

# Mark Scheme (Results) Summer 2010

GCE

## GCE Islamiyat 7568 Paper 1

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](http://www.edexcel.com).

If you have any subject specific questions about the content of this Mark Scheme 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/>

Summer 2010

All the material in this publication is copyright

© Edexcel Ltd 2010

## 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**

**MAY 2010**

**MARK SCHEME**

**SECTION ONE: The Qur'an and Hadith**

1. (a) Al-Qadr:

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

2

- (i) Cave of Hira, Jabal Nur.
- (ii) 27<sup>th</sup> Ramadan, 610CE.
- (iii) Fasting in the month of Ramadan or reading Qur'an or tarawih prayers.  
(Other approaches are possible and should be rewarded accordingly.)

3

**OR**

(b) Al-Kausar:

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

2

- (i) The heavenly fountain of wisdom.
- (ii) His two sons had died in infancy, leaving no family member to succeed him.
- (iii) They would be cut off, i.e., condemned to Hell forever.  
(Other approaches are possible and should be rewarded accordingly.)

3

**OR**

(c) Al-Ikhlās (At-Tauhid):

1. Say: He is Allah, the One!
2. Allah, the Eternally Besought of all!
3. He begetteth not nor was begotten.
4. And there is none comparable unto Him.

2

- (i) e.g., Christianity.
  - (ii) It declares that there is no god but Allah.
  - (iii) He is Everlasting (has always existed and will do so).
- (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.)

The precise wording may vary.

(a) Translation:

Verily in the messenger of Allah ye have a good example.

Comment:

- (i) He treated his wives equally.
- (ii) He did not retaliate/ courage/ forgiveness (any one).

3

**OR**

(b) Translation:

And be good to parents.

Comment:

- (i) e.g., they never call older adults by their first name.
- (ii) He visited her grave/ prayed and wept there.

3

**OR**

(c) Translation:

And hide not testimony. He who hides it, verily his heart is sinful.

Comment:

- (i) A person's spiritual life is undermined.
- (ii) Abu Bakr.

3

**OR**

(d) Translation:

Be staunch in justice, witness for Allah.

Comment:

- (i) e.g., if a prisoner taught fifteen children to read and write, he was set free.
- (ii) It is without bias.

3

**OR**

(e) Translation:

Establish worship, pay the poor-due....

Comment:

- (i) The well-to-do (those who can afford it).
- (ii) **Sadaqah** is a voluntary additional payment for charity, given from the heart.

3  
9

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

(a) Translation:

Strive to understand and develop religion.

Comment:

- (i) One who is well-versed in knowledge and understanding of religion.
- (ii) e.g., it may be the means of converting a non-Muslim to Islam.

3

**OR**

(b) Translation:

O ye servants of God be brethren.

Comment:

- (i) The One-ness of God.
- (ii) e.g., they are all children of the same parents.

3

**OR**

(c) Translation:

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

Comment:

- (i) The entrance to Paradise.
- (ii) He completed the messages of all the prophets before him.

3

**OR**

(d) Translation:

The best amongst people is one who is a source of benefit to the people.

Comment:

- (i) e.g., visiting the sick/ feeding the hungry/ freeing the prisoner.
- (ii) Al-Ma'un or Al-Asr.

3

**OR**

(e) Translation:

The actions are judged by intentions.

Comment:

- (i) One who says one thing and does another; in religious terms, one who performs his duties, e.g., Salah, Zakah, just for show.
- (ii) An action performed with the intention to obey Allah.

3  
9

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

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

1. He employed the Prophet as a shepherd, which helped to develop his caring character.
2. Caravan trade with his uncle taught him both literacy and numeracy.
3. The meeting with the monk, Bahira, gave the Prophet a sense of vocation.
4. He helped in the arrangements of the Prophet's marriage to Khadijah.
5. He protected the Prophet from his Makkan enemies.
6. His death marked "the Year of Sorrow" and triggered the Prophet's emigration to Madinah.

**6**

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

1. She used all her wealth to help the Prophet with his mission.  
Comment: this gave him the freedom to deliver his message without the constraints concomitant with making a living.
2. She was the first to acknowledge his call and continued to support him.  
Comment: This support bolstered his self-confidence and belief; in the face of persecution he did not waver.
3. She shared his concern for the poor and underprivileged in society.  
Comment: She was truly a Mother to the Faithful and a great example of Muslim womanhood.

**6**

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

1. Islam teaches that men and women are equal.
2. Women commonly live and work alongside men.
3. Women are clearly the spiritual equals of men: they have been given the same religious duties and will be judged by the same criteria.
4. The modesty and gentleness inherent to her sex impels men to treat her with dignity and to protect her honour.

(3 x 2 marks)

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

(1 mark for basic point, 2 for development.)

**6**  
**18**



5. (a) (i) Answers are likely to refer to such terms as:
1. The Jews were to be helped and consoled, not treated unjustly or suppressed.
  2. They were allowed to follow their own faith.
  3. They and the Muslims were bound to help each other in times of war.
  4. Any dispute was to be referred to God and to His messenger (i.e., Muhammad).

4

- (ii) Answers are likely to refer to such ways as:
1. They sided with the Quraysh, especially at the battle of the Trench.
  2. They leaked information regarding the Muslims to the Quraysh.

2

- (b) The Prophet's Character:
1. His first instinct was to be merciful: he showed patience and forbearance in the face of provocation.
  2. He was just: he applied those standards to the Jews that he would expect to be shown to him.
  3. He was faithful: his allegiance was to Allah and the Qur'an.
- (3 x 2 marks)

6

- (c) Answers are likely to refer to such reasons as:
1. Muslims everywhere should stand together to defend their religion/ against the attacks (either verbal or physical) of their enemies.
  2. It is vitally important that the reputation of Islam should remain unsullied/ that it wins respect in all quarters for the moderation of its behaviour and the unity of its followers.
- (2 x 3 marks)
- (1 mark for basic reason, 2 for accompanying illustration, 3 for developed conclusion.)
- (Other approaches are possible and should be rewarded accordingly.)

6  
18

6. (a) Answers are likely to make such points as:
- (i) The hungry should be fed, the naked clothed/ the diseased treated/ the widow and orphan protected.
  - (ii) Trials should be fair and only the guilty punished/ punishments should be just and appropriate/ no one "should bear the burden of another" (Surah 6.165).
  - (iii) The sanctity of the home should be preserved, as should the life of anyone/ there should be no backbiting or bullying/ chastity should be respected.
  - (iv) All should bow before Allah with humility and penitence/ prayer and fasting should be bywords of the faith/ but no one should be made to worship.

(4 x 3 marks)

**12**

- (b) Answers are likely to make to such comments as:
- 1. They live in a materialist society, which tends to promote selfish ways/ people are too concerned about their own families and earning a living.
  - 2. It is difficult to get justice for oneself and one's family/ principles are allowed to "slip". Crime is on the increase.
  - 3. Practice of faith may be a matter of routine, lacking sincerity/ in a busy world, religion tends to be crowded out.

(3 x 2 marks)

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

**6**  
**18**

7. (a) (i) Answers are likely to refer to such steps as:
1. The Prophet sent letters to the surrounding kingdoms inviting them to consider Islam - the Abyssinians accepted.
  2. He gathered a force of 10,000 men. They camped outside the city
  3. The Prophet promised a general amnesty if the Makkans would submit to his authority.
  4. Abu Sufyan came over to the Prophet: he promised that anyone who took refuge with Abu Sufyan would be safe.
- (4 marks)

(ii) Subsequent events:

1. The Prophet entered the city in triumph, though adopting a humble attitude.
2. He went to the Ka'bah and circumnambulated it seven times.
3. He entered the shrine and destroyed all its idols.
4. He took no hostages and imposed no penalties: "Go away, you are free."

(4 marks)

8

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

1. Humility and generosity/ in this spirit Muslims are more likely to win friends and influence potential enemies.
  2. Great faith/ a consistent commitment to one God as the source of strength and guidance.
- (2 x 3 marks per point - 1 for basic statement, 2 for additional comment, 3 for further development.)

6

(c) Answers are likely to refer to such a response as:

Muslims believe that war can be justified on these grounds:

1. Self-defence.
2. Defence of family, tribe or country.
3. To fight oppression.
4. To put right injustice.

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

4  
18

8. (a) Answers are likely to refer to such points as:  
When the Prophet fell ill, he put it down to the poison left in his body by an earlier attempt to kill him/ he told Abu Bakr to lead the prayers/ he moved to Aisha's apartment/ on 7<sup>th</sup> June 632 CE he went to mosque/ he reminded people to follow his guidance regarding disagreements and affirmed his constant witness to Allah and the Qur'an/ he returned to Aisha's quarters and died with his head on her lap.

6

- (b) Answers are likely to refer to such ways as:  
(i) He entered the mosque and calmed the Companions. Comment: Though grief-stricken, he exerted self-control.  
(ii) "If it was Muhammad whom you worshipped, he is dead. But if you are servants of Allah, indeed He is the Ever-Living One, the Eternal."  
Comment: He spoke quietly but with authority. Realistic. Practical.  
(iii) He reminded them of the gift of the Qur'an, quoting ayats about the Prophet's humanity. Comment: He showed practical commonsense, yet sympathetic to their feelings.

(3 x 2 marks)

6

- (c) Answers are likely to refer to such reasons as:  
Today he is head of a **world-wide** community of Muslims.  
His teaching has a universal appeal.  
The Qur'an is acknowledged as the word of God.  
(1 mark for basic reason, 2 for development.)  
(Other approaches are possible and should be rewarded accordingly: a negative view may be expressed.)

6  
18

**Either SECTION THREE (for Sunni students)**

9. (a) Answers are likely to refer to such points as:
1. All things come into being at His command "Be!" (16.40)
  2. Allah appointed the sun, moon and stars. (10.5ff.)
  3. Allah created heaven and earth in six days (11.7)
  4. He created hills, beasts, rain and plants. (31.10ff.)
  5. He created man from a blood-clot. (22.5)
  6. He caused night to pass into day, and day into night. (3.26, 27)

**6**

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

Knowledge:

As Allah knows everything, even one's inner thoughts and motives/  
Muslims try to maintain purity in private, as well as in public, life.

Mercy:

Allah's mercy is far greater than people have the right to expect/ this  
encourages Muslims to seek forgiveness for their sins on a **daily** basis.

(2 x 2 marks)

**4**

- (c) Answers may comment on such aspects as:

1. The unity of Allah - discussion of the concepts of Tawhid and Shirk.
2. Allah is the Owner - all things are given by Him and therefore should be used to further His will on earth. Examples. "Green" Islam.

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

(2 x 4 marks)

**8**  
**18**

10. (a) Answers are likely to refer to such sources as:  
Hadith/ Qiyas/ Ijma.

3

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

Hadith: collections of the Prophet's sayings, e.g., "Paradise lies at the feet of the mother": to respect, to obey and to serve the mother is the key to Heaven.

Qiyas: analogical interpretation of laws, e.g., the Qur'an states the unity of mankind, hence Muslims must be opposed to racial prejudice.

Ijma: judgements based on consensus opinion, e.g., the use of birth control - modern reason and judgement allows birth control in special circumstances, such as protecting the life of the mother.

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

(3 x 3 marks)

9

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

One possible view is that the Qur'an alone is sufficient to a full understanding of Islam. An alternative view is that without the help of other sources of law, many of the Qur'an's injunctions would be incomprehensible. Look for suitable illustrations.

(Look for extended discussion along these lines.)

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

6  
18

11. (a) Answers are likely to refer to such points as:
1. Divorce should be preceded by extensive efforts at reconciliation (4.35).
  2. Intention announced three times over a period of three months.
  3. Remarriage is possible.
  4. Reconciliation is encouraged.
  5. Kindness and generosity to wives is essential.
  6. Adultery is severely punished.
  7. A wife should not be forced to stay with her husband.
  8. Custody of children: normally the mother, but father must provide for them (Surah 2.233).

8

- (b) Answers are likely to refer to such reasons as:
1. It is a threat to family life/ which is of key importance to society.
  2. It weakens the image of Islam in the world/ shows it to be no better than Western societies.
  3. It contradicts the behaviour of the Prophet/ he treated his wives with great respect.
  4. "The most detestable act that God has permitted is divorce" / a teaching of the Prophet expressed in Hadith.

(Any 2 x 2 marks)

4

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

**Support:**

For a successful marriage, one person usually takes on the role of head of the family. Muslims believe that most women are happy in a supportive role, looking after her husband, seeing to his needs and the needs of the children, while he provides for her and them.

**Oppose:**

Marriage is a partnership. Muslim women accept only Allah as their master, and do not consider themselves to be inferior to men. The Prophet himself taught partnership between men and women. Women live and work alongside men.

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

6  
18

12. (a) Answers are likely to refer to such preparations as:  
Niyyah (intention): This is the statement of intent, made prior to all acts of devotion/ if a person subsequently decided to donate the money saved for Hajj to the poor, his **intention** to go would count as if he had gone.  
Ihram (consecration): the complete purification of the body and the wearing of special clothes (plain white cloth)/ signifying purity and equality.  
Rules of conduct: Normally permitted actions, e.g., marital relations, placed out of bounds/ no jewellery or rings, no perfume, heads uncovered, barefoot, no interference with nature, strive for peace.  
(3 x 2 marks)

6

- (b) Answers are likely to refer to such explanations as:  
Tawaf: encircling the Ka'bah seven times anticlockwise/ expresses worship of Allah and honouring of Ka'bah.  
Sa'y: hastening between Safa and Marwah/ in remembrance of Hajar's search for water for her son Isma'il.  
Jamras: casting pebbles at pillars/ representing Shaytan, who tempted Ibrahim and his family.  
(Other approaches are possible and should be rewarded accordingly.)  
(3 x 2 marks)

6

- (c) Answers are likely to refer to such reasons as:  
1. It is one of the Five Pillars.  
2. It is performed (if fit) at least once in a lifetime.  
3. It involves fellowship with other believers.  
4. A sense of unity and equality is created.  
5. It honours the holy centre of Islam.  
6. It pays homage to the Prophet and to Ibrahim.  
(Other approaches are possible and should be rewarded accordingly.)

6  
18



13. (a) Answers are likely to refer to such points as:  
Abu Bakr: defeated rebels/ and apostates/ conquests in Iraq and Palestine/ Syrian expedition - Damascus fell in 635.  
Umar: Conquest of Iraq: defeat of Persian army/ also conquered Jerusalem and Caesarea/ then Egypt (Alexandria)/ the whole of North Africa came under Muslim control.  
(2 x 4 marks) 8
- (b) Answers are likely to give such explanations as:  
He rescued the text produced by Zaid ibn Thabit from the Prophet's widow Hafsa and destroyed variants/ sent authentic version to all Muslim centres/ Importance: Uthman recognised the need to establish one authentic version (means of unity)/ he realised the influence of the Qur'an, both for that time and for the future of Islam.  
(2 + 2 marks) 4
- (c) Answers are likely to express such opinions as:  
Following on from (b), some will argue that the unity of Islam depends on the Qur'an or faith in Allah and the worldwide Ummah; therefore it has nothing to do with leaders.  
Others may argue that the first four Khalifas all exerted strong personalities, which is why Islam expanded as it did; similarly, the present decline of Islamic values in some parts of the world is down to the fact that there is a shortage of that kind of leadership today.  
(Other approaches are possible and should be rewarded accordingly.)

14. (a) Answers are likely to refer to such distinctions as:
- (i) the Companions/ i.e., the early supporters of the Prophet/ the first converts to Islam.
  - (ii) the Exiles or Emigrants/ i.e., those who migrated from Makkah with the Prophet/ when he reached Madinah, they became his stalwart supporters there.
  - (iii) the Helpers/ i.e., the occupants of Madinah/ they had travelled to Makkah to meet the Prophet, had accepted Islam and had returned; now they welcomed him, offered him shelter, protection and help.
- (3 x 3 marks)

9

- (b) Answers are likely to refer to such lessons as:
- 1. Loyalty: they had believed in him when others had subjected him to ridicule and persecution.
  - 2. Courage: they had risked their lives on the Prophet's behalf: Ali and Abu Bakr were cases in point.
  - 3. Sacrifice: they were prepared to offer a share in their homes - even their wives! - in order to come to the aid of the emigrants.
- (Any 2 x 3 marks)

6

- (c) Answers are likely to suggest such ways as:
- Compassion and forgiveness: Muslims are taught to take pity on the plight of others, especially women and children, and not to take revenge in the face of provocation. OR
- Humility and tolerance: Muslims are urged to turn their faces away from pride, as such a person will be abased by Allah, and to show tolerance to others - not to coerce them but to acknowledge their right to their own beliefs and practices.
- (Other approaches are possible and should be rewarded accordingly.)

3  
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. Allah is One - the Only God.
2. The Alone.
3. The Absolute or Eternal.
4. The Supreme Being.
5. Allah is Unique - no comparable being.
6. There is nothing remotely like Him.
7. There is no other being worthy of worship.
8. Allah is the Sole Creator.

8

(b) Answers are likely to refer to such examples of Shirk, which deny Tawhid, as:

1. Shirk means that Allah can be divided.
2. Shirk means that another divine being can be equal or partner to Allah.
3. "Idols" or "images" are acceptable objects of worship.
4. A human being can be divine.

4

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

1. Allah does not rule His creatures unfairly or cruelly/ to do so would imply evil or ignorance, both of which are impossible for Allah.
2. He rewards His obedient servants and punishes those who fall into sin/ He does not punish them for **more** than the sins they have committed.
3. He does not compel His servants to do things beyond their capabilities/ to do so would imply necessity or causeless pleasure, which again would imply a deficiency in Him.

(3 x 2 marks)

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

6  
18

16. (a) Answers are likely to refer to such points as:
1. Returning from his final pilgrimage, the Prophet had stopped at the oasis, Ghadir Khomm.
  2. Taking Ali's hand in his right hand, the Prophet had asked his followers to affirm his (the Prophet's) supreme authority.
  3. His followers gave him their unqualified support.
  4. The Prophet then declared Ali to be protector of those whom the Prophet protected.
  5. He called on Allah to befriend whoever was Ali's friend and be enemy to whoever was his enemy.

5

- (b) Answers are likely to refer to such reasons as:
1. Ali was the Prophet's cousin/ foster brother, adoptive brother and son-in-law/ stronger family claim than any other person.
  2. Ali was the Prophet's close companion /and one of first converts/ he saved the Prophet's life by sleeping in his bed on the night of the Hijrah.
  3. Ali's courage was legendary/ he was a valiant fighter /and served the Prophet as secretary and diplomat.

(3 x 3 marks)

9

- (c) Answers are likely to refer to such beliefs as:
1. They have a high degree of **obedience** to the commands of Allah/ hence they can be trusted as safe guides to everyday behaviour and as solvers of modern problems.
  2. They are **pure** in thought and action/ therefore they defend Muslims from the pitfalls of polytheism and sin.

(2 x 2 marks)

(1 mark for basic point, 2 for development.)

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

4

18

17. (a) Answers are likely to refer to such ways as:
1. It must not be intentionally defiled.
  2. It must not be touched by one who is not tahir (purified).
  3. It must not be subject to insulting behaviour, e.g., putting one's foot on it.
  4. It must be kept in a clean place.
- (3 x 2 marks)  
(1 mark for basic point, 2 for development.)  
(Other approaches are possible and should be rewarded accordingly.)

6

- (b) Answers are likely to give such comments as:
1. When Muslims discover Allah's will for them/ they change their lives accordingly.
  2. What they read there is all goodness/ therefore they are protected from evil.
  3. It has a wonderfully calming effect/ instead of negative thoughts, hearts and minds are filled with joy, gratitude and peace.
- (3 x 2 marks)  
(Other approaches are possible and should be rewarded accordingly.)

6

- (c) Answers are likely to refer to such reasons as:
1. It is the word of Allah revealed to the Prophet.
  2. Its style is unique and incomparable.
  3. It is a unique guide to behaviour and answer to problems.
  4. As arts and sciences advance, it remains as fresh as ever, not contradicting scientific facts or positive philosophical thinking.
- (3 x 2 marks)  
(1 mark for basic point, 2 for development.)  
(Other approaches are possible and should be rewarded accordingly.)

6

18

18. (a) Answers are likely to refer to such points as:
1. Fight in Allah's way, but don't begin hostilities (2.190).
  2. Whoever fights in Allah's way will receive a great reward (4.74).
  3. Relent not in pursuit of the enemy (4.104).
  4. Slay idolaters (9.5).
  5. Some should stay behind "to gain sound knowledge in religion" (9.122).
  6. Those slain in the way of Allah would be brought to the Garden of Paradise (47.4-6).

(Any 4 x 1 mark)

4

- (b) Answers are likely to refer to such explanations as:
- (i) Husayn fought against Banu Ummayah to prevent the eradication of Islam/ if he had not done so, Islam would have become a religion of the past, or a false religion.
  - (ii) He prayed for victory and instructed Muslim armies in their duties, how to defend themselves against their enemies/ his teachings on the Holy War, keeping it pure for Allah, stressing the importance of prayer, are still relevant in modern times.

(2 x 4 marks)

(1 mark for basic point, 2 for development.)

8

- (c) Answers are likely to give such arguments as:
1. Muslims have recognised the evil of war/ many have worked hard to preserve world peace.
  2. Muslims have been quick to speak up for the weak and the oppressed without resorting to arms/ this principle is central to Shi'ah moral teaching.
  3. The use of force is a last resort/ all other means of settling the problem **must** have been tried first.

(3 x 2 marks)

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

6  
18

19. (a) Answers are likely to refer to such practices as:
1. The pilgrim must wash himself (ghusl) and clean his body/ not only to prevent disease and suffering (physical) but also to cleanse his spirit from moral impurities/ a traditional prayer follows.
  2. The pilgrim should wear his cleanest and best clothes/ for the sake of dignity/ to mark the importance of the pilgrimage.
  3. The pilgrim should give alms to the poor/ to help the poor/ to instil a sense of generosity.
  4. The pilgrim should advance slowly and quietly/ out of respect/ to give his undivided attention to Allah.
- (4 x 3 marks)

12

- (b) Answers are likely to refer to such explanations as:
- (i) The sanctuary of the eighth Imam, al-Reza, with its gilded dome dominates the whole town/ it is the key place of pilgrimage for the Shi'ah in Iran/ it is the great provincial market-place and crossroads of central Asia.
  - (ii) The mausoleum of Imam Ali/ built, it is claimed, on the tomb of Adam and Noah/ those buried there (it is believed) do not undergo the torments of the after-life.
- (2 x 3 marks)
- (Other approaches are possible and should be rewarded accordingly.)

6  
18

20. (a) Answers are likely to refer to such an occasion as:  
Imam Hasan was insulted by a man of Sham (Damascus)/ he responded by speaking to him gently/ he treated him kindly, letting him understand that he had done wrong/ but he recognised that hostility on his part would stir up further hatred/ this showed great generosity and nobility/ and brought a peaceful result.

6

- (b) Answers are likely to refer to such ways as:
1. Don't join such a government/ refuse to be employed by it/ loyalty to such a government undermines truth and encourages corruption.
  2. Joining the oppressors or their government is permitted on certain grounds/ i.e., if it increases justice/ if it encourages what is right.

(2 x 3 marks)

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

6

- (c) Answers are likely to give such reasons as:
1. Forgiveness is a sign of virtue.
  2. Compassion is an attribute of Allah.
  3. Allah's mercy is far greater than any humans have the right to expect, or that they show to each other. Therefore they should seek to imitate him.
  4. To take revenge perpetuates hatred and hostility.
  5. Some may argue that in certain circumstances justice must take precedence over mercy /and that in those cases punishment should be adopted.
  6. To lack firmness might be to deviate from "the straight path" of Islam.

(3 x 2 marks: 1 mark for basic reason, 2 for development.)

6  
18

---

TOTAL FOR PAPER: 100 MARKS

END



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](mailto:publications@linneydirect.com)

Summer 2010

For more information on Edexcel qualifications, please visit [www.edexcel.com/quals](http://www.edexcel.com/quals)

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