

Mark Scheme (Results) January 2010

O Level

O Level Islamiyat (7568) Paper 01

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

7568 LONDON EXAMINATIONS GCE

ISLAMIYAT ORDINARY LEVEL

JANUARY 2010

MARK SCHEME

SECTION ONE: The Qur'an and Hadith

1. (a) Al-Ma'un:

1. Hast thou observed him who belieth religion?
 2. That is he who repelleth the orphan,
 3. And urgeth not the feeding of the needy.
 4. Ah, woe unto worshippers
 5. Who are heedless of their prayer;
 6. Who would be seen (at worship)
 7. Yet refuse small kindnesses!
- (The precise wording may vary.)

2

- (i) Someone who fails to put his prayers into practice (a hypocrite).
 - (ii) He was an orphan himself.
 - (iii) It wins the admiration of non-Muslims.
- (Other approaches are possible and should be rewarded accordingly.)

3

OR

(b) Al-Asr:

1. By the declining day,
 2. Lo! Man is in a state of loss,
 3. Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.
- (The precise wording may vary.)

2

- (i) In the late afternoon, a person looks back over the achievements and failings of the day.
 - (ii) More failings than achievements!
 - (iii) Apart from helping other people, it enhances the good reputation of Islam.
- (Other approaches are possible and should be rewarded accordingly.)

3

OR

(c) Al-Nas:

1. Say: I seek refuge in the Lord of mankind,
2. The King of mankind,
3. The God of mankind,
4. From the evil of the sneaking whisperer,
5. Who whispereth in the hearts of mankind,
6. Of the jinn and of mankind.

(The precise wording may vary.)

2

(i) God has the authority to guide a person's conduct: he rules people's hearts and minds.

(ii) Shaytan/ Iblis.

(iii) Jihad refers to the constant battle against sin (i.e., self-control), as does this Surah.

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

3

10

2. (In many of the comments below, other approaches are possible and should be rewarded accordingly.)

(a) Translation:

Fasting is prescribed for you.....

Comment:

- (i) E.g., small children and old people.
- (ii) The Breakfast: the little meal that breaks the fast.

3

OR

(b) Translation:

And hold fast....to the cable (rope) of Allah and do not separate..

Comment:

- (i) The Qur'an.
- (ii) Reading (the Qur'an) with intent.

3

OR

(c) Translation:

And pilgrimage to the House is a duty unto Allah for mankind.....

Comment:

- (i) E.g., debts are repaid/ attendance at lessons about Hajj/ visits to family and friends (any one).
- (ii) E.g., Farewell Tawaf/ visits to historical sites/ bottling Zamzam water.

3

OR

(d) Translation:

And speak kindly to mankind.

Comment:

- (i) Deeds, not just words.
- (ii) The world needs peace, not conflict; unity rather than division.

3

OR

(e) Translation:

Observe your duty to Allah with right observance.....

Comment:

- (i) E.g., Allah is their Creator
- (ii) E.g., they have performed wuzu or at least washed their hands.

3

9

3. (In many of the comments below, other approaches are possible and should be rewarded accordingly.)
The precise wording may vary.

(a) Translation:

A Muslim is one from whose tongue and hand Muslims are safe.

Comment:

- (i) Eighty lashes.
- (ii) The Prophet's teaching: he hated exclusivism and sectarianism.

3

OR

(b) Translation:

Paradise lies under the feet of the mother.

Comment:

- (i) The Prophet's wives.
- (ii) Serve them, obey them and see to their needs.

3

OR

(c) Translation:

He who does not keep his promise has no religion.

Comment:

- (i) If a Muslim escaped from the Quraish, the Prophet agreed to return him. Thus he returned Abu Jandel. His followers disagreed.
- (ii) It gives Islam the moral high ground, i.e., its good reputation is enhanced.

3

OR

(d) Translation:

One who earns his living by the sweat of his brow is the friend of Allah.

Comment:

- (i) E.g., trading in drugs/ working in a bar/ prostitution.
- (ii) "Cut off their hands" (5.38).

3

OR

(e) Translation:

To acquire knowledge is the duty of every Muslim male and female.

Comment:

- (i) It is given by Allah.
- (ii) It recognises the equality of the sexes.

3
9

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

4. (a) Answers are likely to refer to such points as:
Ishmael ultimate ancestor/ Qsai (fifth ancestor) took possession of Ka'bah/
Hashim (great-grandfather) became supreme ruler/ Abd-al-Mutallib
(grandfather), devout monotheist, offered his son to God - paid 100 camels
instead/ Death of Abdullah (father) before birth/ nursed by Halimah for four
years.

4

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

- I. The prominence of illustrious ancestors/gave him confidence and leadership qualities.
- II. His reverence for the Ka'bah/ belief in a single God.
- III. Joined him in his sufferings: shared his confinement in the ravine of Makkah, starvation conditions, led to her death.
- IV. His desert upbringing/ gave him health and strength - constitution.

(2 x 3 marks) 6

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

- The extended family is still “the norm” for many Muslims
- they care for its weaker members
- respect for elders
- fulfilment of duties to children
- sharing of beliefs
- basis of social system: strength or weakness of community reflects family.

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

6

18

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

- (i) God is One/ all idols are false/ nothing is like Him or may be compared to Him.
- (ii) Honesty and justice in commercial dealings/ truthfulness and sincerity/care for the poor and downtrodden.

(2 x 3 marks)

6

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

- 1. Fear of decline of Makkah as centre of pilgrimage/ and hence of trade.
- 2. Wealth was a way of life/ which they did not wish to give up.
- 3. The Prophet championed the poor and exploited/ and was thus seen as a political threat.

(3 x 2 marks)

6

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

Muslim belief in Tawhid is central to their faith; Shirk (ascribing partners to Allah) is the one unforgivable sin. Tawhid is a source of unity. Muslims realise that practising morality in their daily lives - honouring God and fulfilling their religious and moral duties - builds up their credit with Allah and with non-Muslims too.

(2 x 3 marks)

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

6

18

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

- (i) In 621 met a delegation of six and presented Islam to them/ they spread the news in Madinah.
- (ii) Next year twelve met the Prophet and pledged allegiance/ he sent a man called Mu'sab to return with them and teach them about Islam.
- (iii) A third group - seventy or seventy-five - arrived a year later, pledged allegiance/ and produced an agreement in which the Prophet laid down terms for accepting their invitation to emigrate.

(3 x 2 marks)

6

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

- (i) Ali slept in the Prophet's bed, wrapped in his cloak/ in order to deceive the Prophet's enemies/ thus he showed great courage and selflessness in thwarting the plot to kill his cousin
- (ii) He was the Prophet's sole companion on the emigration/ he protected him in the cave of Thaur, filling holes with rags from his clothes and stifling his own cries when bitten by scorpion/ thus he showed bravery and loyalty, willingly enduring great hardships on the Prophet's behalf.

(2 x 3 marks)

6

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

For:

Muslims may find that non-Muslims try to turn them away from Islam/ their standards of morality may be lower; they may not subscribe to the strict values of devout Muslims/ thus a risk of corruption if their company is cultivated.

Against:

Muslims are not supposed to abstain from the world to find religious purity/ they are taught to live out their faith in their communities/ in this way, they may attract outsiders and win converts.

(2 x 3 marks)

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

6

18

7. (a) Answers are likely to give such descriptions as:
1. Threat to Abu Sufyan's caravan led to a force of 1000 leaving Makkah to attack the Prophet.
 2. Prophet and followers filled the wells except one - thus enemy could not reach water. They also had sun in eyes (Muslim tactics!)
 3. Initially single combat - Muslims victorious.
 4. Pitched battle followed or Makkans were met by showers of arrows.
 5. Leaders killed or Quraish fled in panic.
 6. Makkans lost 50-70 or 70 taken prisoner or Muslim losses 15.

6

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

Conquest of Makkah:

1. Increase in the Prophet's prestige/ this was his first battle and he won it emphatically.
2. Enhanced the reputation of the Muslims as a force to be reckoned with/ enemies thought twice before engaging them in battle.
3. Faith in Allah/ the belief took root that Allah was on their side. Victory had come against the odds, a reward for faithfulness.

(3 x 2 marks)

4

- (c) Answers are likely to make such comments as:

One of the basic aims of Islam is to bring about peace/ the very word, "Islam", means peace attained through willing obedience to Allah's divine guidance/ therefore there are very strict rules for fighting a jihad. Nevertheless, Muslims believe that war can be justified in certain circumstances/ viz., in self-defence, in defence of family, tribe or country/ to fight oppression and to put right injustice.

(3 x 2 marks)

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

6

18

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

- (i) “Regard the life and property of every Muslim as a sacred trust...” / No person should enter another’s home without consent. It should be a safe place for all who live in it.
- (ii) “Nobody has superiority over another except by taqwa (awareness of Allah) and good deeds...”/All citizens must have completely equal rights. No persons should ever be above the law, however powerful they are, or beneath the law, however humble.
- (iii) “Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds...”/
- (iv) No one should be imprisoned unless found guilty in open court. Suspicion is not enough. No one should ever be arrested for the offences of others. (3 x 2 marks)

6

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

1. He conducted warfare against rebellious tribes/ e.g., the battle of Hunayn/ many others became his allies.
2. He created a religious, economic and political system/ in which all Muslims were equal/ all owed their peace and security to Allah and His messenger.
(2 x 3 marks)
(Other approaches are possible and should be rewarded accordingly.)

6

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

Meaning:- Every Muslim should strive to uphold the rights of the oppressed/ by opposing those who seek to trample on the rights of others.
Examples:- Be a good friend and neighbour/ visit the sick and offer them aid/ care for the orphan and the widow/ give the old and disabled courtesy and dignity.

(2 + 4 marks)

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

6

18

TOTAL FOR SECTION TWO: 36 MARKS

Either SECTION THREE (for Sunni students)

9. (a) Answers are likely to refer to such points as:
It is a cataclysmic event/ a day of confusion and terror/ a day when substantial things like mountains will become dust/ people will be scattered like moths/ a trumpet will sound/ graves will be open/ people will be raised/ their deeds will be weighed in the balance.

8

- (b) Answers are likely to give such explanations as:
Those whose deeds are in credit will go to Paradise. (2 marks if with additional detail.)
Those whose deeds are in debit will go to Hell. (2 marks if with additional detail.)

(3 x 2 marks)

4

- (c) Answers are likely to refer to such reasons as:
They are stated in the Qur'an.
They are supported by the Prophet: "This world provides a cultivating ground for the hereafter."
They make sense of the inner compulsion to behave in a moral way.
They reassure the believer that God exists.
They provide a logical explanation of the sufferings of this present life.
They give a person hope for the future.

(3 x 2 marks - if arguments developed.)

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

6

18

10. (a) Answers are likely to give such teachings as:
(i) Musa: Appointed by Allah/ given scripture by Allah/ he delivered his people from Egypt/ he gave the Torah to the people (incident of golden calf). (Qur'an 2,7,14, 20.)
(ii) Isa: Son of Mary/ taught and healed/ given the Gospel/ saved by Allah from crucifixion. (Qur'an 2,4,5.)

(2 x 4 marks)

8

- (b) Answers are likely to refer to such reasons as:
1. The Qur'an was revealed to him: this the holiest and most perfect of all holy books.
2. His message was universal: it was not confined to a particular group or people.
(Other reasons are possible and should be rewarded accordingly.)

(3 x 2 marks)

4

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

They are God's messengers, endowed with special powers/ they are sent by Allah to be guides, bearers of good tidings/ warners of what is to come/ they have been granted special books or scriptures/ they are infallible and brave/ miracles associated with them. (Others may argue that it is **unnecessary**, because the Prophet is the only one to whom Muslims should give their allegiance: if a good case is made, give credit.)

(3 x 2 developed reasons)

6

18

11. (a) Answers are likely to give such examples as:
Correct behaviour: Food laws, family duties (husband, wife, child), kindness to the poor, honest dealing, hospitality.
Incorrect behaviour: Adultery, avarice, bribery, drunkenness, stealing.
(1 mark for example, 1 for explanatory comment.)

(6 x 2 marks)

12

- (b) Answers are likely to give such reasons as:
Agreement: Duties to Allah are more important than obeying rules- these can be summed up under the Five Pillars. If Muslims follow these duties sincerely, proper behaviour will follow as a matter of course.
Disagreement: Muslim rules lay down guidelines for everyday life; they produce a fairer and more moral society, in which no one is left helpless, friendless or destitute.
(Other reasons are possible and should be rewarded accordingly.)

6

18

12. (a) Answers are likely to give such definitions as:
 Zakah = Purification of wealth by payment of annual welfare due (**obligatory**).
 Sadaqah = **Voluntary** payment or good action for charitable purposes. 2
- (b) Answers are likely to refer to such actions as:
1. At least one fortieth (two and a half per cent) of surplus wealth.
 2. Farmers give five per cent of crops and livestock; traders give one fortieth value of their goods.
 3. The tax is paid annually.
 4. It is given to help the poor and needy.
 5. It is also donated to help converts, prisoners, debtors, Zakah collectors.
 6. It is used for good causes (building of hospitals, schools). 6
- (c) Answers are likely to identify such benefits as:
1. It is a loan to Allah/ thus helpful on “the Day of Reckoning”.
 2. It involves sacrifice/ it therefore curbs selfishness.
 3. It is a means of redistributing wealth/ allowing it to circulate more freely.
 (Other approaches are possible and should be rewarded accordingly.) 6
- (d) Answers are likely to suggest such reasons as:
 It is a **practical** way of serving Allah/ tests whether one’s prayers really mean what they say/ not just lip-service/ prepared to do something about the plight of the poor.
 (Other approaches are possible and should be rewarded accordingly.) 4
- 18**

13. (a) Answers are likely to refer to such examples as:
1. The conquest of Persia.
 2. The capture of Jerusalem.
 3. The taking of Damascus.
 4. The expansion of Islam into Egypt.
 5. The defeat of the Romans at Yarmuk.
- (Any THREE examples: 1 mark for correct choice, 2 marks if detail supplied.) (3 x 2 marks)

6

- (b) (i) Answers are likely to refer to such steps as:
- He divided the empire into provinces, each under a governor
 - Land measured and assessment fixed on uniform bases.
 - Police force organised, jails built
 - Public treasuries established with allowances for poor
 - Orphans brought up at expense of state
 - A census was taken.
- (Any 4 examples 4 marks)
- (ii) Answers are likely to make such comments as:
- efficient administration, countered threat of unwieldiness as empire expanded.
 - fair treatment of subjects.
 - law and order maintained.
 - consideration of weaker members of society.
 - care for deprived.
 - the emphasis on administrative efficiency
- (Any 4 matching comments 4 marks)

8

- (c) Answers are likely to refer to such comments as:
1. They had been with the Prophet at Makkah and Madinah.
 2. They were qualified to pass on the correct Hadith.
 3. Their lives exemplified the Sunnah of the Prophet.
 4. They combined the role of Head of State with that of head of the religious community.
- (Other approaches are possible and should be rewarded accordingly)

4

18

14. (a) Answers are likely to refer to such points as:
- (i) Wives:
1. The Prophet had twelve wives after Khadijah: he treated them all with patience and gentleness.
 2. He attempted to treat them equally, taking steps to avoid jealousy.
 3. He respected his wives, particularly Khadijah, describing her as “the best of all women”.
 4. He defended Aishah against charges of adultery.
 5. He married widows and daughters of defeated enemies.
- (ii) Children:
1. The Prophet brought up his children in the faith of the Qur’an.
 2. He made sure that his daughters made respectable marriages.
 3. He taught love and respect for parents, especially mothers.
 4. He treated them with patience and affection.
 5. A specific illustration, e.g., betrothal of Fatima to Ali.
- (Other approaches are possible and should be rewarded accordingly.)

10

- (b) Answers are likely to refer to such lessons as:
1. Total loyalty to her husband, supporting him at the time of his call (first convert) and sharing his sufferings.
Unselfish service: she put his interests before her own, e.g., she sacrificed her wealth and her career as a businesswoman in order to serve him.
 2. She shared her husband’s faith in Allah: she used to go to mosque with the Prophet and observe Muslim prayers; she was the source of numerous hadiths.
She loved and cared for her husband: his final act was to move to her quarters when he was ill; he died with his head on her lap.
- (Other approaches are possible and should be rewarded accordingly.)

8
18

TOTAL FOR SECTION THREE: 36 MARKS

Or SECTION FOUR (for Shi'ah students)

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

1. It is a day of confusion and terror.
2. Substantial things like mountains will become dust.
3. People will be scattered like moths.
4. A trumpet will sound.
5. Graves will open and Allah will resurrect all people.
6. He will recreate their decomposed bodies, down to the details of their fingerprints.
7. People will be called to 'al-hisab' (the reckoning), i.e., an account of their deeds on earth will be taken.
8. These deeds will be weighed in the balance ('al-mizan').

8

(b) Answers are likely to make such explanations as:

1. Those whose balance of good deeds is heavy will go to al-Jannah.
2. Those whose balance is light will go to an-nar.
3. The way to Paradise is via 'as-sirat' (the bridge).
4. Paradise is a place of peace and bliss; Hell a place of eternal fire and torment.

4

(c) Answers are likely to give such arguments as:

1. Allah, Who is Omniscient and Omnipotent, has announced it.
2. Human knowledge, experiments or other methods of verification are incapable of discovering anything beyond human experience. People cannot see the resurrection until after death.
3. People forget how they were first created, when they were nothing, and the components of their bodies were scattered then assembled, so that they became perfect intelligent beings possessing speech. (See Qur'an, Surah 36.77-79).

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

(3 x 2 marks)

6

18

16. (a) Answers are likely to refer to such points as:
- They are sent by Allah to preach and to warn (2.213).
 - They are bearers of good tidings (2.213).
 - They are bringers of miracles, e.g., Musa (2.60).
 - They are inspired by Allah (4.163).
 - Allah makes no distinction between them (2.136).
 - Those who believe in them are righteous (2.177).
 - Those who slay them wrongfully are doomed (2.61; 3.21).
 - But they should not be taken for lords (3.80).
- (Other approaches are possible and should be rewarded accordingly.)

8

- (b) Answers are likely to refer to such reasons as:
1. He is associated with Isma'il (Ishmael) in the rebuilding of the Ka'bah/ a stone marks the spot where he used to stand (2.125).
 2. Id ul-Adha: commemorating Ibrahim's willingness to sacrifice his son Ismail, thus inspiring Muslims to make sacrifices also (37.83ff.)
- (2 x 2 marks)

4

- (c) Answers are likely to refer to such reasons as:
1. He was the recipient of the final revelation/ other, earlier revelations were deficient in some way.
 2. His coming was foretold by Musa (Moses) and Isa (Jesus)/ they recognised that "a greater One" was to appear.
 3. His message was universal/ guidance for all mankind, not limited to specific group or groups.
- (Other approaches are possible and should be rewarded accordingly.)

(3 x 2 marks)

6

18

17. (a) Answers are likely to refer to such points as:
1. The fourteen are Muhammad (p.b.u.h.), his daughter Fatima, and the Twelve Imams, created for all eternity. (1)
 2. After the death of the Prophet, Allah appointed Imams or “Guides” to care for the community. (1)

(2 marks)

(i) Fatima gave the Prophet the only male descendants to survive him/ she was the All-Pure, the mother of a line of “saviours” (the Imams)/ it was revealed to her that the Twelfth Imam would be called Muhammad like her father. (3)

(ii) Ali, husband of Fatima, was the first Imam/ he succeeded the Prophet as Head of the community/ he was the Prophet’s cousin.(3)

8

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

1. He is the Twelfth Imam.
2. He disappeared miraculously at the age of no more than eight.
3. He will reappear at the End of Time.
4. He will return when the world’s troubles will have become unendurable and will fill the world with justice and fairness.

4

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

1. Allah has ordered people to obey them.
 2. Obedience to them is as if towards Allah.
 3. It is a sin to deny them.
 4. All commandments must be learned from their pure teachings.
 5. Through them can be discovered what the Prophet truly said.
 6. With the Qur’an they provide the only means of salvation.
- (Other approaches are possible and should be rewarded accordingly.)

6

18

18. (a) Answers are likely to refer to such benefits as:
1. It will stimulate the faith of the believer/ thus it brings the worshipper closer to Allah.
 2. It will promote the spirit of sacrifice/ thus it will eliminate selfishness and hypocrisy.
 3. It will educate the worshipper in morality/ thus it will protect that person's soul from corruption.

(3 x 2 marks)

6

- (b) Answers are likely to refer to such disadvantages as:
1. Du'a will not be accepted by Allah/ forgiveness will be denied / the follower will be abandoned.
 2. They will ignore their own faults/ they will oppress others/ they will deceive themselves and become evil-doers.

(2 x 3 marks)

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

Additional benefits:-

1. Public worship increases the sense of brotherhood and solidarity.
2. Attendance at Friday prayers distinguishes the true believer from the false.
3. Its rituals are an outward expression of inner faith.

Alternative view:-

1. Du'a can remove calamities and retribution.
2. It is the cure for every sickness.
3. It is beloved by Allah.

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

6

18

19. (a) Answers are likely to give such explanations as:
 (i) Fasting according to the practice of the Prophet (literally “the Trodden Path” (2.183).
 ii) In Ramadan, i.e., when thirty days of the preceding month, Sha’ban, have passed (or with the sight of the new moon). 2
- (b) Answers are likely to refer to such restrictions as:
 • A During daylight hours/ no food/ no drink/ no smoking/ no sex. 4
 (ANY FOUR)
- (c) Answers are likely to make such reasons as:
 1. It is the fourth pillar on which Islam stands/ thus it is a way of expressing devotion to Allah.
 2. It teaches restraint and self-discipline/ thus “a guard against evil” (2.183).
 3. It identifies with the poor and needy/ promotes sense of solidarity with whole community.
 4. It gives time for meditation/ thankfulness for blessings and good fortune in life.
 (Other approaches are possible and should be rewarded accordingly.) (4 x 2 marks)
- (d) Answers are likely to make such reasons as:
 1. It demonstrates to others what Muslims are prepared to do for their faith/ it enhances the moral reputation of Islam.
 2. It is a **healthy** thing to do/ in an age of obesity, to undertake the discipline of fasting for a limited period must be a good thing. 4
- 18

20. (a) Answers are likely to refer to such teachings as:
1. Do not accept distinctions based on birth, rank or position.
 2. Wish for your brother what he wishes for himself.
 3. Seek to please, not to anger, your brother.
 4. Help your brother with your soul, your tongue, your hands and your feet.
 5. Be his eye to see by, his guide and mirror.
 6. Don't eat when he is hungry, nor drink and clothe yourself when he is thirsty or naked.
 7. Share your servant with him if he has none.
 8. See to his needs before he asks you. 8

- (b) Answers are likely to refer to such ways as:
1. Oppression and enmity would disappear/ for they would live as brothers.
 2. No government would be needed, no court of law, no police, no prisons/ for there would be no tyrants or evil-doers.
 3. Kindness, love and compassion between people would reign supreme/ there would be no back-biting, no informing, no falsehood, no theft. (3 x 2 marks)
- 6**

- (c) Answers are likely to refer to such suggestions as:
1. They should obey and imitate their Imams.
 2. They should visit them (i.e., those who are not Shi'ah) when they are sick.
 3. They should attend their funerals.
 4. They should give evidence for or against them, and repay their trust. (Other approaches are possible and should be rewarded accordingly.)

4
18

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