

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

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ISLAMIYAT 7568, MARK SCHEME

SECTION ONE: The Qur'an and Hadith

1. (a) Translation

- The Calamity!
- What is the Calamity?
- Ah, what will convey unto thee what the Calamity is!
- A day wherein mankind will be as thickly-scattered moths
- And the mountains will become as carded wool.
- Then, as for him whose scales are heavy (with good works),
- He will live a pleasant life.
- But as for him whose scales are light,
- The Bereft and Hungry One will be his mother.
- Ah, what will convey unto thee what she is! ---
- Raging fire.

Questions

- (i) Those whose scales are light (with good deeds), i.e., the Wicked. 2
- (ii) Moths are frail, light things: thus this gives some idea of the distress and helplessness of men on the Day of Judgement.
- (iii) When wool is carded, its small and delicate fibres are seen flying in the air; in the same way, the mountains will be scattered about. 3

OR

(b) Translation

- Lo! We revealed it on the Night of Power.
- Ah, what will convey unto thee what the Night of Power is!
- The Night of Power is better than a thousand months.
- The angels and the Spirit descend therein, by the permission of their Lord, with all decrees.
- (That night is) Peace until the rising of the dawn.

2

Questions

- (i) In the Cave of Hira on Jabal Nur (the "Mount of Light") overlooking Makkah.
- (ii) Ramadan.
- (iii) Going into retreat for the last ten days of Ramadan; idea of seclusion or meditation. 3

OR

(c) Translation

- Hast thou observed him who belieeth religion?
- That is he who repelleth the orphan,
- And urgeth not the feeding of the needy.
- Ah, woe unto worshippers
- Who are heedless of their prayer;
- Who would be seen (at worship)
- Yet refuse small kindnesses!

2

Questions

- (i) They sit down with them, feed them and eat with them.
(Credit **valid** alternatives)
- (ii) By their actions (behaviour), i.e., whether they put their prayers into practice.
- (iii) They may feel humiliated - a sense of embarrassment or loss of dignity.
(Credit alternative suggestions, if valid)

3

Total 10 marks

2. (a) Translation

- Establish worship, pay the poor due (and bow your heads with those who bow in worship).

1

Questions

- (i) One fortieth (2.5 percent)
- (ii) E.g., the Qur'an disapproves of Muslims who make a show of their giving; giving should not be praised by men.

2

OR

(b) Translation

- And be good to parents.

1

Questions

- (i) Help them without being asked to do so. (Credit alternatives)
- (ii) E.g. they should provide for their needs.

2

OR

(c) Translation

- Be staunch in justice, witnesses for Allah.

1

Questions

- (i) Allah sees and hears **everything**.
- (ii) It averts the possibility of inhumane treatment or torture.
(Credit alternatives.)

2

OR

- (d) **Translation**
- Surely the noblest of you, in the sight of Allah, is the best in conduct. 1

Questions

- (i) He treated them kindly, e.g., after Badr he freed many and forbade his followers from taking revenge.
- (ii) Keeping Allah's laws. (Credit alternatives) 2

OR

- (e) **Translation**
- Observe your duty to Allah with right observance (Fear God as He should be feared). 1

Questions

- (i) Wearing clean clothes for prayer. (Credit alternatives)
- (ii) e.g., he built a mosque. (Credit alternatives) 2

Total 9 marks

3. (a) **Translation**
- Strive to understand and develop religion. 1

Questions

- (i) e.g., the Qur'an calls upon Muslims to perform wudu (5.6); the Prophet specifies the details of the cleansing.
- (ii) Minbar. 2

OR

- (b) **Translation**
- The best amongst people is one who is a source of benefit to the people. 1

Questions

- (i) Paying zakah. (Credit alternatives)
- (ii) It is a selfish misuse of money, depriving others who might be able to put it to use. 2

OR

- (c) **Translation**
- One who showers blessings on me (the Holy Prophet) once, Allah will open the gate of safety for him. 1

Questions

- (i) E.g., Abu Lahab (the Prophet's uncle).
- (ii) The entrance to Paradise. 2

OR

- (d) Translation
- O ye servants of God, be brethren. 1

Questions

- (i) E.g., The Ansars (Credit alternatives)
- (ii) E.g., "Believers are like parts of a building; each part supports the others."
(Credit alternatives) 2

OR

- (e) Translation
- One who earns his living by the sweat of his brow is the friend of Allah. 1

Questions

- (i) e.g., Manufacturing intoxicants or drugs.
(Credit alternatives)
- (ii) Muslims are expected to safeguard their dignity, develop self-reliance and not have to depend on others. 2

Total 9 marks

TOTAL FOR SECTION 1: 28 MARKS

SECTION TWO: The Life, Teaching and Achievements of The Prophet

Answer all parts of any TWO questions from this section.

4. (a) Answers are likely to refer to such points as:
- Member of Quraish, great-grandson of Hashim, grandson of Abu Mutallib.
 - Abdullah, Abu Mutallib's youngest son, married Aminah.
 - On merchant trip to Syria Abdullah fell ill and died, leaving Aminah, already pregnant with Muhammad, a widow.
 - Aminah gave birth to Muhammad on 12th Rabi ul-Awwal, 570 A.D. (Allow alternatives) 4
- (b) Answers are likely to refer to such reasons as:
- (i) She lived in the desert; the open, exposed living there suited the constitution of the Prophet and he grew in health and strength. After two years Halimah took him back to Aminah, but she was so pleased with his care that Halimah was persuaded to take him back for another two years. In fact, he stayed a full five years, benefiting from the clean desert air and a simple but moral upbringing.

- (ii) After the death of the Prophet's grandfather, Abu Talib became his guardian. He preferred the Prophet even to his own sons, finding him to be generous, intelligent and kind-hearted. He taught him the skills of merchandise and protected him from his enemies.

(Other approaches are possible and should be rewarded accordingly)

(2 x 4 marks)

8

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

1. The strength of family ties strengthens those of the community and hence Muslims as a whole.
2. It offers security for wives and children.
3. It nurtures the faith and preserves it for the future.

(Other approaches are possible and should be rewarded accordingly)

6

Total 18 marks

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

(i) On the night of the Hijrah, he took the Prophet's place in his bed, wrapped in the Prophet's cloak. In the early morning, the Quraish rushed into the Prophet's house intending to kill him. But as they reached his bed, Ali got up. They were extremely angry when they realized they had been tricked, but could do nothing about it.

(ii) He accompanied the Prophet. When they reached the Cave of Thawr, they hid there; the entrance was blocked to their enemies by a young acacia tree, a spider's web and a nest of doves. Thinking there was no one there, their enemies left the area.

8

(Other approaches are possible and should be rewarded accordingly)

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

1. The Prophet's fortunes changed drastically. From being a figure of ridicule and persecution, he became a respected and revered leader.
2. He became the founder of a new religious community and charter, which enabled the warring tribes and factions to unite under one banner. From being a scorned sect, therefore, a world faith was born.

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

(2 x 2 marks)

4

- (c) Candidates are likely either to agree with this view, on the grounds that modern Muslims have lapsed and become compromised with the materialistic environment in the West or to disagree, on the grounds that it has always been a struggle to

follow the straight path of Allah, and although some Muslims have lapsed, the majority are just as faithful today.

6

(Other approaches are possible and should be rewarded accordingly)
(Credit up to the maximum according to substance)

Total 18 marks

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

- (i) He encouraged people to set them free; they are to be treated like members of the family; they are to be given the same food and clothes as their masters; they are not to be beaten unnecessarily; burdensome work is to be shared by the slave and master.
- (ii) Neither genealogy nor pedigree, but only "fear of Allah" made one person better than another. An Arab is not necessarily better than a non-Arab. There should be no discrimination based on colour, race, tribe or caste. Allah will judge a person on how he lives his life.
- (iii) Zakah was created to care for the needs of the poor; fasting was instituted so that the better-off could appreciate the needs of the poor; the Prophet taught that it was obligatory for the wealthy and able-bodied to support the less fortunate. No society should victimize or terrorise its weak members.

(2 x 3 marks) 6

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

- Allah is One.
- Allah is Just.
- Allah is Compassionate.

(Credit according to level of response)

6

(c) Answers are likely to refer to some or all of the following reasons:

- The reputation of Islam.
- To attract converts.
- To develop mutual trust and hence unity.
- To honour the memory of the Prophet.
- To demonstrate their faith in Allah.
- To set an example to others.

(Credit up to the maximum according to substance.)

6

Total 18 marks

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

- With a force of 10,000, Abu Sufyan prepared to attack Madinah.
- The Prophet called a meeting to discuss its defence.
- Discussion centred on the vulnerable south and south-eastern areas of the city.
- A former slave suggested that a trench be dug to withstand the siege. This was done.

4

- (b) Answers are likely to refer to such reasons as:
- The enemy cavalry tried to jump the trench, but as soon as the horsemen arrived on the other side they were cut down.
 - The Makkan army and animals began to suffer from the heat and lack of food.
 - There was disagreement among the Quraish and their allies.
 - Chill winds began to blow, followed by cold winter rain.
 - Abu Sufyan, his army and the animals began to fall ill: they decided to withdraw.
 - The Jews had disregarded the pledge of loyalty.
 - The Prophet agreed to spare their lives if they repented and agreed to abide by Muslim laws. They refused.
 - They were allowed to appoint their own judge. He, shocked by their treachery, quoted Deuteronomy 7.2; as a result, all the Jewish men of the tribe were put to the sword.

8

- (c) Answers are likely to refer to such lessons as:
- He was humble: he allowed the views of his followers to count as much as his own.
 - He was wise: he listened to the counsel of even the lowliest among his people.
 - He was not arrogant or superior: he joined with his men in digging the trench.
 - He was faithful: he trusted that Allah would come to the aid of his small force.
 - He was merciful: he was prepared to spare the lives of the traitors.
 - He was just: he did not hesitate to carry out what was deemed a fair punishment.

(Other approaches are possible and should be rewarded accordingly)

(Credit up to the maximum according to substance.)

6

Total 18 marks

8. (a) Answers are likely to refer to some or all of the following points (credit according to substance):
- Threatened by the Prophet's large army, the Quraish sent Abu Sufyan and two companions to try to renew the Treaty of Hdaybiyyah.
 - They were met by al-'Abbas, the Prophet's uncle, who was on his way to advise the Quraish not to try to defend Makkah. He took them to the Prophet.
 - His companions became Muslims but at first he resisted.
 - When Abu Sufyan saw the loyalty of the Prophet's followers, he finally decided to become a Muslim himself.
 - The Prophet sent him back to Makkah with a message: all citizens of Makkah who stayed in their own or Abu Sufyan's house or went to the Ka'bah would be safe.

5

- (b) Answers are likely to refer to such points as:
- He circumambulated the Ka'bah seven times.
 - He pointed at the three hundred and sixty idols which stood in the courtyard and each fell over.
 - He recited the Shahadah in each corner of the building.
- (3 marks)

Answers are likely to refer to such reasons as:

- Pilgrims on Hajj still copy his example i.e. they circumambulate the Ka'bah seven times. It is an act of worship.
 - It asserts the One-ness of Allah: all idols are false.
 - It is an act of purification: so the sacred shrine is pure for all time.
- (3 x 2 marks) 9

- (c) This is an open choice. Answers are likely to suggest establishing Islam, perhaps the gift of the Qur'an or the Prophet's social and moral teaching; but whatever the choice, look for supporting reasons and give credit accordingly.
- 4

Total 18 marks

TOTAL FOR SECTION TWO: 36 MARKS

SECTION THREE (for Sunni students)

Answer all parts of any TWO questions from this section.

9. (a) Answers are likely to refer to such points as (Credit according to substance):
- (i)
- All things come into existence at His creative word, "Be!" (16.40)
 - Examples of Allah's creative powers, e.g., heaven and earth in six days (10.5ff., 11.7, 31.10ff.) and man from blood-clot (22.5).
 - God is the arbiter of good and evil; He causes night to pass into day and day to night; He brings the living from the dead and the dead from the living. (3.26,27)
- (ii)
- He is Forgiving and Merciful (4.64).
 - He will forgive those who repent (5.39).
 - He is "the Protecting Friend" (2.257)
- (iii)
- He knows everything (24.35)
 - He knows "the visible and the invisible" (59.22).
 - He knows what is "in the breasts of men" (64.4)
- (3 x 3 marks) 9

- (b) Answers are likely to refer to such examples as:
- God's power persuades Muslims to perform good works, e.g., giving zakah for the welfare of the needy, in order to avoid His wrath.
 - God's compassion encourages Muslims in their daily prayers to seek forgiveness for their sins.
 - God's knowledge means Muslims try to maintain purity in private, as well as in public, life.

(3 x 2 marks)

6

- (c) Answers are likely to affirm the view that only teachings such as these make sense of life and provide the solutions to modern problems. There are countless examples of disillusion and despair where belief in God and His guidance are ignored.

(Credit up to the maximum according to substance.)

3

Total 18 marks

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

- (i)
- "The Friend of God" (al-Khalil) - an upright man.
 - Prepared to sacrifice his son for the sake of Allah. (37.100ff.)
 - Associated with Ismail in the rebuilding of the Ka'bah (2.124ff.)
- (ii)
- Appointed by Allah (2.51ff.)
 - Given scripture by Allah (32.23)
 - Events of life referred to in Surahs 2, 7, 14, 17, 20, 27, 28, etc.
- (iii)
- Son of Mary (2.87, 136, 258)
 - Supported by Holy Spirit, but not crucified or divine (4.157, 171ff.)
 - Taught and healed (61.6).

(2 x 3 marks)

6

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

- He was the Final Prophet - he completed the work of previous prophets; no other needed.
- He was "the apex of all humanity", incomparable in excellence, grace and generosity.
- The Qur'an was revealed to him.

(Other approaches are possible and should be rewarded accordingly)

(3 x 2 marks)

6

- (c) Answers are likely to state the view that Islam is all-sufficient, that it comprises all that other religions might say and more, that to 'dabble' in other faiths risks polluting one's own; or the view that knowledge of other religions can only enhance the understanding of one's own and perhaps add something valuable to it, apart from helping Muslims to understand the point of view of non-Muslims.

(Other approaches are possible and should be rewarded accordingly)
(Credit up to the maximum according to substance)

6

Total 18 marks

11. (a) Answers are likely to refer to such points as:
- This present life is brief and transitory. It is followed by a Day of Judgement.
 - On the Day, Allah will resurrect all people and re-create their decomposed bodies, down to the details of their fingerprints (45.24; 75.1-4)
 - Reward and punishment will be given to individuals in relation to their life on earth.
 - The reward is Paradise, the punishment is Hell.
 - Paradise is a place of peace and bliss.
 - Hell is a place of eternal fire and torment.

(Credit according to substance.)

6

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

Fear; hunger; loss of wealth, lives and crops. (3 marks)

How to pass tests:

By accepting the will of Allah; by remaining firm; by patience. (3 marks)

(Other approaches are possible and should be rewarded accordingly) 6

- (c) Answers are likely to state the view that the ideas of reward and punishment in an after-life should give one pause to think, and motivate a person to make the best of his life; ideas about a future life are relevant to the state of the world as it is today. People should, for example, spend their resources on relieving the needs of suffering humanity.

(Other approaches are possible and should be rewarded accordingly)
(Credit up to the maximum according to substance)

6

Total 18 marks

12. (a) Answers are likely to refer to such points as:
- Niyah = intention.
 - Prayer mat, carpet (clean place).
 - Clothing - shoes removed, men covered from waist to knee, women all over.
 - Wudu = ritual washing.

4

- (b) Answers are likely to refer to the following:

Takbir - standing to attention with hands raised; right hand over left chest (first Surah recited); recital from Qur'an (choice of prayer-leader); ruku - the bowing; qiyam - stand up again; sujud - prostration; julus - kneeling; sujud again.

(Eight movements - maximum 5 marks)

How they reflect beliefs, e.g.

- Prostration emphasizes the absolute power of Allah.
- Bowing shows respect for Allah.
- Qiyam acknowledges awareness of presence of God.

(3 marks) 8

- (c) Answers are likely to state the view that personal supplications may be said at any time, that they include private thanksgiving for blessings received, pleas for forgiveness, etc. and so are a valuable means of communication with Allah; or the view that joining with others in prayer is a demonstration of unity and faith; it is furthermore an opportunity to mix and meet with other members of the community.

(Other approaches are possible and should be rewarded accordingly)

(Credit up to the maximum according to substance)

6

Total 18 marks

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

- **Abu Bakr** (632-634): He assembled the Qur'an (collected by his secretary), brought back tribes which broke away, made conquests in Iraq and Palestine.
- **Umar** (634-644): Jerusalem and Caesarea fell to him. Egypt fell but stiffer resistance encountered in Persia. Developed administration of empire.
- **Uthman** (644-656) Established final version of Qur'an. Public works - roads, bridges, mosques. Conquests as far as Morocco and Spain.
- **Ali** (656-661) Transferred capital to Kufa. Battles of Camel and Siffin. Combined in himself State and Religion.

(2 x 3 marks) 6

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

- People who had been with the Prophet in Makkah and Madinah and were qualified to pass on the correct Hadith.
- Their lives exemplified the Sunnah.

(Other approaches are possible and should be rewarded accordingly)

(2 x 3 marks) 6

- (c) Answers are likely to state the view that there is so much oppression of innocent Muslims in the modern world that it is right that Muslims should engage in military Jihad to preserve Allah's laws or the view that the true Jihad is the fight against dunya ("the world"), i.e., aspects of material existence such as greed and desire which are directly opposed to the will of Allah.

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

(Credit up to the maximum according to substance.)

6

Total 18 marks

14. (a) Answers are likely to refer to such points as:
- (i)
- Khadijah - treated with great respect, gratitude and affection. Married no other while she was alive.
 - A'ishah - daughter of best friend. Married her when she was six. Reconciliation after accusation of adultery quashed. Died in her lap.
 - Had ten wives. All were widows apart from A'ishah. The Prophet treated them with patience and gentleness.
 - Attempted to treat wives equally: took steps to avoid jealousy.
- (ii)
- Brought up children in faith of Qur'an.
 - Saw that his daughters made respectable marriages.
 - Taught them love and respect for parents, especially mothers.
 - Treated them with patience and affection.
- (2 x 4 marks) 8

- (b) Answers are likely to refer to such reasons as:
- They were expected to share his devout way of life and to make enormous personal sacrifice.
 - They lived together as the centre of the Muslim religious community.
 - They frequently fasted and devoted their time to prayer and looking after the needy.
 - They shared with others everything that they had.
 - They were spiritual examples to 'the faithful', i.e. the Muslim community.
- 4

(Other approaches are possible and should be rewarded accordingly)

- (c) Answers are likely to state the view that in the modern world youngsters wish to break away from home and follow their own way of life and careers, without being encumbered by the restrictions imposed on them by the older generation; or the view that, traditionally, Muslim children are taught to treat their parents patiently, respectfully and compassionately and that they have a duty to support them, especially in old age.

(Other approaches are possible and should be rewarded accordingly)

(Credit up to the maximum according to substance)

6

Total 18 marks

TOTAL FOR SECTION THREE: 36 MARKS

SECTION FOUR (for Shi'a students)

Answer all parts of any TWO questions from this section.

15. (a) Answers are likely to refer to such points as:
- (i)
 - They are incapable of making errors or of doing wrong.
 - They are pure from all sins.
 - They are appointed by Allah.
 - (ii)
 - When a new question arises, they know the answer.
 - Their inspiration comes from Allah: thus they are able to understand information about anything.
 - Despite never having teachers, they are masters of knowledge.
- (2 x 3 marks) 6

- (b) Answers are likely to refer to such ways as:
- Like the prophets, they are sent to purify people from immorality, evil deeds and harmful customs.
 - They stand as intermediaries between Allah and mankind: they work for people's happiness and goodness until they attain perfection.
- (Credit up to the maximum according to substance.)
- (2 x 3 marks) 6

- (c) Answers are likely to refer to some or all of the following reasons:
- Allah has ordered people to obey them.
 - Their orders and prohibitions are Allah's orders.
 - It is a sin to deny them.
 - To follow the teachings of "another person" is to be unsure that one has correctly performed one's duty.
 - It is only through them that one can discover what the Prophet truly said.
 - Those not educated by the Imams are bound to deviate from the straight path of Islam.
- (Other approaches are possible and should be rewarded accordingly.)
- (Credit up to the maximum according to substance.)
- 6

Total 18 marks

16. (a) Answers are likely to refer to such points as:
- This belief is concerned with change of mind or change of heart.
 - Some fresh understanding or knowledge may cause a person to refrain from carrying out his intended action.
 - Its cause is ignorance and imperfection.
 - The Shi'ah call this the doctrine of "bada".
 - It is illustrated most famously in the story of Ibrahim's intended sacrifice of Ismail.
- 5

(b) Answers are likely to refer to such examples as:

- (i) e.g. prayer, fasting, participation in jihad.
- (ii) e.g. drinking alcohol, eating swineflesh, illicit sexual activity.
- (iii) e.g. hospitality, making extra voluntary prayers, manumission of slaves.

(Look for comment on Allah's Justice and Mercy in connection with each category.)

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

(3 x 3 marks) 9

(c) Answers are likely to refer to such reasons as:

Bada is impossible for Allah because ignorance and imperfection are the cause of it, and this is impossible for Allah as each one entails a deficiency in Him, whereas He is Absolute Perfection. "Allah blots out, and He establishes whatsoever He will." (13.39). 4

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

Total 18 marks

17. (a) Answers are likely to refer to such ways as:

- It was revealed by Allah through His Prophet, making clear everything - a complete guide to life, an everlasting miracle.
- No alteration has been made to it; the present Qur'an is exactly what was sent to the Prophet.
- As times move on and the arts and sciences advance, it remains as fresh as ever, its supreme aims and ideals preserved. There is nothing in it contrary to scientific facts or philosophical thinking.

(Other approaches are possible and should be rewarded accordingly)

(3 x 2 marks) 6

(b) Answers are likely to refer to such characteristics as:

- (i)
 - It must not be defiled intentionally, not even one of its letters.
 - While the Qur'an is recited, Muslims must not speak or make any distracting noise.
- (ii)
 - It is not permitted to be impious towards it by any insulting behaviour, such as throwing it, making it unclean or putting one's foot on it.
 - It must be kept in a clean place, perhaps a special room, preferably on a high shelf and wrapped in cloth, so that no dust may fall on it.

(Credit other examples)

(2 x 3 marks)

6

- (c) Answers are likely to refer to such reasons as:
- By reading the Qur'an regularly, the Shi'ah come to understand the nature of Allah and discover His will for them. This leads them to change their lives.
 - Regular reading helps them to withstand the forces of evil and fills their minds with joy, gratitude and peace.

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

6

Total 18 marks

18. (a) Answers are likely to refer to the following points:

- (i) The protector of holy places and life-sustainer in times of trouble.
(ii) Takes away the souls of the dying.
(iii) The questioners.
(iv) The keeper of Hell and the keeper of Paradise.

6

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

- He gave the first revelation of verses from the Qur'an and continued to give further revelations over a period of twenty-three years.
- Every Ramadan the Prophet recited the revelations thus far received to Jibreel, and the entire text was checked with Jibreel twice before the Prophet died.
- On the Night of Power, he descends "with all decrees" (97.4)

6

(Other approaches are possible and should be rewarded accordingly)

- (c) Answers are likely to use such arguments as:

- The Qur'an authorizes belief in their existence (2.177).
- Angels are the agents and servants of Allah, the means by which He governs the universe and the channels by which humans become aware of Him.
- They are Allah's messengers, essential to the guidance of His servants, to carry out reforming work and to be intermediaries.

(Other approaches are possible and should be rewarded accordingly)

(3 x 2 marks)

6

Total 18 marks

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

- (i)
- Allah will revive all people after their death on a certain day.
 - The body will return to its first form.
 - Knowledge of the details of the Resurrection, e.g., whether resurrection is for animals as well as humans, is unnecessary.
 - That the Resurrection will come is beyond doubt.

- (ii)
- Allah will reward the obedient and punish the wrongdoers.
 - The obedient will enjoy Paradise (al-jannah) and its blessings (an-naim).
 - The wrongdoers will be sent to Hell (al-jahim) and the Fire (an-nar).
- Some details of each place for a fourth mark.
(2 x 4 marks) 8

- (b) Answers are likely to refer to such understanding as:
- His power - if Allah can create man "from a sperm-drop" it is not surprising that he can resurrect man after he has rotted away....He is Omnipotent.
 - His knowledge - man's knowledge is limited. In contrast, Allah is Omniscient: He knows each person intimately and is therefore able to judge mankind with complete and absolute justice.

(Other approaches are possible and should be rewarded accordingly.)
(2 x 2 marks) 4

- (c) Answers are likely to refer to some or all of the following points:
- In comparison to life after death, this life is transitory and short.
 - Life on earth should be seen as a preparation for the more important life to come.
 - Therefore a Muslim should stop following his desires and start doing that which has value in the hereafter.
 - This will raise his rank in the presence of Allah.
 - He should think about the difficulties which he may encounter at his resurrection.
 - In this sense, life on earth does matter, but only in the context of the "future life".

(Other approaches are possible and should be rewarded accordingly.)
(Credit up to the maximum according to substance) 6

Total 18 marks

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

How

- He prayed that the Muslim armies would be victorious.
- He secretly asked Allah to keep the Muslims in safety and to ensure the increase of Islam.
- He propagated knowledge of Islam.

Why

- He wanted to preserve the glory of Islam.
- He was heartbroken over the death of his father and family.
- He did not want to stir up trouble - not a revolutionary.

(2 x 3 marks) 6

- (b) Answers are likely to refer to such ways as:
- They thoroughly wash themselves before entering the shrine, not only to prevent disease and suffering but also to cleanse the spirit from moral impurities.
 - They wear their best and cleanest clothes. It causes people to love and be kind to one another, increases their dignity and enables them to understand the importance of pilgrimage.
 - They give alms to the poor. This helps the poor and instils in the pilgrims a sense of generosity.

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

(3 x 2 marks) 6

- (c) Answers are likely to refer to some or all of the following difficulties:

- The independence of different national groups.
- Different ways of interpreting Islamic history.
- The influence of Western culture and ways of life.
- Disenchantment with Islamic teaching and laws.
- Watering down of various injunctions.
- The breakdown of communication between the generations.

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

(Credit up to the maximum according to substance)

6

Total 18 marks

TOTAL FOR SECTION FOUR: 36 MARKS

ISLAMIYAT 7568, CHIEF EXAMINER'S REPORT

General Comments

There was a drop in the entry compared with January 2005, and although five more centres than last year took part there were no Shi'ah candidates.

The question paper followed a similar pattern to previous years, maintaining the demands and challenges faced by candidates in the recent past. The performance of candidates was mostly good, in some instances exceptionally so, and only a minority of scripts failed to reach Grade C. There was a very pleasing display of competence, informed comment and thoughtful discussion. In most cases choice of questions was sensibly made. On a number of occasions candidates gained the maximum marks available for particular questions.

The usual high standard of grammar and legibility was exhibited. The report will comment on the planning of answers and the best use of time. Many candidates are still not listing attempted questions on the front of the answer books (and in the correct order). When additional pages are attached, it would help to remember that examiners need to be able to turn the pages and try not to knot them too tightly.

Section One

For a second successive year, high marks were scored on this section. In 1(a), some had problems explaining what is meant by "carded wool"; more were keen to explain the link with mountains, although this was not the question. Some answers to 1(b) were much too wordy: pithy responses are needed! Only a minority linked a person's actions to sincerity of prayer in 1(c).

Questions 2 and 3 were answered with enthusiasm but less accuracy than in former years. There were, for example, many inaccurate responses to 2(a)(i) and few noted the real reason - to avoid the praise of men - for anonymous giving in 2(a)(ii). There was a surprising degree of uncertainty about the way parents should respect their children in 2(b)(ii): the Qur'an makes at least five suggestions. The real reason why trials should not be held in secret (2(c)(ii)) is to avoid the possibility of inhumane treatment. A simple suggestion in answer to the query about pious conduct in 2(d)(ii) is to keep Allah's laws.

Candidates scored rather better on question 3: there were no serious problems in 3(a), (b), (c) or (d). In 3(e)(i) many ignored the reference to "work" and instead gave examples of forbidden behaviour such as gambling or usury. Examples of jobs were required, not behaviour.

Section Two

Question 4: The most problematic part of this question proved to be part (b)(i). Many candidates were unable to get much further than Halimah's love for the Prophet. What was wanted was some developed reference to the healthy climate, the effect on his physical strength and, perhaps more importantly, his moral upbringing. Incidentally, it was Amina, not Halimah, who asked if the Prophet could be looked after for a further two years. There were no problems with b(ii) and part (c) was answered tolerably well.

Question 5: The majority answered this question well and scored good marks. The stories connected with both Ali and Abu Bakr were well known. Not all did quite as

well on part (b), failing to concentrate on how the hijrah affected the Prophet, writing instead about its effects on the community as a whole. Strong opinions were expressed in response to the quotation in part (c): were candidates a little hard on their contemporaries?

Question 6: Some candidates were guilty of a failure to read the question correctly and answered about all three groups in part (a). Most, however, were able to give the required content of the Prophet's teaching. There was less certainty in (b) and certainly a shortage of developed comment about the beliefs. In (c) the quotation needed to be read more carefully, especially the phrase "should be known". This gave point to the question and implied the need to refer to outsiders - non-Muslims, perhaps, or simply others.

Question 7: Preparations for the Battle of the Trench were well known and accurately recounted, but accounts of the battle itself often lacked detail. Hardly any answers, for example, referred to the sufferings of the Makkan army from the heat, lack of food and general illness. Moreover, some answers about the Prophet's character failed to link the qualities mentioned to the battle and so did not carry much weight. However it was pleasing to read references to his humility and wisdom, shown in his willingness to take note of the views of his followers and to work alongside them digging the trench. These were valid and important points.

Question 8: An unpopular question and frequently misunderstood by the minority who attempted it. The only points generally made about Abu Sufyan in (a) concerned his acceptance of Islam and the Prophet's instruction not to harm anyone who took refuge in Abu Sufyan's house. There were, in addition, long irrelevant pieces about the Treaty of Hudaibiyyah, which gained no marks. Part (b) was handled more confidently, although no one noted the Prophet's recitation of the Shahadah at each corner of the Ka'bah. Surprisingly few pointed out that pilgrims today perform the tawaf, as the Prophet did. And there were vague, uncertain responses to part (c), with two or three suggestions put forward even though the question asked for one. Knowledge of the Qur'an surely ranks as one of the Prophet's most long-lasting gifts to humanity.

Section Three

Question 9: The best candidates produced sound, relevant answers to this question. Both parts (a) and (b) were dealt with confidently. Answers to the final part of the question were less assured, but as there were only three marks for this part, that was not a disaster. The main weakness was that answers failed to focus on modern problems. Examples of these were needed, perhaps with the added comment that teachings about God can provide solutions, especially for the desperate and disillusioned.

Question 10: As with question 6, some candidates failed to read the question properly and thus wrote about all three prophets, instead of two, in (a). In such cases all three were marked and credit given to the better two. Part (b) was mostly done well, despite some unexpected hesitancy on the part of some. As anticipated, there was a division of opinion regarding the need to have knowledge of other faiths. There were some sensible views expressed.

Question 11: Answers to (a) were surprisingly poor: much was written, but not a great deal beyond the references to death and resurrection. Sometimes marks for this part were picked up in (b) where some correctly identified the tests but others linked them

to the whole of life on earth compared to the life hereafter. Comments on part (c) tended to be of a general nature but did earn some credit.

Question 12: All those who selected this question scored well, some very heavily indeed. Answers to (a) were practically faultless and those to (b) for the most part were extremely competent. They were a pleasure to read. In (c) the majority were in favour of the greater value of public prayer and wrote well in its support; perhaps a little more thought might have been given to the alternative.

Question 13: As in Questions 6 and 10, not everyone limited their answers to two choices in (a). The majority also limited their responses to the **conquests** of the Caliphs, whereas there were other ways, such as the assembling of the Qur'an, the administration of the empire and the building of public works, in which Islam expanded under their rule. The reasons given in (b) also lacked clarity. The quotation in (c) was widely misunderstood, "the world" being taken to refer to the non-Muslim world and therefore "jihad" to mean "warfare". A minority did get it right, however, and were rewarded with good marks.

Question 14: Many attempted this question but did rather less well than perhaps they should have done. The emphasis throughout was on behaviour. Too many answers to (a) were composed of general platitudes and lacked specific details, such as references to Khadijah and Aishah in (i) and faith, marriages and parents in (ii). Nevertheless, all managed to achieve some credit. The main omission in (b) was any reference to the wives as spiritual examples to the faithful, although some did make the point (correctly) that their lives serve as examples to Muslim women of today. There was again some misunderstanding of the quotation in (c). Many simply wrote reasons why young people should continue to honour their parents - for example, reward for what they have done for us - instead of debating whether such behaviour appears to be "out-of-date in the modern world", and, if so, why.

Section Four

No candidates attempted this section.

General Points

Reading the question

Again, one must draw the attention of both teachers and candidates to this critical point. Once more there was evidence of careless reading of the question which cost precious marks. The most glaring errors occurred in questions 6(a), 10(a) and 13(a), where candidates were asked to select two of the choices and instead wrote about all of them. Unfortunately the examiner has to read them all and then delete the worst answer.

Another kind of misreading occurred in questions 4(c), 6(c) and 14(c) where candidates missed the point of the quotation. Reference to this report and the mark scheme will indicate what was required.

A third type of misreading is exemplified by question 8(a). Here some candidates appear to have substituted (in their minds) the words "the part played by Abu Sufyan" with "the events leading to the breakdown of the Treaty of Hudaibiyyah". There appears to be no valid reason for this, unless candidates were making use of a prelearned, prepared answer: if so, this error will underline the fallibility of such a policy.

Question clues

It may seem an odd comment to make, but the question paper can be a mine of information! The thoughtful candidate will spot certain 'giveaways' in the words

used. Section One is a case in point. Here the many translations contain words which may indicate the answer or the questions themselves can indicate the correct translation. For example, the passage in question 1(a) states clearly that the Day of Account is a calamity for “him whose scales are light”, i.e., the wicked. Equally, the double reference to “zakah” in question 2(b) is virtually stating what the quoted passage must be. There are similar examples in this and other sections of the paper. The obvious advice is to use these clues as a sure form of guidance; it could be one way of governing the choice of questions.

Use of time

Despite writing on this theme in last January’s report, a minority of candidates are still not making best use of the available time and had to stop writing before their work was finished. The other way in which time pressure is evident is in the gradual increase in careless mistakes, ragged handwriting and short-circuited responses, in contrast to early answers on the same papers which are often too meticulous and verbose. It remains a truism that some of the very best scripts make no use of additional sheets; the answer book is sufficient because the candidate has answered, where necessary, in concise manner and elsewhere has included **only relevant** material. All candidates should observe basic ground rules, such as:

- Divide your time up at the beginning: so much for reading the question paper, so much for answering each question, and five minutes reserved for a final read-through.
- Answer straightforward questions in a straightforward way, e.g., if a single sentence is required, write a sentence, not half a page.
- Keep an eye on the clock.
- Look at the marks on the paper for the different parts of a question and divide your time accordingly.
- Before the examination, practise writing an essay answer in twenty minutes.

Experienced teachers will be able to add further guidance points to this list.

ISLAMIYAT 7568, GRADE BOUNDARIES

Grade	A	B	C	D	E
Lowest mark for award of grade	69	61	53	48	39

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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