

# Examiners' Report Summer 2009

GCE O Level

## GCE O Level Islamiyat (7568)

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## O Level Islamiyat (7568)

### Introduction

The question paper followed the pattern familiar from previous years. The questions were demanding but fair, testing the candidates in all aspects indicated in the specification, namely, knowledge of factual material, understanding of its meaning and relevance, and the ability to evaluate its importance and significance.

Questions in Section One, in all its parts, worked well; Question Four was very popular and well-answered, as were Questions 6(a), 9 and 11(a). The best responses showed accurate translations, displayed sound factual knowledge and understanding, and supported all this with appropriate comment.

### Section One

#### Question 1(a)

The translation was well known. A fair number answered part (iii) with the birth ceremony but a significant number gave the Hajj. Quite a few others gave Sadaqah, perhaps confusing it with Aqiqah.

#### Question 1(b)

There were some good, relevant answers to all parts of this question.

#### Question 1(c)

Well answered on the whole. Some candidates just put "evil thoughts" in response to part (i) and wrote vaguely about the jinn, the key point was that they were created from fire.

#### Question 2(a)

In part (ii) reference to a particular situation was needed. Some candidates gave general examples, like remembering Allah in prayer every day.

#### Question 2(b)

In part (i) some candidates just wrote "they fast" or "they behave well" but some candidates did indeed have the idea of partial fasts building up to a full fast at the age of twelve.

#### Question 2(c)

In part (i) most candidates answered correctly. A few just said it was bad for one's health. Reference to "chance" or "luck" achieved the mark in part (ii).

#### Question 2(d)

In part (i) all candidates had something to write about Khalifah Uthman, even if it was only to say he walked the streets at night. Others added the reason of checking on the welfare of his people. A few also mentioned his work on the Qur'an.

#### Question 2(e)

In part (i) most candidates gave a correct answer but a significant minority thought that "the greater Jihad" means fighting Islam's enemies. Some very vague suggestions appeared in part (ii).

### **Question 3(a)**

In part (ii) only a few candidates answered correctly, most just wrote that Muslims ask for forgiveness during their prayers, eg in a du'a at the end.

### **Question 3(b)**

In part (i) a few candidates thought the Qiblah is the Ka'bah. Part (ii) was answered correctly by a very small number of candidates.

### **Question 3(c)**

In part (ii) some candidates just said it was perfect justice because it was Allah's.

### **Question 3(e)**

In part (i) some candidates gave the same answer as for 2(d)(i). Many candidates just wrote about caring for the elderly in part (ii), without explaining how.

## **Section Two**

### **Question 4**

This was a very popular question. Most candidates achieved full marks for part (a) and a good number wrote well in response to (b)(i), identifying the two main incidents, ie., the call and the boycott. Some candidates treated the extended call account, visiting Khadijah's cousin, as the second incident and others included the reference to her wealth in (b) (i), leaving only vague descriptions of her support in (b)(ii). Some candidates did recognise that the marriage raised the Prophet's social status. There were some good responses to part (c) but in this question candidates didn't look at two ways but wrote briefly about more than two. In addition, some candidates limited their comments to the Prophet's time instead of writing about Muslim society today.

### **Question 5**

In general this question was not well-answered. Often answers to part (a) cited no relevant teaching, apart from being kind to orphans and freeing slaves. Some answered the poor were to be treated kindly but these often included references to giving Zakah. In many cases the Farewell Sermon was not used at all in part (b), even where it was, its details were not at all well-known. For part (c), there were a number of relevant points, such as stopping Sunni/Shi'ah divisions so that there can be peace in Islam and being just to each other so as to give the West a better impression of Islam and be attracted to the religion. But ways of healing divisions in the world were generally not considered.

### **Question 6**

Part (a) was answered well, but most candidates found difficulty in developing (b) from (a), many concentrating on the Prophet himself or the importance of the teaching rather than "the nature of God". Part (c) produced some welcome, wide-ranging answers with specific examples of teaching relevant to behaviour.

### **Question 7**

Some excellent answers to part (c) appeared here, with many examples of “a man of peace and reconciliation”. In some responses the details of the battles, especially Uhud, were missing. Some candidates wrote vaguely about the consequence of disobedience in the first battle and obedience in the second, with very little at all about faith. The very best candidates did write about the naivety of the early believers but others did not explore this interesting issue. The conquest of Makkah was usually the chosen example in part (b) and it often earned good marks.

### **Question 8**

Some candidates gave good accounts of the Prophet’s last days, although a minority did not read the question properly, writing at length about the Final Hajj and finishing by simply saying that after that visit the Prophet died. In part (b), more able candidates could find three reasons why the Prophet’s death proved difficult to accept. In part (c), some candidates misunderstood the meaning of the question and wrote about Islam’s subsequent difficulties, such as divisions, apostasy and in-fighting, rather than successes, such as those indicated in the Mark Scheme.

## **Section Three**

This section emphasises the Qur’an. Topics such as marriage, divorce and food laws are more often answered with examples from everyday Muslim practice instead of from the Qur’an.

### **Question 9**

This was a popular question and generally well-answered throughout. The majority of candidates began well, writing good responses to part (a), even though some went only as far as the Zaid ibn Thabit contribution under Abu Bakr. In part (b) some wrote at length but did not include developed differences, instead producing a list of points why the Qur’an is a superior book, without making comparisons with other holy books. Answers to part (c) were usually full with relevant examples, even though the reasons amounted to a one-sided argument.

### **Question 10**

This question was not well answered. The Qur’anic teaching was not well known and the questions in part (a) were nearly always answered from general knowledge or something the Prophet had said. As regards to part (b), most candidates knew the Last Judgement and there was some writing relating to the power of Allah, for example, mountains destroyed, people called to account etc. However the response was usually just a description about sending to Paradise and Hell, with little or no mention of Allah’s compassion. There was a shortage of examples (two for each were required) in part (c). There were just references to brotherhood and general kindness in part (i), while in part (ii) some candidates suggested respect for a non-Muslim’s religion and not forcing conversion. Many candidates included being kind and setting a good example, so that a non-Muslim might be attracted to Islam and convert.

### Question 11

This was quite a popular question and many scored high marks on part (a). For the crime of adultery, stoning to death was cited as an alternative punishment, often with the inclusion that the Hadith proposed stoning for married couples. Only a few candidates mentioned the reference to lifelong imprisonment for female offenders. Part (b) was not answered well, but the more able candidates did have comments about life being sacred and property being a sacred trust. Most candidates managed some reference to the reputation of Islam in part (c)(i) but part (c)(ii) proved more difficult, justice was described as fair but was not linked with Allah.

### Question 12

This was a question where many candidates did not use Qu'ranic teaching, although the quotation which mentions self-restraint was given. Thanks to Allah appeared in part (b). As with some other questions, more than the three benefits required were given but expressed briefly. Answers were strongest on comments about the poor and personal health. Many candidates scored full marks on part (c) but some just wrote about manners and not eating too much or only that halal food but not haram could be eaten, unless a person was starving. Most candidates stayed with health in response to part (d) but the more able candidates did bring in obedience to Allah's commands.

### Question 13

Not many candidates attempted this question. Those who did had clearly been taught about Ali and therefore responded reasonably well to both parts of (a). Answers to part (b) were mixed, some being quite critical of Ali for causing divisions and not being successful in battle; others took a more balanced view. Part (c) was not very well answered. A small number of candidates wrote about the fact that wealthy rulers should help their people more, as the Khalifahs once did.

### Question 14

This question was not answered as well as expected. On the whole, answers did not produce the Qur'anic teaching on marriage and instead wrote about men being kind to their wives and women being able to choose their husbands, about witnesses, nikah ceremonies etc. A few candidates mentioned the mehr and gained a (c) mark for this. Divorce was dealt with more successfully in that most candidates put that it is the most hated thing that Allah permits and citing the waiting periods between pronouncements. Remarriage to each other was mentioned and reference to wives being released "in kindness", although more candidates wrote that a wife should give her dowry back. In responses to part (b), most candidates commented that the wives could not re-marry after the Prophet's death. Some wrote about Khadijah and her support for the Prophet and others just remarked that the Prophet's wives helped the poor and set a good example to other wives. Again some candidates did not use their knowledge of the Qur'an. Similarly, teaching about rights and responsibilities in (d) was not well known. Husbands earning and wives looking after the house and children were the main points offered. A significant number of candidates wrote about the improvements made by the Prophet to the lot of wives, and the Farewell Sermon was quoted. There was also much reference to the wives' role as mothers.

## Section Four

Only a few candidates attempted this section.



## Statistics

### Overall Subject Grade Boundaries

Grade	Max. Mark	A	B	C	D	E
Overall subject grade boundaries	100	66	57	49	44	35





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