz Umar rushed in shouting, "Let me take off his head!" Hz Umar succeeded Hz Abu Bakr as the Second caliph, and died in 644 AD. Hz Umar

Hz Uthman was ~~an~~ part of Banu Umayyah and was married to the Prophet (PBUH)'s daughter Ruqayya. They were both ~~to be~~ early converts and among the early migrants to Abyssinia, where he took up trading. Hz Uthman was also ⁵ amongst those who returned upon hearing ~~of~~ ^{the} the Quraysh and Muslims to make peace. He brought enough wealth to keep him and his wife happy and increased his financial security by continuing the caravan trading he had established to Makkah. During the time of the Battle of Badr, Hz Ruqayya fell ill and

⁴ The response then proceeds to give information about 'Umar's personal relations with the Prophet (pbuh), who married 'Umar's daughter. There is narration of an incident showing 'Umar's love and devotion for the Prophet (pbuh). The response is in the form of an extended essay, covering different events from the life of 'Umar. However, the information is scattered and isolated. Some events are too brief while many are missing altogether, such as his role in battles fought by the Muslims, his role in the Treaty of Hudaibiya, and the Prophet's demise.

⁵ The candidate keeps the focus on the personal life of 'Uthman from the beginning and provides particulars about his marriage to the Prophet's daughter and migration to Abyssinia as well as her subsequent death. Some details of his financial life are also present. To improve the response further, the candidate could have started the response with details of 'Uthman's family, tribe and earlier life. His conversion to Islam and the persecutions faced by him are not mentioned either.

Example Candidate Response – middle, continued

Examiner comments

HZ Uthman was requested by the Prophet (PBUH) to look after her. However, she passed away before the battle ended. HZ Uthman was known for his generosity and he equipped expeditions with his wealth. No one donated more than he did. Some even say ⁶ that HZ Uthman donated 1/3 of what was needed. This earned him the title of "Ghani" the generous one. He ~~also~~ had the duty ⁷ of escorting the wives of the Prophet on the farewell expedition, and died in 656 AD.

b) Muslims can learn to always be generous and give freely in the way of Allah. ⁸ We can also learn to always be charitable as Allah granted Uthman Jannah simply due to his generosity and charitable acts.

⁶ The candidate writes about some details of acts of generosity by 'Uthman, along with his title: 'Ghani'.

⁷ The response finishes with the narration of an important event. 'Uthman escorted the Prophet's wives on the farewell pilgrimage. The part of this response dealing with 'Uthman's life focused on a very few aspects of it; important events such as his participation in battles have not been discussed at all. Similarly, there was no mention of his significant role in Treaty of Hudaibiyya and *Bait e Ridwan*. Mark for (a) = 6 out of 10

⁸ The whole response consists of two simple suggestions based on the lessons learned from 'Uthman's life, that is to 'be generous' and to 'be charitable'. The candidate could have made a brief reference to some relevant precise events from 'Uthman's life and drawn some lessons from them and demonstrated how Muslims can imitate those lessons in their own lives. Mark for (b) = 2 out of 4

**Total mark awarded =
8 out of 14**

How the candidate could have improved their answer

- **(a)** The candidate could have started the response with the particulars of the personal and pre-Islamic lives of each Companion, then followed the events of their lives in Makka and, finally, in Madina.
- **(a)** The candidate should have given precise information about their respective roles in each event of Islamic history.
- **(b)** The response could have begun with a brief reference to the key events of 'Uthman's life in order to show some of his strong personal traits.
- **(b)** The candidate should have discussed how those traits can be emulated by Muslims now.
- **(b)** The candidate could have exemplified the traits.

Common mistakes candidates made in this question

- **(a)** Some candidates did not give precise personal information (name, parents, tribe, profession, traits) or the details of 'Umar and 'Uthman's lives before Islam.
- **(a)** Some candidates mentioned events but did not provide substantial details.
- **(a)** Some candidates gave very brief information on 'Uthman and only covered a few aspects of his life.
- **(a)** Some candidates either did not write or wrote very briefly about the two Companions in different battles, the Treaty of Hdaybiyya, the farewell pilgrimage and at the time of the demise of the Prophet (pbuh).
- **(b)** Some candidates did not provide examples to show how present-day Muslims could follow the qualities demonstrated by 'Uthman.

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