

Examiners' Report January 2009

GCE

GCE O Level Islamiyat (7568)

Edexcel is one of the leading examining and awarding bodies in the UK and throughout the world. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers.

Through a network of UK and overseas offices, Edexcel's centres receive the support they need to help them deliver their education and training programmes to learners.

For further information, please call our GCE line on 0844 576 0025, our GCSE team on 0844 576 0027, or visit our website at www.edexcel.com.

If you have any subject specific questions about the content of this Examiners' Report that require the help of a subject specialist, you may find our [Ask The Expert](#) email service helpful.

Ask The Expert can be accessed online at the following link:

<http://www.edexcel.com/Aboutus/contact-us/>

January 2009

All the material in this publication is copyright

© Edexcel Ltd 2009

Contents

1.	7568 O level Islamiyat Examiners' Report	1
2.	Grade Boundaries	7

O Level Islamiyat (7568)

Introduction

The standard of the scripts compared closely to those submitted last summer. All candidates answered the questions in Section One confidently. On this occasion the Ayats appeared to create more difficulty than the Hadith. In Section Two Question 4 was by far the most popular and produced some good answers but on the whole answers to Section Three were rather better, especially Questions 11-14. A tiny minority attempted the questions in Section Four.

Candidates should remember to list the attempted questions in order in the boxes provided on the front of the answer-sheet.

Report on Candidates' responses

Section One

Section One was generally handled well. Responses to Question 1 were mostly accurate. "Before sunset" was an acceptable alternative in **1(a)(i)**. Many candidates referred to Abu Bakr believing the Prophet's account of his journey to Jerusalem in **1(a)(iii)** but that incident is not listed in the specification: all that was required was a reference to his reputation for telling the truth. The key word in **1(b)(iii)** was "justice": the Prophet's general amnesty was an act of mercy - it became an example of justice on his insistence that the Makkans formally submitted to his authority. "Shirk" references in **1(c)(iii)** were given due credit.

Some difficulties were encountered with the Ayats. Thus in **2(b)(i)** "fear" equals "respect" or "reverence". **2(b)(ii)** required some specific reference to the rituals of Hajj - however, this was rarely given. Only a few candidates understood the importance of public justice in **2(e)(i)**, i.e., that it rules out injustice, mistreatment, torture and the like.

The Hadith were generally well-tackled. Some candidates wrongly gave Uthman in answer to **3(b)(i)** and a specific example was needed to score the mark in **3(c)(ii)**. Only a minority of candidates knew that Adam was taught "all the names" (**3(d)(i)**). "Understanding of Islam" or "the ability to distinguish right from wrong" were acceptable alternatives in **3(d)(ii)**. The remaining parts of Question 3 seemed to present no problems.

Section Two

Question 4

One of the most popular questions. Nearly all candidates were able to give a reasonably full account of the Prophet's first meeting with the angel Jibril (although most candidate did not pick up the point that the Prophet was ordered to teach the words to others). The rest of the question was also answered competently by the vast majority of candidates.

Question 5

Increasing persecution and the receiving of visitors from Madinah were both correctly identified as reasons for the Hijrah. On the other hand, the rejection of the Prophet's message, with suggested reasons, was generally overlooked. On some scripts the ways of unity were limited to the Ansar and Muhajirun - just one way - with occasional mention of the Aws and the Khazraj. Other important ways are indicated in the Mark Scheme. In part (c) many made reference to the Muslim calendar but didn't go on to elucidate its significance, i.e., that it marked a fundamental change in world affairs, in that the Muslim nation was born: Islam was established as a religion. No one at all wrote about the Prophet's camel stopping at the home of a very unimportant clan and why this was significant, etc. Identifying with the poor and humble, as the Prophet did, would seem to be a valuable lesson for everybody today.

Question 6

Many answers to **part (a)** of this question were not able to distinguish between the measures taken after each battle. Many candidates simply said that each Jewish tribe (mostly correctly identified) was besieged, forced to surrender and subsequently exiled. There were, however, distinctive differences in their treatment. Moreover, the fate of the final clan, the Qurayzah, was a matter of their own choice; the Prophet offered them death and slavery or acceptance of Islam. All but one chose death. Many of the **(b)** points appeared in answers to **part (a)**, where they received credit. But comments on the Prophet's character were very limited. **Part (c)** produced some useful if somewhat guarded discussions concerning relations with non-Muslims.

Question 7

There were many good responses to this popular question, particularly with regards to **part (a)**. Candidates comfortably identified at least three ways that the position of women was changed for the better. In contrast, a number of candidates could not account for the title of "Mothers of the Faithful". Suggested reasons were sparse: those that rightly referred to the wives' piety, for instance, did not support this observation with specific examples. In various ways, such as fasting and prayer (point 4 of the Mark Scheme), the wives supported the Prophet and became well-known for the standards they set. A majority of candidates produced adequate answers to **part (c)**, although there were some overlong descriptions from some concerning the ordeals of pregnancy and birth. A simpler discussion, covering treatment of parents in general, as well as love and respect for one's mother in particular, would have been sufficient to earn the marks.

Question 8

This was not a popular question and it was not well-answered. Full points concerning the rules of Hajj and the Prophet's address from the Mount of Mercy were required in **part (a)**. Answers to **part (b)(ii)** were similarly limited. One would have thought that the contents of this important address are very well-known, especially as its text can be found in mosques all over the world. It followed that there was in general no clear discussion in **part (c)**, either of religious duties or of relationships with fellow-Muslims. As usual, answers concerning "the seal of the prophets" (**part (d)**) were confidently expressed.

Section Three

Question 9

Those who attempted this question knew about the initial revelation of the Qur'an and the 114 surahs but little else. A number wrote at some length about the production of the Qur'an via Abu Bakr and Uthman but this did not answer the question, which asked for an outline of the Qur'an's **origin and structure**. Many Candidates answering **part (b)** wrote that "everyone must taste death" but failed to make the point that death marks the transition from this mortal life to eternity. Fortunately, this omission was offset by the correct comment that Allah will resurrect all people "down to their fingerprints". The nature of reward (Paradise) and punishment (Hell) was also adequately covered by just about all responses, and there were sensible discussions in **part (c)** about the effects of this doctrine upon personal behaviour.

Question 10

In **part (a)** candidates identified the Hadith as the sayings (and actions) of the Prophet and that Bukhari was a leading collector of those sayings. Very little else appeared to be known. Some answers to **part (b)** interpreted the “steps” of the question as the “criteria”, possibly because candidates simply applied a prepared answer to the question. As a result, very few marks were gained. Something similar appeared to occur in **part (c)**, where the question asking for examples was ignored. That details of prayer-times, zakah payments, etc., were introduced via the Prophet may be true but nowhere do they qualify as Hadith. Let us quote a simple example: “Believers are like the parts of a building to one another - each part supporting the others.” This teaches Muslim unity - very important guidance for today. Such an example would earn one mark for quoting the Hadith and one mark for a short explanatory “guidance” comment.

Question 11

Strong candidates scored well on **part (a)**; while some candidate did not pick up the second “theft” point, i.e., that the circumstances are examined carefully and they then went on to discuss slander solely in terms of adultery and finally confused usury with bribery. In their responses to **part (b)** most candidates used different reasons than those indicated in the Mark Scheme. Instead, therefore, of commenting on Muslim morals and on their faith in Allah, most wrote about the increasing crime-rate in some Muslim societies. This line of reasoning, although acceptable, limited what they were able to say in **part (c)**, sometimes leading to repetition. Saudi Arabia was often mentioned in this part to exemplify the likely effects of the strict application of Muslim laws.

Question 12

This was not as popular question as one might have expected. For many responses the description in **part (a)** lacked some details, but most made reference to the Adhan, Ghusl and Imam-led prayer. Candidates were at their best, however, in **part (b)**, writing confidently about the performance and meaning of different acts of devotion. Perhaps the weakest part of these answers occurred in **part (c)**, where purposes were confined to closeness to Allah, forgiveness and Muslim solidarity (“shoulder to shoulder”). Despite the instruction in the question, there were generally only passing references to personal prayer.

Question 13

In some ways this was the best-answered question of all. Moreover only a minority of candidates attempted it. Those that did so were well-acquainted with the main features of the reign of Khalifah Uthman and were able to write accurate accounts, occasionally scoring maximum marks. An outline of the circumstances leading to Uthman’s death (**part (b)**) was also well-known but some more detailed responses could have been provided. Reasonable comment, mostly critical of the present regime, followed in **part (c)**.

Question 14

There was evidence of some uncertainty over what does and doesn't constitute lawful and unlawful food - but many **part (a)** answers nevertheless scored full marks. Most (correctly) gave health reasons in **part (b)**, citing, as well as pork, alcohol, which strictly speaking is drink, **not** food. Only a minority of candidates linked the laws to faith and obedience to Allah. The idea of physical health (few referred to mental health) was carried into **part (c)** as a benefit, whereas something a little different, such as that suggested in the Mark Scheme, would have earned more credit. Nearly all candidates wrote about the uncertainty of keeping food regulations in a non-Muslim environment as the most common problem, without building upon it. The Mark Scheme makes alternative suggestions.

Section Four

A minority of candidates attempted these questions. Therefore it is not possible to provide comments on this section.

General comments

There are occasions, when it would be beneficial for candidates to attempt to draw out the meaning of what they are trying to say. An example is **Question 7 (b)**, concerning "the Mothers of the Faithful", i.e., the Prophet's wives, as an example. One fairly basic point was that they supported him at all times. This thought could be developed more fully by talking about the Prophet's way of life - his kindness to others, his good manners, his respect for elders, his humility, his help in the house etc. All these (and more), were shared and imitated by his wives. Another point might be that they were renowned for their piety: this too could be developed by briefly discussing the time they gave to fasting and to prayer. If this strategy had been used, each point worth one mark would have increased to two.

Answering the question set

There are some answers where candidates did not answer the question set. For example in **Question 4(a)** information about Khadijah and her cousin Waraqah was **not** required. Those candidates that included this material lost no marks but did lose valuable time. Candidates should look to adapt 'prepared' answers, another example is **Question 10 (b)**. Many students appear to have learnt the criteria which decided whether or not Hadith were genuine, e.g., the character of the transmitter, the strength of the chain, the closeness of the match of the Hadith with the Qur'an and so on. What the question asked for, however, were the steps taken to ensure the authenticity of the Hadith, e.g., the effort made to remember the sayings, the scrutinizing of the chain and the development of definitions. There was clearly a difference between these sets of points; just to repeat the first list as the answer could not earn the marks; the "prepared" material could score well only if it were adapted to suit the question.

Grade Boundaries

Overall Subject Grade Boundaries

Grade	Max. Mark	A	B	C	D	E
Overall subject grade boundaries	100	67	59	51	46	39

Further copies of this publication are available from
Edexcel Publications, Adamsway, Mansfield, Notts, NG18 4FN

Telephone 01623 467467

Fax 01623 450481

Email publications@linneydirect.com

For more information on Edexcel qualifications, please visit www.edexcel.com/quals

Edexcel Limited. Registered in England and Wales no. 4496750
Registered Office: One90 High Holborn, London, WC1V 7BH