

Mark Scheme with Examiners' Report GCE O Level Islamiyat (7568)

June 2005

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ISLAMIYAT 7568, MARK SCHEME

NOTE: Words underlined are essential to the answer.

Section 1: The Qur'an and Hadith

1. (a) Translation

- Say: I seek refuge in the Lord of mankind,
- The King of mankind,
- The God of mankind,
- From the evil of the sneaking whisperer,
- Who whispereth in the hearts of mankind,
- Of the jinn and of mankind.

2

Questions

- (i) eg They remove their shoes; they perform wudu; they say salaam. (Accept alternatives.)
- (ii) He puts temptation / evil intention into his heart. (Accept alternatives.)
- (iii) eg Human justice can be wrong; Allah is infallible; He has knowledge of everything; He is unbiased; His justice is tempered with mercy.

3

OR

(b) Translation

- Lo! We have given thee Abundance;
- So pray unto thy Lord, and sacrifice.
- Lo! It is thy insulter (and not thou) who is without posterity.

2

Questions

- (i) It takes its name from the word 'Abundance' in the first verse.
- (ii) Because the Prophet spoke out against idol worship. (Accept any reasonable alternative.)
- (iii) The slave Zayd (ibn Haritha, NOT Thabit).

3

OR

(c) Translation

- Say: He is Allah, the One!
- Allah, the eternally Besought of all!
OR the Self-Sufficient Master OR the Independent OR the One on whom all depend.
- He begetteth not nor was begotten.
- And there is none comparable unto Him.

2

Questions

- (i) Revealed in answer to a question from Jewish doctors concerning the nature of God. Hence 'last' in this sense means 'final'.
- (ii) Judaism. (Accept alternatives.)
- (iii) eg He is eternal, ie Without beginning or end, not limited by time or space or circumstances.

3

Total 10 marks

2. (a) **Translation**
- And hold fast, all of you together, to the cable of Allah, (and do not separate). 1
- Questions**
- (i) The Qur'an.
 - (ii) eg 'O ye servants of God, be brethren.' (Accept alternative suggestions.) 2
- OR**
- (b) **Translation**
- And think of Allah much that ye may be successful. 1
- Questions**
- (i) A small Muslim force defeated an army of 10,000. (Battle of Trench)
 - (ii) eg When the odds are stacked against someone, such as a poor person struggling to raise a family. Prayer may give courage, hope and a solution. 2
- OR**
- (c) **Translation**
- And strive in His way in order that ye may succeed. 1
- Questions**
- (i) The inner battle against one's own weaknesses and shortcomings.
 - (ii) It must be started and organized by a religious leader, not just by a politician. (Accept alternatives.) 2
- OR**
- (d) **Translation**
- And speak kindly to mankind. 1
- Questions**
- (i) Scourge with eighty stripes and never again accept their testimony.
 - (ii) eg It will help to maintain the unity of the couple and so the marriage will last. 2
- OR**
- (e) **Translation**
- Verily in the messenger of Allah ye have a good example. 1
- Questions**
- (i) Aishah
 - (ii) He treated his children equally - no one was made a favourite over others. (Accept alternatives) 2

Total 9 marks

3. (a) **Translation**
- The best remembrance of Allah (is the expression) there is no god except Allah and the best supplication is to seek forgiveness (or to praise Him). 1

Questions

- (i) It contains the words, “La ilaha illallah” (There is no God but Allah).
(ii) God is Merciful. eg So that Allah will be kind to them on Judgement Day. 2

OR

- (b) **Translation**
- Every one of you is the caretaker (or shepherd) and every one of you is answerable about his subjects (or flock). 1

Questions

- (i) eg To pay employees fairly.
(ii) eg He allowed them to practise their own religion. 2

OR

- (c) **Translation**
- One who cheats (deceives or adulterates) is not from amongst us. 1

Questions

- (i) al-Amin (‘the Trustworthy One’).
(ii) eg You develop the reputation of a person of honesty and integrity (or trustworthiness). 2

OR

- (d) **Translation**
- A Muslim is one from whose tongue and hand Muslims are safe. 1

Questions

- (i) He pardoned the Quraish. He did not take revenge.
(ii) Speaking against someone behind his back, not to his face. 2

OR

- (e) **Translation**
- The best person amongst you is he who has learnt the Qur’an and teaches it. 1

Questions

- (i) Someone who knows the whole Qur’an by heart.
(ii) eg They in their turn will be able to pass on its teachings to their children. 2

Total 9 marks

TOTAL FOR SECTION 1: 28 MARKS

Section 2: The Life, Teaching and Achievements of The Prophet

4. (a) Answers are likely to refer to such points as:
- (i) There is only one God - Allah/ all idols are false.
 - (ii) A strict moral code must be practised, especially in commercial dealings. No cheating, adulteration, false weights, etc.
 - (iii) This would be preceded by a general resurrection. Deeds would be weighed in balance / righteous to Paradise, wicked to Hell.
- (3 x 2 marks) 6
- (b) Answers are likely to refer to such reasons as:
- They were afraid that Makkah would decline as a centre of pilgrimage, which in turn would mean a loss of trade. They believed in the idols.
 - Wealth was a way of life. To champion the poor and exploited was seen as a political threat.
 - This was unpopular because it made the merchants feel uncomfortable. The threat of judgement in a future life placed restrictions on their self-indulgent lifestyle. They believed that death was the end.
- (3 x 2 marks) 6
- (c) Answers are likely to make the point that, in an unjust world, Muslim respect for justice is bound to enhance the reputation of Islam. It may well lead to conversions. Respect among non-Muslims will help to bring about the relief of suffering and the grant of rights and concessions, where hitherto there has been oppression and conflict.
(Other approaches are possible and should be rewarded accordingly.) 6
- Total 18 marks**
5. (a) Answers are likely to refer to such points as:
- The Muslims were seriously outnumbered (by about three to one).
 - The Prophet prayed to Allah for help.
 - Individual combats took place: the Muslims were victorious.
 - A general battle ensued. Quraysh met by showers of arrows.
 - Eleven of the Makkan leaders, including Abu Jahl, lost their lives.
 - The Quraysh fled / Muslim losses were small; Quraysh losses were 70.
 - Help from angels.
- 6
- (b) Answers are likely to refer to such reasons as:
- It enhanced the reputation of the Prophet. More were ready to accept him as leader.
 - It increased the following of Islam: more and more Arabs flocked to its banner.
 - It strengthened the faith of the Muslims: they were conscious that Allah and his angels had assisted them at Badr.
- (3 x 2 marks) 6

- (c) Answers are likely to express the view that the Prophet advocated Jihad and was constantly at war throughout his life; or the view that he would have preferred to have been left in peace at Madinah, that he always warned his followers not to attack first or take revenge, and that he treated his prisoners with kindness.

(Other approaches are possible and should be rewarded accordingly.)

6

Total 18 marks

6. (a) Answers are likely to refer to such points as:

- He appealed to the people of Madinah to take the emigrants into their homes.
- He created a charter which would enable all the disputing factions to accept him as head and abide by his decisions.
- He declared his hatred of sectarianism and exclusivism; he disapproved of extremists; believers were to love each other, support each other and take care of one another in times of need.
- The people joined him in building a mosque.

(3 x 2 marks)

6

- (b) Answers are likely to refer to such reasons as:

(i) After Badr, many young men were disinclined to listen to the cautionary words of the Prophet. Some left their posts in order to collect booty, creating a division in their ranks which was exploited successfully by the enemy. Thus the Muslims lost the battle.

(ii) His followers were disappointed that the Prophet agreed to the terms of the Treaty proposed by the Quraysh. Then the Prophet arranged the return of a Muslim called Abu Jandl who had escaped from Makkah. Finally, they initially refused to accept his instructions to abandon the pilgrimage.

(2 x 3 marks)

6

- (c) Answers are likely to stress the view that not all Muslims see eye-to-eye and that therefore a measure of independence is not a bad thing; or the view that the state of the world today and the sufferings of Muslims in various places is principally due to the fact that they have not stood together and come to the aid of their distressed brethren.

(Other approaches are possible and should be rewarded accordingly.)

6

Total 18 marks

7. (a) Answers are likely to refer to such points as:
- Female infanticide was suppressed.
 - Polygamy was limited to four wives; equal treatment was essential.
 - Female property rights were guaranteed by law. Women were allowed to retain their own property upon marriage; guaranteed share in estates of male relatives.
 - The status of mothers.
 - Women were allowed to be educated.
- (Other points are possible and should be awarded accordingly)
(3 x 2 marks) 6
- (b) Answers are likely to refer to such reasons as:
- She was his first convert and never wavered in her belief in him as Allah's true messenger.
 - She shared his sufferings, eg the boycott of the clan Hashim and its three-year confinement in the ravine of Makkah.
 - She always supported him; she devoted her wealth to the new faith.
 - The Prophet always turned to her in times of desolation and doubt (while she lived, he took no other wives).
- (Other approaches are possible and should be rewarded accordingly.)
(3 x 2 marks) 6
- (c) Answers are likely to stress the view that Muslim women are equal to men and are entitled to lead an independent life in terms of status, employment, etc; or the view that family life is of key importance to Muslims and thus the woman's role as wife and mother in the home (ie supporting a working husband and father) is more closely in accord with Islamic principles.
(Other approaches are possible and should be rewarded accordingly.) 6

Total 18 marks

8. (a) Answers are likely to refer to such points as:
- (i) Challenge from Heraclitus, the Byzantine emperor, who had restored the Holy Rood to Jerusalem. The Prophet assembled an army of 30,000; Abu Bakr contributed all his wealth to its support and Uthman also contributed generously. The army reached Tabuk near the Gulf of Akaba only to find that the threat had receded. John, the governor of Jerusalem, begged for peace. Treaties with small Jewish and Christian communities were concluded. Deputations from the various clans and tribes poured into
- (ii) Madinah. Some of these tribes willingly accepted Islam. A written treaty, guaranteeing the privileges of the tribe, was often granted, and a teacher invariably accompanied the departing guests to instruct the newly converted people in the duties of Islam. The Prophet instructed the teachers who were sent to the different provinces to 'deal gently with the people...and testify to the unity and truth of God.'
(2 x 3 marks) 6

- (b) Answers are likely to make such comments as:
- The Prophet showed himself to be brave, wise, diplomatic and intelligent. He realized the need to establish Islam beyond the immediate confines of Arabia and to lay foundations for the future. In his treatment of potential rivals he once again showed himself to be a man who looked for a negotiated settlement, if at all possible, but also one prepared to face aggressors with defiance.
 - His faith in 'the one true God' was unwavering. He believed that he had been chosen as Allah's emissary and that his cause was just. He saw that faith as the means of unifying many disparate peoples, many of whom were perhaps disenchanted or disillusioned with Christianity and Judaism. His devotion to Allah set a fine example to his followers at this time, as indeed it did throughout his adult years.

(Other comments are possible and should be awarded accordingly)

(2 x 3 marks)

6

- (c) Answers are likely to stress the view that there are many Muslim rulers today who remain true to their faith and who rule wisely and justly; or the view that some rulers have become followers of modern (Western?) fashion and have put their own needs before the needs of their people.

(Other approaches are possible and should be rewarded accordingly.)

6

Total 18 marks

TOTAL FOR SECTION 2: 36 MARKS

Section 3 (for Sunni students)

9. (a) Answers are likely to refer to such points as:
- The Qur'an was gradually revealed to the Prophet over twenty-three years.
 - Verses learnt and jotted down on palm leaves, pottery, bones, leather and stones.
 - Prophet recited the whole collection each Ramadan to Jibreel.
 - Abu Bakr requested Zaid ibn Thabit to make a complete written version in one Book.
 - Uthman destroyed all other written versions.
 - The standard text was sent to all Muslim centres.
- 6
- (b) Answers are likely to refer to such ways as:
- A special room is kept clean and used only for prayer and reading the Qur'an.
 - It is wrapped in cloth and placed on a high shelf.
 - Before touching the Qur'an, Muslims must be in a state of wudu.
 - Muslims read the Qur'an every day.
 - It is especially celebrated in Ramadan.
- (Other approaches are possible and should be rewarded accordingly.)
- (3 x 2 marks)
- 6
- (c) Answers are likely to refer to such reasons as:
- The Qur'an is the Very Word of God.
 - It helps Muslims to understand the nature of God.
 - It tells Muslims how to live their daily lives (ie, It is their guide).
 - It marks out the line between right and wrong.
 - It is the basis of Islamic law.
 - Its message offers salvation.
- (Other approaches are possible and should be rewarded accordingly.)
- 6
- Total 18 marks**
10. (a) Answers are likely to refer to such points as:
- (i) It is prohibited. Four witnesses required to prove guilt. A flogging for the adulterer and adulteress - one hundred lashes. (4.15ff., 24.2ff.). 1 mark allowed for 'stoning'.
- (ii) Up to four wives allowed / provided equitable treatment is possible; otherwise, one only. (4.3ff.)
Marriage to widows encouraged. Further grounds: illness or barrenness of wife.
- (iii) Disliked by Allah. A waiting period (of four months) required; divorce must be pronounced twice (or thrice); women must be 'retained in kindness or released in kindness'. (2.226ff.) Remarriage permitted.
- 9

- (b) Answers are likely to refer to such points as:
- Custody is usually given to the mother.
 - Responsibility of providing for them remains with the father. (2.233).
 - All settlements are to be carried out in the best interests of the children.
- 3

- (c) Answers are likely to express the view that it is natural that a couple should meet and 'fall in love' and that this state provides the basis of the happiest marriages; or the view that arranged marriages allow families to find the most suitable person for a partner for their offspring, and that love often comes after the marriage.
(Other approaches are possible and should be rewarded accordingly.)
- 6

Total 18 marks

11. (a) Answers are likely to refer to such points as:
- (i) The model practices, customs and traditions of the Prophet. It is the uncontested and incontestable second root of divine law.
The written 'Book'. It is the speech of God, dictated without human editing. It is more than a sacred text such as is found in other traditions.
- (ii) General consensus of scholars (the ulema), expressed or tacit, on matters of law and practice. Later understood as the consensus of the community. The Prophet said: 'My community will never agree upon an error.'
- (3 x 2 marks) 6

- (b) Answers are likely to refer to such examples as:
- **Drugs:** 'The Muslim general principle against drugs misuse is the same as that for alcohol, based on the acceptance that Allah owns our bodies, and anything which harms or injures them is haram.' (Maqsood).
 - **Euthanasia:** According to Surah 53.42-47, Allah has granted the gift of life and it is for Him to decide its time span. Muslims therefore find all forms of 'mercy killing' repugnant.
 - **Abortion:** 'Slay not your children....the killing of them is a great sin.' (Surah 17.31) Under the principle of analogy, therefore, it is also forbidden to kill foetuses. See also Surah 81.7-9, 11, 14.
(Other examples are possible and should be rewarded accordingly.)
- (3 x 2 marks) 6

- (c) Answers are likely to affirm the view that the Qur'an and Hadith, the basis of the Shariah, give a comprehensive guide to conduct, more certain than conscience; or the view that Muslims regard the conscience as 'the stirrings of God's will'. Moreover, the Prophet identified sin as something which 'disturbs the heart'. On these grounds, it may be argued that a person's conscience is a useful guide to right conduct.
(Other approaches are possible and should be rewarded accordingly.)

6

Total 18 marks

12. (a) Answers are likely to refer to such examples as:
- **Halal:** Fish, camels, meat killed ritually. Vegetables, fruit, cereals.
 - **Haram:** Carrion, swineflesh, animals dead from beating or other unnatural cause. Snake, carnivorous animals, blood.
- (2 x 3 marks)

6

- (b) Answers are likely to refer to such reasons as:
- They display a sense of ritual purity.
 - They help to display Muslim unity.
 - They show allegiance to Allah and His commands.
- (Credit according to level of response. Other approaches are possible and should be rewarded accordingly.)
- (3 x 2 marks)

6

- (c) Answers are likely to refer to such reasons as:
- Fasting teaches restraint and self-discipline.
 - It helps one to appreciate one's own good fortune and to share in the sufferings of others.
 - It gives the body a rest and helps one to keep physically fit.
 - It may be seen as a surrender of bodily comfort to the service of God.
 - It is a means of cultivating a peaceful and prayerful attitude of mind.
 - It is one of the five pillars.
- (Up to 2 marks per reason: credit according to level of response.)
(Other approaches are possible and should be rewarded accordingly.)

6

Total 18 marks

13. (a) Answers are likely to refer to such points as:
- Appointed governors over newly acquired territories.
 - Roads, bridges, mosques and houses built.
 - Built embankment against flood waters at Madinah.
 - Extended mosque of the Prophet and rebuilt it with stone.
 - Arranged water supply at Madinah.
 - Collected authentic version of the Qur'an; destroyed variants.
- (Credit according to level of response)

6

- (b) Answers are likely to refer to such reasons as:
- (i) **How:** Led army against him, but was defeated at battle of Camel in 656. She was captured but treated with respect.
Why: She accused Ali of being lax in applying justice as he did not seek out the killer of Uthman.
How: Armies met at the battle of Siffin, but when Mu'awiya ordered his soldiers to put leaves of the Qur'an on the end of spears, Ali's soldiers refused to fight. Ali forced to accept arbitration.
Why: Governor of Damascus, he refused to recognise Ali as rightful Caliph on the grounds that Uthman's assassins had not been brought to justice (probably a ploy).
- (2 x 4 marks) 8

- (c) Answers are likely to refer to such reasons as:
- His character - he was the model of simplicity and self-denial.
 - He was a constant companion of the Prophet and fought by his side with great bravery.
 - The Prophet asked him to work on the production of the Qur'an.
 - The Prophet loved him as a son and gave his daughter Fatimah to him in marriage.
- (Other approaches are possible and should be rewarded accordingly.) 4

Total 18 marks

14. (a) Answers are likely to refer to such points as:
- (i) • They were companions, the early associates of the Prophet.
 • They believed in the Prophet when it was not in their interests to do so.
 OR They gave him great support (examples).
- (ii) • They were the Exiles, ie those who emigrated with the Prophet in 622.
 • They had left their property and belongings behind them.
- (iii) • They were the Helpers, ie the people of Madinah who welcomed the Prophet and his followers.
 • They responded to the Prophet's appeal for help.
- (3 x 2 marks) 6

- (b) Answers are likely to refer to such lessons as:
- Their generosity - in response to the Prophet's appeal, they offered an equal share of everything they owned.
 - Their unity - the help they gave to the distressed members of the community served to bind them together as one.
- (Credit according to level of response. Other approaches are possible and should be rewarded accordingly.)
 (2 x 3 marks) 6

- (c) Other benefits, for example:
- They provide inspiration and encouragement to face up to setbacks and to copy examples in daily life.
 - They help Muslims to learn lessons from past mistakes and thus to lead better and more fulfilling lives.

(Credit the use of specific examples.)

(Other approaches are possible and should be rewarded accordingly.)

6

Total 18 marks

TOTAL FOR SECTION 3: 36 MARKS

Section 4 (for Shi'ah students)

15. (a) Answers are likely to refer to such points as:
- The Shi'ah believe that the Imams are infallible, incapable of making errors, the honoured servants of Allah.
 - They have the highest perfections, namely knowledge, goodness, bravery, generosity, chastity, and every virtue and worthy quality.
 - They can perform miracles.
 - They are guides and authorities after the Prophet in those matters in which people require help: religious commandments, judgement, legislation, and the commentary and interpretation of the Qur'an.
- (3 x 2 marks) 6
- (b) Answers are likely to refer to such reasons as:
- The Prophet obliged everyone to take an oath to agree to Ali's succession on the day of Ghadir.
 - The Prophet declared, 'O Ali! Your place in relation to me is the same as that of Harun in relation to Musa; except that there will be no prophet after me.'
 - Other traditions indicate that Ali had guardianship over the people, eg, Surah 5.55: the last part of this verse was revealed about Ali, who gave his ring to a beggar while doing ruku in prayer.
- (Other examples are possible and should be rewarded accordingly.)
- (3 x 2 marks) 6
- (c) Answers are likely to refer to such reasons as:
- During his reign, divine justice was realised on earth.
 - He is the best illustration of Islamic political order.
 - His sayings, sermons and letters bear witness to an admirable code of ethics.
 - He is the supreme model of an enlightened and inspired sovereign: strong in battle, a martyr for justice, an opponent of violence, and one vested in powers equal to the Prophet.
- (Credit according to level of response. Other approaches are possible and should be rewarded accordingly.) 6
- Total 18 marks**
16. (a) Answers are likely to refer to such points as:
- Allah's monotheism is absolute.
 - His Essence is one with His various attributes; there is no duality between Him and His attributes.
 - Nothing is similar in its attributes to Him.
 - His Knowledge and Ability are unparalleled.
 - He has no partner in Creation nor in providing for His creatures.
 - Nothing must be made a partner to Him in worship.
- 6

- (b) Answers are likely to refer to such ways as:
- The family: it encourages the generations to work together - children to honour their parents and respect the elderly; parents to care for their children and to provide for their various needs.
 - The community: it encourages the various members of society to be responsible to each other, to be just to the poor, to visit the sick, 'to wish for your brother what you would wish for yourself'.
 - The Ummah - the worldwide community of Muslims, Shi'ah and Sunni alike. All follow the same faith and share the same basic values. All have sworn allegiance to the will of the One Allah. Therefore no race considers itself better than another.
- (Other approaches are possible and should be rewarded accordingly.)

(3 x 2 marks)

6

- (c) Possible responses:
- Making pilgrimages is a means of deriving great reward from Allah.
 - The shrines are the best places for supplicating and approaching Allah.
 - Pilgrimages to the Holy Shrines fortify the bonds between the Imams and their followers.
- (Other approaches are possible and should be rewarded accordingly.)

6

—Total 18 marks

17. (a) Answers are likely to refer to such points as:
- It means purity from all sins and from mistakes and forgetfulness.
 - A prophet should not even do what is contrary to good manners or do anything which may be unacceptable to public opinion.
 - The reason why his infallibility is essential is that otherwise people have to choose between two alternatives: either to obey his sins and mistakes and so do wrong, or not to do so, in which case they are disobedient to the prophets, which is also wrong.
 - If everything he says or does has the possibility of being either right or wrong, it is impossible to follow him.
- (b) Answers are likely to refer to such characteristics as:
- Bravery: he preaches his message fearlessly, without flinching in the face of persecution.
 - Patience: he is longsuffering with the weaknesses and shortcomings of his people.
 - Honest and truthful: people must be able to trust him and his deeds.
 - Wise: without this quality, he is not fit to lead people and to administer the affairs of the world.
- (Other approaches are possible and should be rewarded accordingly.)

4

(4 x 2 marks)

8

- (c) Answers are likely to refer to such reasons as:
- The Qur'an was revealed to him.
 - He received the final revelation.
 - He is the apex of all humanity - lofty moral behaviour.
 - His message was for all mankind: a universal prophet.
 - He is the Chief among messengers.
 - No one will be like him up to the Day of Judgement.
- (Other approaches are possible and should be rewarded accordingly.)

6

Total 18 marks

18. (a) Answers are likely to refer to such points as:
- Fasting according to the practice of the Prophet (literally, 'Trodden Path'). Referred to in the Qur'an, Surah 2.183. (It was in Madinah in the second year of Hijrah that fasting was made obligatory; before that, the Prophet used to fast as an optional devotion on the 10th Muharram.)
- (2 marks)
- (b) Answers are likely to refer to such reasons as:
- When:** The fast becomes obligatory when thirty days of the preceding month, Sha'ban, are past, or with the seeing of the new moon of Ramadan. His seeing is established with the testimony of one or two trustworthy witnesses (not a slave or a woman). (2 marks)
- How:** One must rigorously avoid coition, vomiting or introducing any substance to the 'interior of the body'. The introduction must be intentional, not accidental, to break the fast. The fast begins at dawn and ends at sunset and applies to eating, drinking, smoking and sexual activity. (4 marks)
- Why:** The purification of the heart; mortification and abasement; never to forget God's trials and torments, or those who are afflicted by them; breaking all one's desires for sin and achieving mastery over the soul which commands evil. (4 marks)
- 10
- (c) Answers are likely to express the view that the morals and behaviour of many Muslims is not in accordance with the Islamic spirit; or the view that Muslims generally do avoid oppression, theft, falsehood, back-biting, etc., and do live as brothers with each other. (Other approaches are possible and should be rewarded accordingly.)
- 6

Total 18 marks

19. (a) Answers are likely to refer to such points as:
- (i) This is forbidden. See Surah 11.113. To co-operate with oppressors means that Islam loses its power and disintegrates. Muslims become powerless and far from the protection of Allah, so that they are unable to defend themselves against the most feeble and lowest enemies. Being loyal to an oppressive government completely
 - (ii) undermines the truth. However, joining such a government is permitted if, by so doing, justice may be increased, right is encouraged and evil is forbidden.
- (2 x 2 marks) 4
- (b) Answers are likely to refer to such reasons as:
- (i) Imam Hasan made peace with Mu'awiyah because he realized that, if he continued to fight, the light of the Qur'an and just government would be extinguished and the name of Islam would vanish for all time. Mu'awiyah was the enemy of the Muslims and hated Imam Hasan and his followers. Nevertheless Imam Hasan believed that the higher interests of Islam were more important than these things.
 - (ii) For the same reason Imam Husayn rose up against the Banu Ummayah, for he realized that if they continued in their vicious ways without anyone taking up arms against them, they would eradicate Islam. If it had not been for his campaign, Islam would have been recorded as a religion of the past. The Shi'ah remember his sacrifice at Karbala every year.
- (Other approaches are possible and should be rewarded accordingly.) (2 x 4 marks) 8
- (c) Answers are likely to express the view that it may be correct to avenge an oppressor and even curse him before Allah; or the view that it is better to forgive than to avenge, for forgiveness is a sign of virtue.
- (Other approaches are possible and should be rewarded accordingly.) 6
- Total 18 marks**

20. (a) Answers are likely to refer to such points as:
- (i) All Shi'ah are urged not to eat their fill when one person is hungry, nor to drink and clothe themselves when another is thirsty and naked. If he has no servant, a servant should be sent to wash his clothes, cook his food and spread out his mattress.
 - (ii) The sick should be visited, his needs attended before he asks, hurrying to do them. 'Help him with your soul, your tongue, your hands and your feet.'
 - (iii) Attend his funeral, see that the final rites are performed in a proper manner, see that donations are given to the poor, offer prayers for the deceased.
- (3 x 3 marks) 9

(b) Answers are likely to refer to such points as:
They should look to their Imams for guidance. They treated the non-Shi'ah in the same way, ie they visited their sick, went to their funerals, gave evidence for or against them and repaid their trust. Thus the Imams envisaged a brotherhood higher than ordinary Islamic brotherhood.

3

(c) Answers are likely to express the view that there are long-standing and insuperable differences between the Shi'ah and the Sunni, such as the recognition of Ali as the true successor of the Prophet and the belief in the Mahdi; or the view that both Sunni and Shi'ah respect the central dogma of the One-ness of Allah, the same sacred writing, the same Prophet, the same belief in resurrection followed by Judgement, and the same obligations of prayer, fasting, pilgrimage, etc.
(Other approaches are possible and should be rewarded accordingly.)

6

Total 18 marks

TOTAL FOR SECTION 4: 36 MARKS

ISLAMIYAT 7568, CHIEF EXAMINER'S REPORT

General Comments

After a drop in 2004, the entries for this subject recovered to previous levels. The entry again of Shi'ah candidates from two centres was a welcome development, especially as these included a number of high quality scripts.

The familiar structure of the examination offered all candidates a fair choice of questions but the paper was quite demanding, as the mark scheme makes clear. The ability to write a number of essay-style answers, of reasonable but not excessive length - and to maintain **relevance** - required skill on the part of the candidates.

There has been a steady increase in the standard at all levels over recent years. On this occasion the best scripts received very high marks indeed, but the most marked improvement was in the Grade B category of candidates performing very well. Such scripts reflect considerable ability and intelligence, and also thorough teaching. It is pleasing that more than seventy per cent of the entry achieved a Grade C or better, and that over ninety per cent achieved a grade of some description. Both students and their teachers deserve congratulations on these very good results.

Some general observations may be made in relation to the performance of candidates across all grades:

- (a) The translation work in Section One was accomplished without serious difficulty.
- (b) Questions on the Hadith were handled rather better than those on the Ayats.
- (c) The evaluative parts of the essay questions (part (c)) revealed weaknesses in some candidates - more revision time on this aspect might usefully help students to prepare for the examination.
- (d) The perceived difference between answers to Sections Two and Three (or Two and Four) continued to diminish.

Section 1

Question 1

Part (a) was the least popular of the three Surahs but caused few problems for those who did answer it. Some could not get away from the quotation in part (ii), and in part (iii) some did not make a comparison with human justice but just wrote about God's justice.

In (b)(i), few candidates made the connection with the first verse, just talking about rivers or fountains in Heaven. The correct answer to (b)(iii) was Zayd ibn Haritha (**not** Thabit and **not** Ali - naturally popular with Shi'ah students).

Very few answered (c)(i) correctly - most said it was the best teaching about God. Nobody at all mentioned the Jewish doctors. Some who used Christianity (correctly) in (c)(ii) went on to qualify the answer by saying where the Christians were mistaken, which was not called for. An **explanation** was required in (c)(iii) but was not always forthcoming.

Question 2

Surprisingly, in (a)(i) not everyone was able to identify the Qur'an with the cable of Allah. One centre insisted on referring to the Prophet's teaching.

In (b)(i) the wrong battle, eg, Badr, was often identified. Many struggled in (b)(ii) to produce a reasonable example.

Some candidates still do not know the difference between the greater and lesser Jihad, wrongly identifying the greater Jihad with war in part (c). They were also weak on their knowledge of the rules of military Jihad - these are worth learning.

Some knew the answer to (d)(i) very well, although one centre sent all the slanderers straight to Hell. There were some very vague responses to the question about marriage in (d)(ii).

A surprising number referred to Ali or Allah or even the Prophet in (e)(i). Vague references to politeness and kindness tended to appear in (e)(ii). Many candidates did, however, produce accurate answers to both parts.

Question 3

Part (a) was the least popular question and not well answered by most - some think the adhan is about forgiveness.

In (b)(i) some read 'employer' as 'employee'.

There was much 'hedging of bets' in (c)(i) but most had Amin somewhere; (c)(ii) produced some very vague reasons why telling the truth matters, many writing "to gain converts for Islam".

Section 2

Question 4

Some candidates answered this question very well, despite, in (a)(i), a certain reluctance to declare the idols **false**. There were also odd answers to part (ii), some identifying 'honesty and justice' with the Prophet's own life (attracting Khadijah through his honest dealings or threatening to cut off Fatima's hand if she stole). In part (b) only a few went beyond the fact that the Meccans worshipped idols or had commercial dealings. Fuller answers can be found in the mark scheme. Some wrote about the merchants being abusive to the Prophet and left it at that. In part (c), many missed the point of the words "**be seen to behave justly**", simply writing about justice. For those who did get the point, few took the notion of reputation and respect that one step further: the idea of Muslims and non-Muslims working **together** for peace in the world.

Question 5

This was a very popular question and for once a battle was described well. Many candidates earned full marks. Part (b) produced a full range of answers: the three reasons concerned the reputation of the Prophet, the growth of Islam and the strength of the faith. Most part (c) answers were sound.

Question 6

There were some excellent answers, although it was not correct to describe the Jews as the Prophet's followers. Some struggled to get beyond the Ansar and Muhajirun, but many rightly referred to the building of the mosque. In part (b), Hudaibiyyah proved more difficult to handle than Uhud, although a heartening number of candidates understood the point. Part (c) evoked strong feelings.

Question 7

All sorts of suggestions were produced in answers to (a) but many scored quite well. Most wrote confidently in part (b) about Khadijah and again earned good marks. Answers in part (c) varied from total agreement (unless they were commanded to do evil) to total disagreement. There was, however, little genuine debate.

Question 8

Not a popular question. This was the first time these topics had appeared in this form on the paper, so perhaps candidates were caught off guard. Nevertheless, a brave few showed how the question should be answered, making the right links between parts (a) and (b). Part (c) produced scathing comments about modern corrupt rulers.

Section 3

Question 9

This was a very popular choice and usually well answered. There was, however, a disappointing lack of variety in answers to part (c). Emphasis was placed on the Qur'an as a guide to daily life but other points, such as how it helps Muslims to understand the nature of God, were not discussed.

Question 10

The question asked for 'the teaching of the Qur'an' but too often this requirement was ignored. How children of a divorced couple are to be treated was generally not known. Unfortunately the quality of answers did not improve in part (c) and most discussions were of a superficial nature.

Question 11

Another very popular question and often very well answered. In part (b), however, candidates struggled to find suitable analogies: the best on offer related to intoxicants and nail polish. The mark scheme points out other alternatives, which were identified by a few candidates. In part (c) there was no in-depth analysis of a person's conscience or its workings. Candidates from one centre took it to mean 'conscious' and referred to being sober, not drunk.

Question 12

A fairly popular question which some candidates answered very well. Alcohol should not have been mentioned in part (a) as it applies to drink, not food. Part (b) asked for **religious** reasons: these were not easily forthcoming. Examples are given in the mark scheme. Those who correctly identified part (c) with fasting answered well, but some incorrectly took it as referring to diets and so said that they were not a good way to serve God.

Question 13

This was not a popular question and often answers were very limited, giving the impression that this part of the specification (syllabus) had not been covered. Just a few knew the topic well and achieved high marks for all aspects. Ali's knowledge of the Hadith was mainly given in answer to part (c), but there were other reasons why he was considered to be 'the gateway of knowledge', as the mark scheme shows.

Question 14

This was another popular question and well answered. In part (b), however, hardly anyone spotted the quality of **generosity**, even though it had been noted that the Ansar in some cases sacrificed "even their wives" to the Muhajirun. In part (c) the most common references were to battles and unity against the common enemy; most other suggestions were tentative at best, although some rightly wrote about learning from past mistakes.

Section 4

Question 15

This was a popular question and well answered in all its parts.

Question 17

Another popular question, handled confidently.

Question 18

There were no apparent difficulties for the few who tackled this question.

Question 19

This question was treated more cautiously but there were no weak answers.

Question 20

The few who attempted this question knew part (a) well. The views expressed in parts (b) and (c) were both tolerant and reassuring.

NB: Comments on this section remain limited by the minority of candidates attempting it, but it is gratifying to see that at least two centres are putting forward genuine candidates. It is hoped that this movement will gather pace.

General Points

Key words and phrases

It remains a matter of some concern that so many candidates lose marks by ignoring key words and phrases. There were some prime examples this year. Question 1(c)(iii) asked candidates to 'briefly **explain** one other attribute of God **mentioned in this Surah**' (the key word and key phrase are underlined). Frequently there was no explanation and God's other attributes were quite unrelated to the Surah.

An employee's, not an employer's, responsibilities were considered by many in Question 3(b)(i); 'the teaching of the Qur'an' was often ignored in Question 10(a) so that the 'outline' just referred to modern Muslim practice; and in Question 12(b) when the key word 'religious' was overlooked, other reasons, based on health or moral teaching, took their place and gained no marks.

These were not the only examples, and sometimes the frequency of such mistakes indicates a lack of attention to detail that borders on carelessness.

Debating issues

In recent years it has become common practice for topics to be supported by discussion questions aimed at testing the ability of candidates to evaluate the material studied for the examination. Often the wording takes the following form: 'Do you agree? Give reasons for your opinion.' Questions 5(c), 6(c), 7(c), 8(c), 10(c), 11(c) and 20(c) are examples. Usually these questions allow candidates the opportunity to outline **more than one** point of view - and thus introduce an element of debate. So the Prophet, for example, in Question 5 may be seen **either** as a man of war **or** as a man of peace, Muslim wives **may** or **may not** always obey their husbands (Question 7) and arranged marriages **may** be superior to love marriages (Question 10). These issues are a matter of debate and to discuss them adequately requires candidates to show they have considered other points of view (without necessarily agreeing with them). A little in-depth analysis rather than superficial discussion is what is required.

Administrative points

It was frustrating that large numbers of scripts failed to list the questions answered on the front cover of the answer book. It is **not** the examiner's job to do this for the candidates! In addition, many long scripts which required additional answer sheets or books were strung together in such a way that it was virtually impossible to turn the pages. Both these points have been mentioned before and are repeated in the hope of encouraging better practice.

Quality

Examiners have again been impressed by the high standard of many of the scripts this year. Indeed, the quality seems to be improving year by year, which must reflect the diligent way in which teachers are going about their duties and the hard work of many of their students. Many candidates gained excellent marks and their scripts were a pleasure both to read and to mark.

ISLAMIYAT 7568, GRADE BOUNDARIES

Grade	A	B	C	D	E
Lowest mark for award of grade	68	60	52	47	38

Note: Grade boundaries may vary from year to year and from subject to subject, depending on the demands of the question paper.

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