

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

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## ISLAMIYAT 7568, MARK SCHEME

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

1. (a) Translation:

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

Questions:

- (i) Abu Jahl. Abu Lahab. (Accept valid alternatives)
- (ii) The Prophet became "father" of a huge family - ie, the many converts who flocked to his cause. (Other approaches are possible and should be rewarded accordingly.)
- (iii) At Hajj, animals are sacrificed: a third is given away to those too poor to buy their own animal. (Alternative: birth ceremony.) 3

(b) 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) A hypocrite is a person who says one thing and does another - ie, one whose deeds do not match his words.
- (ii) Answers are likely to refer to such reasons as to bring people close to Allah; to bring peace and tranquillity; to encourage unity and brotherhood; to develop gratitude and humility, etc. (Accept any reason which appears valid.)
- (iii) eg, Visiting the sick, donating sadaqah, giving shelter to the homeless. (Accept alternatives.) 3

(c) Translation:

- Lo! We revealed it on the Night of Power. Say: He is Allah, the One!
- 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) Verses of the Qur'an (Sura 96.1-5). If candidates simply say, "the Qur'an", allow this.
- (ii) "It is better than a thousand months" or "The angels and the Spirit come down by permission of Allah" or "A lasting sense of peace and security arises".
- (iii) Muslims worship and pray to Allah. (If a valid alternative is offered, accept it.) 3

**Total 10 marks**

2. (a) Translation:

And speak kindly to mankind. 1

Questions:

- (i) Not just outward courtesy but the protection of the people from being exploited or deceived in any way.
- (ii) eg, Parents or orphans. (Accept alternative suggestions) 2

(b) Translation:

Verily in the messenger of Allah you have a good example. 1

Questions:

- (i) He administered a general pardon, ie, He forgave them all.
- (ii) A readiness to forgive instead of taking revenge might bring peace to warring factions. 2

(c) Translation:

And hide not testimony. He who hideth it, verily his heart is sinful. 1

Questions:

- (i) Material advantage, perhaps in the form of a bribe.
- (ii) 1. It is important to the unity of the ummah.  
2. It enhances the reputation of Islam. (Accept alternatives) 2

(d) Translation:  
And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. 1

Questions:

(i) Those who can't afford it. (Accept valid alternatives)

(ii) Adam. 2

(e) Translation:  
Be staunch in justice, witness for Allah. 1

Questions:

(i) Justice must be seen to be done and should not allow inhumane treatment or torture.

(ii) He allowed the Jews to appoint their own judge to decide their fate. 2

**Total 9 marks**

3. (a) Translation:  
To acquire knowledge is the duty of every Muslim, male and female. 1

Questions:

(i) In Muslim countries governments provide education consistent with Muslim beliefs. Elsewhere many mosques hold lessons after school or at the weekend.

(ii) It emphasises their right to equality. 2

(b) Translation:  
This world provides a cultivating ground for the hereafter. 1

Questions:

(i) Life after death.

(ii) eg, Boiling water, rods of iron, scorching wind (allow alternatives). 2

(c) Translation:  
You should be kind to those who are on the earth..... 1

Questions:

(i) eg, Every Sura begins with the words, "In the name of Allah, the Beneficent, the Merciful."

(ii) eg, He treated them all with patience and affection, but no favouritism. 2

- (d) Translation:  
The man who offers bribe and he who accepts bribe will both go to hell. 1

Questions:

- (i) To make welfare payments for the poor, eg, at the end of Ramadan.  
(ii) He was offered money or position to give up his mission. 2

- (e) Translation:  
Paradise lies under the feet of the mother. 1

Questions:

- (i) He prayed for her at her graveside.  
(ii) They shared the Prophet's devout way of life. (Accept valid alternatives) 2

**Total 9 marks**

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

4. (a) Answers are likely to refer to such points as:
- Khadijah, a wealthy widow, needed someone to sell her merchandise in Syria.
  - By this time, the reputation of the Prophet as a trustworthy merchant was well-known.
  - Abu Talib recommended the Prophet to Khadijah, who agreed to employ him.
  - His trip was profitable; moreover her slave, Maysara, brought stories suggesting that the Prophet was a special person.
  - Khadijah was so impressed that she sent him a message, offering her hand in marriage.
  - Despite the age difference (he 25, she 40) he accepted. 6
- (b) Answers are likely to refer to such ways as:
- She believed his account of his call.
  - She became his first convert and closest ally.
  - She shared his sufferings - eg, confinement in ravine of Mecca. (3 x 2 marks) 6
- (c) Answers are likely to contrast the view that women are **not** given their rights - eg, in the running of the home, in divorce settlements, in the way they are required to dress, etc - with the view that women are given equal status, eg, in employment, in education, in choice of marriage partner, etc, and arrive at a personal conclusion. 6

**Total 18 marks**

5. (a) Answers are likely to refer to such reasons as:
- To escape continued persecution and ridicule.
  - Because the people of Yathrib invited the Prophet to move to their town, where he would be honoured as leader and judge.
  - Allah advised him to go.
- (Other approaches are possible, and should be rewarded accordingly.) 6

- (b) Answers are likely to refer to such difficulties as:
- The weak physical condition of the emigrants after spending three years in the desert outside Makkah.
  - The journey was long (eleven days) and accompanying children made it longer.
  - The threat of attack from the Quraysh - the emigrants were forced to leave in small groups in order to avoid attention.
- (ANY TWO x 2 marks)

Their faith in Allah encouraged them to proceed. They believed that Allah would guide them and protect them from danger. (2 marks) 6

- (c) Answers are likely to refer to such points as:
- It is celebrated as the first day of the New Year.
  - Muslims exchange greetings and relate stories about the Prophet and his companions.
- (2 marks)

Answers are likely to refer to such reasons as:

- They give the opportunity for renewal.
  - They increase the sense of fellowship with the whole Ummah.
  - They are times of celebration and joy.
- (Other approaches are possible and should be rewarded accordingly)  
(2 x 2 marks) 6

**Total 18 marks**

6. (a) Answers are likely to refer to such points as:
- The Muslims resisted attacks on their left and right flanks.
  - All the standard bearers of the Quraysh were killed.
  - The Quraysh fled; the Muslims, entering their camp, began to take possession of their belongings.
  - Fifty archers placed by the Prophet on a mountain pass left their position to share in the booty.
  - Khalid bin Walid took over the position; victory changed into chaos. The Prophet was wounded.
  - Ultimately the Quraysh withdrew, but the Muslims suffered heavy losses.
- 6

- (b) Answers are likely to refer to such lessons as:
- To disobey the Prophet is to court disaster.
  - Following Allah is not always easy: sometimes there will be tests.
- (Other approaches are possible and should be rewarded accordingly.)  
(2 x 3 marks) 6

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

Character

- He was compassionate, merciful and forgiving.
- He did not bear grudges or seek revenge.
- He was generous.

Faith

- He believed in a Beneficent and Merciful God.
- He believed in One God.
- He believed that God alone was the Supreme Judge of mankind: it was not for him to usurp that position.

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

**Total 18 marks**

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

(i) Earning any interest on loaned money is forbidden in the Qur'an. "Allah has permitted trade but forbidden usury" (Sura 2.278)  
Both the persons who offered and accepted bribes would go to Hell.

(ii) It is obligatory for the wealthy and able-bodied to support the less fortunate.  
"The key to Paradise is love for the poor." "Each person's every joint must perform a sadaqah every day..." Thus Muslims are expected to be charitable all of the time.

(iii) The Prophet himself was an orphan. He said, "I, and the one who raises an orphan, will be like these two in the Garden" (pointing to his middle and index fingers). The Qur'an teaches that any orphaned or abandoned children should be looked after as an act of compassion. Similarly, the Prophet urged people to give slaves their freedom if they were ready for it; until then, they were to be treated as members of the family. (He adopted the slave Zayd as his son.) (3 x 4 marks) 12

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

- Islamic governments impose a tax on all money which is not spent in circulation, and providers of funds can only share the profits provided they are also willing to share the losses.
- Muslims believe that everyone has the right to be fed, clothed, educated and cared for by the society which governs its existence.
- Muslims believe that no society should victimise or terrorise its weak members, or deprive people of liberty for no reason.

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

(2 x 3 marks)

6

**Total 18 marks**

8. (a) Answers are likely to refer to such points as:
- (i) They were to be regarded as a sacred trust. No one should be hurt, no one treated unjustly.
  - (ii) No one was to consider himself superior to another on grounds of race. "An arab has no superiority over a non-arab; a white has no superiority over a black, nor a black over a white, **except by piety and good deeds.**"  
(2 x 3 marks) 6
- (b) Answers are likely to make such comments as:
- Life and property are often regarded cheaply in the modern world. Muslims have a duty not only to Islam but also to the world to show that they place a high value on these things. Muslims will endeavour to preserve peace and, if they have to go to war, they will respect innocent life and will seek to avoid the wanton destruction of property
  - Racial discrimination is out of place in the modern world. Besides, Muslims are urged to nourish friendship and unity wherever they may be. The idea of Ummah extends across all places and ethnic groups - and all historical periods. The unity of believers takes precedence over all other relationships, including those of the family.  
(Other comments are possible and should be rewarded accordingly.)  
(2 x 3 marks) 6
- (c) Answers are likely to refer to such points as:
- He is the chief among messengers.
  - He is "the Prophet of the Gentiles" foretold by Jesus and others.
  - His moral qualities surpassed those of preceding prophets.
  - The Qur'an was revealed to him.
  - He completed prophetic themes and characteristics (ie, last of prophets).
  - He was sent to the whole world (ie, a universal prophet). 6

Total 18 marks

### SECTION THREE (for Sunni students)

9. (a) Answers are likely to refer to such points as:
- (i) Belief in the One-ness of Allah; absolute monotheism as practised in Islam.
  - (ii) Literally "association". Regarding anything as being equal or partner to Allah (ie, division of the unity of Allah). (2 x 2 marks) 4
- (b) Answers are likely to refer to such beliefs as:
- (i) Allah sees and hears everything: no one can escape His judgement on their life. The Qur'an (in Al-Qariah) pictures Allah holding the scales, balancing a person's measure of good deeds against the bad and, according to the result, consigning that person either to Paradise or to Hell. On that Day, all will stand alone, as individuals.

- (ii) Fortunately, Allah's mercy is far greater than any humans have the right to expect. The point is reiterated throughout the Qur'an. This belief gives hope that, despite a person's many shortcomings, Allah may yet come to his aid and save him from the Eternal Fire.  
(Other approaches are possible and should be rewarded accordingly.)  
(2 x 4 marks) 8

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

- Fear and hunger.
  - The loss of goods or lives or the fruits of toil. (Sura 2.155-6)
  - Poverty and ill-health.
- (Other suggestions are possible and should be rewarded accordingly.)  
(3 x 2 marks) 6

Total 18 marks

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

- Sahih Bukhari.
  - Sahih Muslim.
  - Sunan Abu Dawud.
- (Credit Tirmidhi, Nasa'i and Ibn Majah.) 3

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

(i) This highlights the **responsibility** of individual Muslims for others, eg, Parents for children (and vice versa), rich for poor, employers for employees, etc.

(ii) This highlights the importance of work - idleness and living off others are considered dishonourable forms of behaviour. On the contrary, it is the duty of each Muslim to earn sufficient money for his own and his family's needs.

(iii) Gratitude, kindness, mercy are all key elements in a Muslim's relationship with others. Such qualities are rooted in God. If a Muslim denies them in his daily life, he is unlikely to recognise Allah's many kindnesses to mankind.  
(Other comments are possible and should be rewarded accordingly.)  
(3 x 3 marks) 9

(c) Answers are likely to contrast the view that the Qur'an alone is sufficient to a full understanding of Islam with the view that without the Hadith, many of the Quran's injunctions would be incomprehensible. Candidates should then arrive at a personal conclusion. (Note, however, the word "essential" - other approaches are possible and should be rewarded accordingly!) 6

Total 18 marks

11. (a) Answers are likely to refer to such examples as:

(i) The use of birth control - modern reason and judgement allows birth control in special circumstances, eg, to protect the life of the mother or if it is likely that a child would be born deformed or handicapped.

(ii) The extension of the ban on drinking wine - by analogy - to **all** forms of alcohol.  
(Other examples are possible and should be rewarded accordingly.)  
(4 x 2 marks) 8

- (b) Answers are likely to refer to such reasons as:
- A law laid down fourteen centuries ago in the Middle East cannot meet all the complex demands and pressures of modern technological civilisation.
  - There is the comfort of knowing that, despite the updating of Muslim laws, the Shariah is nevertheless based on Muslim principles.
  - A respected and learned group of teachers - the ulema - is responsible for making many of the judgements.
  - Reliance on these sources helps Muslims to remain true to their faith without being left behind in the modern world.
  - (Other approaches are possible and should be rewarded accordingly.)
- 4

- (c) Answers are likely to refer to such reasons as:
- The reputation of Islam is at stake.
  - They wish to demonstrate that they are in the business of promoting certain key ethical values and are deliberately trying to reduce or stamp out others.
  - Non-Muslims may be drawn to the Islamic faith by their observation of its way of life.
- (Other approaches are possible and should be rewarded accordingly.)
- (3 x 2 marks) 6

**Total 18 marks**

12. (a) Answers are likely to refer to such points as:  
When: In month of Ramadan/ 9<sup>th</sup> lunar month/ from dawn to dusk.  
How: Abstinence from food and drink/ sex (allow smoking)/ evil ways.
- (2 x 3 marks) 6

- (b) Answers are likely to refer to such reasons as:
- Physical welfare.
  - Self-control.
  - Sense of unity, particularly with the poor.
- (Other approaches are possible and should be rewarded accordingly.)
- (3 x 2 marks) 6

- (c) Answers are likely to refer to such arguments as:
- They help to distinguish Islam from other faiths.
  - They act as a bar to self-indulgence.
  - Their scrupulous observance increases a Muslim's prospects of Paradise.
- (Other approaches are possible and should be rewarded accordingly.)
- 6

**Total 18 marks**

13. (a) Answers are likely to refer to such points as:
- Ansars wanted Ubaidah, leader of Khazraj.
  - They disputed with the Muhajirun.
  - Abu Bakr delivered a speech defending the Muhajirun's right to choose.
  - The Ansar proposed two leaders but this suggestion was squashed by Umar.
  - Umar swore his allegiance to Abu Bakr.
  - Others, including the Ansar, then followed suit.
- 6

- (b) Answers are likely to refer to such reasons as:
- They had been close companions of the Prophet, both at Makkah and Madinah.
  - They were therefore familiar with his way of life and teachings and were thus Well qualified to exemplify the Sunnah and to pass on the correct Hadith.
  - They combined the role of Head of State with that of Head of Religion.
- (Other approaches are possible and should be rewarded accordingly.)  
(3 x 2 marks) 6

- (c) Answers are likely to contrast the view that modern leaders are intent on increasing their power and wealth to the detriment of their subjects with the view that there are still inspiring leaders with religious convictions who care about their people, and arrive at a personal conclusion.
- (Other approaches are possible and should be rewarded accordingly.) 6

**Total 18 marks**

14. (a) Answers are likely to refer to such points as:
- They adopted the Muhajirun as their blood brothers and sisters.
  - Everything they owned - their belongings, their homes, even their women - they shared with the Muhajirun.
- (2 x 2 marks) 4

- (b) Answers are likely to refer to such points as:
- (i) 1. There is reciprocal respect between husbands and wives.  
2. Parents provide for children and transmit the faith; children treat parents, especially the elderly, with kindness.
- (ii) 1. They all wear the same clothes (the ihram) to indicate equality and purity.  
2. They perform the same rites, such as the tawaf (encircling Ka'bah) and the wuquf (standing before Allah).
- (Other points are possible and should be rewarded accordingly.)  
(4 x 2 marks) 8

- (c) Answers are likely to contrast the view that many Muslims have abandoned unity in favour of rivalries, jealousies, nationalism and the influence of other cultures with the view that unity is of crucial importance in a world of injustice and oppression, and arrive at a personal conclusion.
- (Other approaches are possible and should be rewarded accordingly.) 6

**Total 18 marks**

#### SECTION FOUR (for Shi'a students)

15. (a) Answers are likely to refer to such points as:
- An Imam excels in human qualities, such as bravery, generosity and truth.
  - He is a person of superior knowledge, derived from the Prophet or a previous Imam.
  - He is Divinely inspired, so that when a new question arises, he knows the answer.
- 6

- (b) Answers are likely to refer to such examples as:
- Ali was renowned for his virtue: his sermons, sayings and letters bear witness to a high code of ethics. On one occasion he bought two shirts and gave the finer one to his servant.
  - With the Prophet, Ali participated in the sublimest mystical experiences. On the Prophet's ascent to heaven (the mi'raj), he gave two proofs that he was near the throne of Allah at the same time as the Prophet.
- (Other examples are possible and should be rewarded accordingly.) 8

- (c) Answers are likely to refer to such reasons as:
- He dispenses Allah's orders and prohibitions.
  - He is the guardian of Allah's knowledge (the Qur'an).
  - He represents the Prophet.
  - He guides the people in the ways of goodness and prosperity.
- (Other approaches are possible and should be rewarded accordingly.) 4

**Total 18 marks**

16. (a) Answers are likely to refer to such beliefs as:
- (i) 1. He does not rule His servants unfairly or cruelly.  
2. He does not compel His servants to do things beyond their capabilities.  
3. He does not punish His servants for more than the sins they have committed.
- (ii) 1. His laws are for what is in their interest to know.  
2. They protect them from what is harmful.  
3. He rewards those who obey His commands. 6

- (b) Answers are likely to refer to such practices as:
- They perform wudu, ghusl and tayammum in recognition of the moral purity of Allah.
  - They prostrate themselves in acknowledgement of His absolute power.
- (Other approaches are possible and should be rewarded accordingly.)  
(2 x 3 marks) 6

- (c) Answers are likely to refer to such ways as:
- They are able to view the world in all its several parts as indications of the existence of a wise, omniscient God.
  - It gives meaning, spirit and aim to life, leading ever onward.
  - It imparts joy and confidence; it inspires self-sacrifice.
  - It encourages mutual commitment and responsibility, crossing domestic, societal and national boundaries.
  - It discriminates between Islam and other faiths.
  - It gives hope for the future welfare of mankind.
- (Other approaches are possible and should be rewarded accordingly.) 6

**Total 18 marks**

17. (a) Answers are likely to refer to such points as:
- To be a guide to the rest of humanity.
  - To purify them from immorality.
  - To teach people the wisdom and knowledge needed to reach the highest position in this world and the next.
- 6

- (b) Answers are likely to refer to such reasons as:
- (i) 1. He used miracles to destroy the work of the Egyptian magicians.  
2. He revealed the Turah (Torah) to mankind.
- (ii) 1. He healed the blind and the leprous. He restored the dead to life.  
2. He revealed God's word through the Gospels.

**Shi'a Muslims are required to believe in both Musa and 'Isa. To deny them is to deny the Prophethood of the Prophet himself.**

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

(4 x 2 marks)

8

- (c) Answers are likely to propound the view that one who is able to bear the responsibilities of a guide to mankind can only be appointed by Allah. Similarly, their infallibility and perfect human attributes mark them out as leaders in whom people can trust as Divinely-appointed persons. Such characteristics distinguish them from modern rulers who have led people away from the foundations of Islam. The only way of assuring the success of the Muslims is to educate themselves in the correct Islamic teachings, as revealed to the Prophet and expounded by the Imams. (Other approaches are possible and should be rewarded accordingly.)
- 4

**Total 18 marks**

18. (a) Answers are likely to refer to such points as:
- Ablutions (ghusl).
  - Wearing of best, cleanest clothes and perfume.
  - Gifts of alms to the poor.
  - Slow approach to shrine, repeating "Allahu Akbar".
- (4 x 2 marks) 8

- (b) Answers are likely to refer to such reasons as:
- Prayer and worship are only for Allah: "To Thee alone do I pray, to Thee alone do I bow down and prostrate myself..."
  - It is a demonstration that no one deserves to be worshipped except Allah: "It is a sin to pray, bow down or prostrate oneself before anyone but Thee..."
  - It is a means of winning Allah's favour: "Accept my pilgrimage, and grant my request..."
- (3 x 2 marks) 6

- (c) Answers are likely to refer to such benefits as:
- An increase in the sense of solidarity with their Muslim brethren.
  - One of the necessities is that those who have nothing should be assisted by those who have.
  - Many of the ceremonies teach pilgrims to have sympathy for the poor.
  - The visits give comfort and solace by strengthening the bonds between the Imams and their followers, reminding them that the Imams too had struggles.
- (Other approaches are possible and should be rewarded accordingly.)
- 4

**Total 18 marks**

19. (a) Answers are likely to refer to such points as:
- He would not behave in a superior or arrogant way.
  - He would want to please his brother Muslim by carrying out his wishes.
  - He would seek to share his food, belongings, possessions with his brother.
- (3 x 2 marks) 6
- (b) Answers are likely to refer to such ways as:
- Visiting them when they are sick.  
Comment: The concern of the Imams for their non-Shi'a brethren is expressed by giving of their time, sympathy and energy to their welfare.
  - Giving evidence on their behalf before a court.  
Comment: Justice in the eyes of the Imams is not confined to the Shi'a alone, but is the right of all humankind. No Imam worth his salt will idly stand by and see his non-Shi'a brother denied this right.  
(Other approaches are possible and should be rewarded accordingly.)
- (2 x 3 marks) 6
- (c) Answers are likely to contrast the view that real brotherhood would eliminate the necessity of government, courts of law, police, prisons or criminal laws with the view that justice and its laws will always be needed, because man is such a weak and fallible being, and arrive at a personal conclusion - perhaps that keeping the ideal in mind will preserve and improve standards of morality.  
(Other approaches are possible and should be rewarded accordingly.) 6

**Total 18 marks**

20. (a) Answers are likely to refer to such points as:
- (i) This is Allah's judgement of the righteous and the wicked. The fate of the former is Paradise, a place of eternal bliss, while that of the latter is Hell, a place of everlasting torment.
  - (ii) This is the bridge over Hell, over which all people must pass. It is uncertain whether the term refers to a thin material object or a spiritual straightness, but it is believed it will take material form on the Day of Judgement.
  - (iii) Again either spiritual or physical. The concept is of two pans, in which earthly deeds are weighed. For those whose deeds are heavy (with good works) the reward is Paradise, while for those whose deeds are light, a terrible fate awaits them. 9
- (b) Answers are likely to refer to such reasons as:
- Shi'a Muslims believe that Allah will cause people to return to this world in the same form as they were before and that He will distinguish between the righteous and the wrongdoers.
  - This will take place during the time of the Mahdi, whose reappearance marks the end of injustice and corruption, at the same time as the "return" (ra'ja) or resurrection.  
(Other approaches are possible and should be rewarded accordingly.)
- (2 x 2 marks) 4

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

- There is no reason to doubt it, unless one doubts Allah, His Power and His Messenger.
- About one thousand verses in the Qur'an have mentioned the Day of Resurrection.
- All the Divine religions and philosophies have accepted it.
- Allah, who is Omniscient and Omnipotent, has announced it.
- Human knowledge, experiments or other methods of verification are incapable of discovering anything which is beyond human experience.

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

5

**Total 18 marks**

# ISLAMIYAT 7568, CHIEF EXAMINER'S REPORT

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## General Comments

The structure of the question paper is now well established and familiar to candidates although a few of the newer centres are only slowly getting used to the essay-style answers required. The demands of this examination compared closely to previous papers in that the questions were challenging but allowed the majority of candidates to make a good showing in their responses.

The translation work in question 1 created no major difficulties. Answers to questions on the text were generally good, although there were occasional weaknesses displayed and some unexpected examples. Answers to Section Two concerning the life and teachings of the Prophet varied very much in quality. Questions 4 and 6 were by far the most popular but many answers to question 6 included long, irrelevant paragraphs attempting to set the events described in their context, an exercise which was not required by this question.

In some respects candidates performed rather better this year in their answers to Section Three. For example, responses to question 12 concerning fasting were particularly well done, but other questions in this section, too, were handled with a fair amount of confidence. In addition, the evaluative questions were generally answered well: question 13 in particular produced a number of very thoughtful responses. The general impression is that the difference in performance between Sections Two and Three is continuing to diminish, suggesting that teachers are endeavouring to ensure that their students gain an all-round knowledge of the subject. Although the number of Shi'ah entrants is so far very few, the responses made by most of these candidates to Section Four questions reached a commendable level.

## Report on candidates' responses

### Section One

#### Question 1

Of the three Suras set for this section, 1 (a) was the least popular. Something more than just "Kausar" was required in answer to Q1 (a) (ii), ie, some indication of a blessed life. Several suggested that Allah killed the Prophet's enemies who mocked him, others that he was blessed with "good, well mannered daughters"! "Paradise" was an acceptable answer. Q1 (a) (iii) was often answered with general charity rather than meat from the sacrifice.

In response to Q1 (b) (i), most candidates managed a reasonable definition of a hypocrite, but some weaker answers just quoted part of the Sura, eg, "ones who wouldn't help the poor". Some suggested acts of charity in Q1 (b) (iii) were very tentative, eg, a smile, speaking kindly, etc. The mark scheme indicates more substantial examples.

Q1 (c) was very well answered: most candidates gained full marks.

#### Question 2

Most answered Q2 (a) (i) too literally or just in terms of being kind to everyone.

Many limited their answers to (b) (ii) to people not forgiving others today. The **result** was the important point – bringing peace to warring factions – but few saw it.

General answers were given to (c)(ii), eg, "honesty improves society" or similar wording.

In (d) some mistakenly supposed Abraham and Isma'il built the first shrine, perhaps relating their answers to Sura 2.125,127.

In (e) (i) virtually everyone used the deterrence argument, ie, putting others off from committing the same crime, but the real reason for public trials is indicated in the mark scheme.

### Question 3

A wide range of answers, mostly acceptable, were offered in (a) (i) (just "reading the Qur'an" was deemed insufficient); better candidates realised that "equality" was the key answer to part (ii).

In (b), many wrote "the Day of Judgement" in response to part (i) and a wide range of horrors – many un-Quranic – were quoted in reply to part (ii).

In (c) (ii) equal treatment of the Prophet's children was the key point.

In (d) (ii) many stated **how** the Prophet was bribed but fewer knew why, yet it is the **reason** that makes the offer into a bribe.

Only a minority answered (e) accurately, especially part (ii).

## Section Two

### Question 4

A very popular question and usually very well answered, especially parts (a) and (b). Extreme opinions for both sides were offered in response to Q4 (c): some candidates gave very mature evaluations of the difference between backward rural districts and city life, where women are prominent in all walks of life. One centre mentioned the custom of marrying girls to the Qur'an in rural areas to save the husband paying a dowry.

### Question 5

Part (a) was tackled fairly well but the journey itself was not well known: many started with returning possessions and Ali's part in the escape, and many answers were simply confined to the cave story.

Answers to part (c) were often limited to the idea of migrating when times become difficult, but the New Year and the subject of festivals in general were not dealt with adequately at all. The plural – "occasions" – tended to be overlooked.

### Question 6

This was an extremely popular question but many answers suffered from the inclusion of a long, unnecessary introduction to the battle scene. Most, however, were able to give the central part of the story, ie, the retreat of the enemy, the archers deserting their post and the attack from the rear; quite a large number also recorded the heavy losses (even stating the figures correctly) endured by the Muslims and the wounding of the Prophet.

There were also some good answers to part (b), candidates recognising the importance both of obedience and the avoidance of greed.

Most pulled out relevant character comments in part (c) but were less strong when commenting on the Prophet's faith: some said that he had faith that Allah would punish his enemies on the Day of Judgement, so he could afford to be merciful.

### Question 7

Only a minority attempted this question. Of these, only a few knew what usury was and were able to answer fully. Answers to (a) (ii) consisted mainly of general comment and/or reference to compulsory Zakat; “kindness” was the main suggestion in answers to (a) (iii). In part (b), the phrase “lasting importance” was not given due weight; there was again reference to Zakat and its rules; a few made reference to treating servants well.

### Question 8

A small number of candidates answered the whole question well. Unfortunately, many used general teaching on these topics rather than the Sermon. Comments in part (b) concentrated on religious tolerance, although some covered crimes such as theft and murder and did deal with racial discrimination.

Many were able to state with confidence why the Prophet is “the Seal”, but some were unable to proceed further than “the last prophet”.

## Section Three

### Question 9

Part (a) presented no problems: both Tawhid and Shirk were well known.

In part (b), most candidates managed to link Allah’s Justice to the Last Judgement but were more vague on Love and Compassion, often confining it to loving those whose deeds were good and sending them to heaven. Some did deal with Allah’s willingness to forgive if sinners repented.

There were many suggested tests offered in answers to part (c), most of which were valid and earned credit.

### Question 10

Those who answered this question usually knew the material.

A few went astray in (b) (i), taking the meaning as referring to responsibility for one’s own deeds, but (b) (ii) was answered very well. Part (b) (iii) presented most problems: the key point was the connection between such qualities as gratitude, kindness and mercy with Allah, ie, that He is the **source** of those qualities.

Part (c) produced sound answers.

### Question 11

Examples seemed difficult to find in answers to (a) (i): a few did manage birth control and settling the time of the new moon for Id ul-Fitr. Part (a) (ii), on the other hand, produced some interesting examples of Qiyas.

In general, the four points made under (b) in the mark scheme were not identified. In part (c), however, the link between the reputation of Islam and non-Muslims was established.

### Question 12

The most popular question in this section and generally well answered. Once examiners had extracted the relevant bits in (a) from all the long descriptions, including those who were excused from fasting, the majority of candidates earned maximum marks.

Answers to (b) were sound, if somewhat learned by rote.

In (c), answer often used the health/harm argument, rather than those suggested in the mark scheme, but earned credit nonetheless. Others referred to “fasting” rather than “food laws”, assuming the whole question was about fasting. “Drink” was not allowed as a **food** law.

### Question 13

Only a small minority was acquainted with the events in part (a). Of these, some knew them well but others concentrated on telling the story of what happened immediately after the Prophet’s death, etc.

Similarly, part (b) was either well known or confined to Abu Bakr and the story of his life. Alternatively, a little account was given of each Caliph's period of office with no reference to the "rightly-guided" aspect. The notion of combining the role of Head of State with that of Head of Religion was not known.

There were some scathing denunciations of modern leaders in answers to part (c), without real evidence of their shortcomings. Nevertheless there were many thoughtful answers.

#### **Question 14**

The subject matter required to answer part (a) was fairly well known but no-one knew enough to score full marks.

In (b), unity in the home was answered less well than unity on pilgrimage. Weak suggestions, such as eating or praying together, were offered, eg, "in the home they pray together at set times and observe the fasting in Ramadan". The mark scheme indicates the kind of specific points that would have scored more heavily.

In (c) many candidates missed the point of the quotation: the word "too" did not mean "also" but "overly" concerned. Thus the arguments put forward did not fit the quotation. Nevertheless there were still some useful answers on the need for unity, many of which were very topical, saying that there was a lack of unity because brothers in trouble are not being helped – and that Sunni and Shi'ah Muslims are not working together.

#### **Section Four**

Only a very small number of scripts was seen, thus making it difficult to produce detailed comments. In general, candidates coped with the questions reasonably well. Where answers did not quite fit the terms and phrases used in the questions, due allowance was made and all valid comment was credited.

#### **Conclusion**

##### **Reading questions carefully**

There was again evidence that candidates were careless in their reading of the questions. It has been stated in previous examiners' reports that in setting the questions the choice of particular words and phrases is not at all a random matter but is the result of careful preparation and consultation. Question 5 (c), for example, asked why the remembrance of **special occasions such as this** (ie, the Hijrah) is important to Muslims. The majority of answers confined themselves to the Hijrah and lost four marks for not considering the more general importance of such occasions. Other examples may be found in questions 6 (c) (the Prophet's faith), 7 (b) ("lasting importance"), 8 (a) (i) (life and property), 9 (b) (the Last Day) and 14 (c) (the word "too"). In all these instances candidates lost marks by not paying sufficiently close attention to the words of the question.

##### **Irrelevance**

Linked to the above is the inclusion of irrelevant material. Failure to read questions carefully may mean that the candidate then writes at length on a subject related to the question yet off the point. Alternatively, the candidate may simply have learnt a particular subject by rote and be very keen to display that knowledge. All would be well if that particular knowledge was required. The best example of irrelevance this year was found in question 6 (a) where the vast majority of candidates gave a long but unnecessary introduction to the battle of Uhud. Those who indulged themselves in this way lost not marks but precious time. Other examples occurred in question 12, where some candidates wrote at length about fasting instead of food laws, and question 13, where the reference to "rightly-guided" was often overlooked. Writing off the point remains one of the greatest snares to good essay-writing, and teachers would do well to emphasise this to their students.

### **Other approaches**

Although marks are not awarded for including irrelevant material or matter resulting from careless question reading, credit has always been given for alternative valid or appropriate approaches. The phrase "Allow alternatives" has frequently appeared in past mark schemes. This year it is even more prominently displayed than before. The mark scheme shows what is likely to appear rather than what must appear. The current mark scheme contains a clearer acknowledgement that there may be other acceptable approaches to an answer and it is hoped this will encourage both teachers and candidates to learn and convey their answers according to their own traditions and understanding.

## **ISLAMIYAT 7568, GRADE BOUNDARIES**

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<b>Grade</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>
<b>Lowest mark for award of grade</b>	<b>67</b>	<b>59</b>	<b>51</b>	<b>46</b>	<b>35</b>

**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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