

# Mark Scheme with Examiners' Report

## GCE O Level Islamiyat (7568)

January 2005

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## ISLAMIYAT 7568, MARK SCHEME

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

1. (a) Translation:
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)

Questions:

- (i) A person who believes in only one god.
- (ii) He destroyed the 360 idols representing other deities which stood in the Ka'bah (credit alternatives, eg washing of walls, reciting Shahadah).
- (iii) It expresses the basic belief of Islam, ie that Allah is the one true deity, the only one worthy of worship. (3)

OR

- (b) Translation:
1. Say: I seek refuge in the Lord of Daybreak
  2. From the evil of that which He created;
  3. From the evil of the darkness when it is intense,
  4. And from the evil of malignant witchcraft,
  5. And from the evil of the envier when he envieth. (2)

Questions:

- (i) It means "the Dawn" or "Daybreak", the clearing of darkness and the manifestation of light.
- (ii) Knowledge (as opposed to ignorance), life (as opposed to death), trust (as opposed to fear).
- (iii) It seeks to destroy the happiness of material or spiritual good enjoyed by other people. Basically it is anti-God, who has made some excel others (4.32). (3)

OR

- (c) Translation:
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. (2)

Questions:

- (i) They have no lasting value.
- (ii) For example: his home consisted of simple mud-brick houses that were built for his wives; he never actually had even a room of his own (credit alternatives).
- (iii) He must spread any goodness he may have among others, so that they may benefit from it by seeing the truth and standing by it, especially in times of storm and stress (credit alternatives). (3)

(Total 10 marks)

2. (a) Translation:  
Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. (1)

Questions:

- (i) For example Allah owns our bodies - anything that harms them is haram (credit alternatives).  
(ii) They are a means of gaining profit without working for it. You may also lose on a mere chance. (2)

OR

- (b) Translation:  
Observe your duty to Allah with right observance .... (Fear God as He should be feared). (1)

Questions:

- (i) Treating Him with respect and reverence.  
(ii) They work hard and honestly, ie they give a fair day's work for a fair day's pay. (2)

OR

- (c) Translation:  
And hide not testimony. He who hideth it, verily his heart is sinful. (1)

Questions:

- (i) It sometimes happens that if some inconvenient piece of evidence is destroyed or concealed, it gives a great **material** advantage.  
(ii) A more honest society is maintained, which not only benefits the immediate community but the reputation of Muslims in the world at large. Allow 'justice'. (2)

OR

- (d) Translation:  
Pilgrimage thereto is a duty men owe to Allah... (1)

Questions:

- (i) For example it was during Ramadan that Allah called the Prophet and sent down the first revelations of the Qur'an. If Umrah is performed in this month, its reward is equal to Hajj.  
(ii) For example, people who cannot afford the journey (credit alternatives). (2)

OR

- (e) Translation:  
Surely the noblest of you, in the sight of Allah, is the best in conduct. (1)

Questions:

- (i) It sets Islam on a high moral plane.  
(ii) He expected them to be kind and merciful. Allow 'tolerance'. (2)

(Total 9 marks)

3. (a) Translation:  
Prayer is the pillar of religion.

Questions:

- (i) Performing niyyah or "intention", ie closing the mind to all worldly distractions (credit alternatives).  
(ii) The direction of Makkah (or the Ka'bah). (3)

OR

- (b) Translation:  
He who does not keep his promise has no religion.

Questions:

- (i) For example He kept his promise to the Quraish that he would surrender anyone who joined him without the permission of his Wali (guardian).  
(ii) It shows that Muslims are sincere and can be trusted by anyone. (3)

OR

- (c) Translation:  
Actions are judged by intentions.

Questions:

- (i) In this Sura, the worshippers who say one thing and do another are described: they are hypocrites - their actions (eg refusing small kindnesses) betray their real intentions.  
(ii) The name meant "the Trustworthy One", ie he built up a reputation for piety, honesty and fair dealing. (3)

OR

- (d) Translation:  
There is a remedy for each malady, and the remedy of sins is seeking forgiveness.

Questions:

- (i) It is stated at the beginning of every Surah.  
(ii) Shirk - the division of the unity of God (not polytheism). (3)

OR

- (e) Translation:  
The excellence of the word of Allah (the Qur'an) over all other expressions is like the excellence of Allah over His creation.

Questions:

- (i) The prayer movements are accompanied by the recital of passages from the Qur'an.  
(ii) For example it is usually wrapped in a cloth (credit alternatives). (3)

(Total 9 marks)

TOTAL FOR SECTION ONE: 28 MARKS

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

4. (a) Answers are likely to refer to such stories as:
1. When Halimah chose to nurse the Prophet, her old she-camel and her flocks became full of milk.
  2. Two men, clothed in white, split open the Prophet's breast and washed his heart with snow  
(Credit according to detail; credit alternative stories).  
(2 x 3 marks) (6)
- (b) Answers are likely to refer to such reasons as:
1. Bahira took Muhammad as the Last Prophet and spoke highly of him.
  2. She became his first and most important wife - his first convert and pillar of support.  
(Other approaches are possible and should be rewarded accordingly).  
(2 x 3 marks) (6)
- (c) Answers are likely to refer to such reasons as those which show Muhammad to be the final prophet with no other required after him and that the modern world is plagued with people who claim divine or supernatural powers, leading others astray; or the view that there are still genuine teachers of the faith whom Allah has inspired to convey His message.  
(Other approaches are possible and should be rewarded accordingly). (6)

(Total 18 marks)

5. (a) Answers are likely to refer to such ways as:
1. Ridicule: they poured scorn on what the Prophet had to say.
  2. Persecution: his followers received cruel treatment, such as a stone placed on Bilal's chest in the hot desert sun.
  3. Plots against the Prophet's life: the citizens of Taif attacked him, and he was eventually forced to flee to Madinah. (6)
- (b) (i) The Prophet's integrity - he did not compromise his message.  
His fortitude - he endured all that his enemies did without flinching.  
His mercy - he did not plan revenge or seek to embitter his followers.  
The Prophet's trust in Allah - this remained unshaken.
- (ii) It was inspirational - his followers learned from him and copied him.  
It was unchanging - nothing that happened altered his basic beliefs.  
(Other approaches are possible and should be rewarded accordingly). (2 x 3 marks) (6)
- (c) Answers are likely to suggest that this period was of key importance in that it inaugurated a new faith, laid down new and higher standards of morality, attracted a new kind of follower committed to the Prophet and his teaching, and laid the foundations for the great Islamic empire which was to follow. Effective answers are likely to link this period with the present day.  
(Other approaches are possible and should be rewarded accordingly). (6)

(Total 18 marks)

6. (a) Answers are likely to refer to such points as:
1. Fard or wajib - things which are compulsory and must be done, eg keeping the five pillars.
  2. Haram - things which are forbidden, such as eating pork.
  3. Mandub or mustahab - things which are recommended, such as extra voluntary prayers.
  4. Makruh - things which are disliked, such as divorce.  
(The fifth category is mubah - actions decided by conscience).
- (4 x 2 marks) (8)
- (b) Answers are likely to refer to such reasons as:
1. Laws concerning the family: treatment of women and orphans; no infanticide.
  2. Laws about business: no usury or bribery, no cheating, no dishonesty.
  3. Laws about life and property: capital punishment for murder, amputation for theft, flogging for adultery.
- (3 x 2 marks) (6)
- (c) Answers are likely to highlight the fact that the best Muslim communities today are those which observe sexual equality, giving equal rights to women, that have a reputation for honesty of both word and action and offer safety and security to all their citizens. Observing these criteria will enhance the reputation of Islam throughout the world.  
(Other approaches are possible and should be rewarded accordingly). (4)

(Total 18 marks)

7. (a) Answers are likely to refer to such points as:
1. **At Badr:** Despite the fact that they were heavily outnumbered, the Muslims were prepared to fight to the death and guard the Prophet with their lives. Eleven of the fourteen enemy leaders were killed and every Muslim martyr had an equivalent of ten disbelievers either killed or taken prisoner. It was a great victory.
  2. **At Uhud:** Against the Prophet's advice, they determined to go out to meet the enemy; some defected before the battle; in the battle itself, fifty disobeyed the Prophet's orders and left their position, causing victory to be turned into chaos. The Muslims suffered heavy losses both in killed and wounded.
- (2 x 4 marks) (8)
- (b) Answers are likely to refer to such reasons as:
1. The behaviour of the Prophet: He fought bravely with his men and treated prisoners with mercy.
  2. The behaviour of his followers: His enemies were impressed by the Muslim chivalry, courage and faith in Allah.  
(Other approaches are possible and should be rewarded accordingly).
- (2 x 2 marks) (4)

- (c) Answers are likely to express the view that the Prophet was a man of reconciliation who would have preferred to be left in peace at Madinah, or the view that he had a conviction that the ultimate triumph of Islam was the will of Allah and that only through Jihad could that vision be achieved.  
(Other approaches are possible and should be rewarded accordingly). (6)

(Total 18 marks)

8. (a) Answers are likely to refer to such points as:
- (i) The worship of Allah: "Say your five daily prayers; fast during the month of Ramadan, and give your wealth in zakah. Perform Hajj, if you can afford to."
  - (ii) The treatment of women: "Remember that you have rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. Treat them well and be kind to them, for they are your partners and committed helpers."  
(2 x 4 marks) (8)

- (b) Answers are likely to refer to such examples as:
- 1. His relationship with Khadijah: there was a mutual trust and love, manifested in the fact that they had six children and, while she was alive, the Prophet never contemplated any other marriage. They shared his beliefs and persecutions. Her death brought him great sorrow.
  - 2. Among his later wives were daughters of defeated enemies and mature widows. They shared his devout way of life; he treated them equally well.  
(Other approaches are possible and should be rewarded accordingly).  
(2 x 2 marks) (4)

- (c) Answers are likely to express the view that for many Muslims a woman's traditional place is at the helm of the family, organizing domestic life for the benefit of all, without being at all subservient, but in modern life many women go out to work and are well skilled in the professions, often holding leading roles. There is no Islamic injunction against women working, provided that such work is compatible with Islamic principles and does not threaten the security and well-being of the home.  
(Other approaches are possible and should be rewarded accordingly). (6)

(Total 18 marks)

TOTAL FOR SECTION TWO: 36 MARKS

**SECTION THREE (for Sunni students)**

9. (a) Answers are likely to refer to such points as:
1. The Prophet received a series of revelations over the course of 23 years.
  2. These were recorded on palm leaves, pottery, bones, leather, stones, etc.
  3. Abu Bakr organized the collection of these messages.
  4. He requested that the Prophet's companion, Zaid ibn Thabit, should produce a written version in one book.
  5. Zaid ensured that nothing was lost, added to or altered in any way.
  6. Caliph Uthman later destroyed all other versions. (6)
- (b) Answers are likely to refer to such ways as:
1. It is the only holy book to remain exact and unaltered.
  2. It has an individual style, which is impossible to copy.
  3. It has no beginning, middle nor end.  
(Other approaches are possible and should be rewarded accordingly).  
(3 x 2 marks) (6)
- (c) Answers are likely to express the view that some people are so wrapped up in their devotions that they overlook the importance of practical morality or the view that, as the Qur'an is a complete guide to life, without its inspiration and practical suggestions it would be impossible to lead a really "good" life (ie one is essential to the other).  
(Other approaches are possible and should be rewarded accordingly). (6)

**(Total 18 marks)**

10. (a) Answers are likely to refer to such points as:
- (i) A place of peace and bliss with pleasant gardens through which rivers flow; soft couches, silken robes; good food, wide-eyed Houris.
  - (ii) Eternal fire and torment; boiling water, rods of iron, scorching wind and paralyzing cold.  
(3 x 2 marks) (6)
- (b) Answers are likely to refer to such explanations and examples as:  
It induces "ibadat", ie "acts of devotion", expressions of practical morality in the home, workplace and mosque. (2 marks)  
For example, the careful observance of the Five Pillars; observance of food laws and dress code; care and respect for other people and their property; respect for the sanctity of marriage. (2 x 2 marks)  
(Other approaches are possible and should be rewarded accordingly). (6)
- (c) Answers are likely to express the view that lives are lived in the context of the hereafter, ie the idea of reward and punishment, or the view that Muslims should concentrate on the way they live their earthly lives and leave the rest to Allah. Doing good is in itself a blessing.  
(Other approaches are possible and should be rewarded accordingly). (6)

**(Total 18 marks)**

11. (a) Answers are likely to refer to such points as:
- (i) Known as the Friend of God, ie humble and devout, he was tested to sacrifice Ismail, his son, and as a reward Sarah bore Isaac. Ibrahim and Ismail rebuilt the Ka'bah (37.100-113; 2.125-127).
  - (ii) Appointed and given scripture by Allah; Biblical account of life verified by Qur'an; set up as an example to all Muslims (2.51ff, 32.23, 2, 14,17, 20, etc; 2.108).
  - (iii) Son of Mary but not crucified nor divine; taught and healed; twelve disciples; supported by Holy Spirit (2.87, 136, 258, 4.157, 171ff, 3.52, 61.6). (2 x 3 marks) (6)
- (b) Answers are likely to refer to such reasons as:
1. He received the **final** revelation.
  2. His message was **revealed** to him by Allah.
  3. His coming was foretold by Musa and Isa.  
(Other approaches are possible and should be rewarded accordingly).  
(3 x 2 marks) (6)
- (c) Answers are likely to express the view that Islam alone is a sufficient guide to life and action, or the view that there is always something to learn from others and that the study of other religions may help in understanding of and reconciliation with others. (6)

(Total 18 marks)

12. (a) Answers are likely to refer to such points as:
- (i) The rite of wuquf ("standing"): Muslims believe that Adam and Eve, separated after their fall from Paradise, were reunited at Arafat by God's grace. Thus they go to the plain of Arafat. Starting when the sun passes the meridian, the pilgrims pray and meditate until just before sunset.
  - (ii) They proceed to Mina, where they throw stones at three pillars representing the devils who tempted Abraham **not** to sacrifice his son, and then proceed to sacrifice an animal as a gesture of renunciation and thanksgiving.  
(2 x 3 marks) (6)
- (b) Answers are likely to refer to such actions as:
1. Wearing the ihram, symbolizing purity, renunciation and the equality of believers.
  2. Walking seven times around the Ka'bah, the lifelong focus of prayers, which Muslims regard as the oldest functioning shrine for the worship of Allah.
  3. Running seven times between the hills of Safa and Marwah in remembrance of Hajar's search for water for her son Isma'il, thus expressing respect for maternal love and gratitude to God.  
(Other approaches are possible and should be rewarded accordingly.) (3 x 2 marks) (6)

- (c) Answers are likely to express the view that money should always be used in honourable ways, such as supporting the family or the poor, or the view that it is compulsory for every adult Muslim who can afford it to go on Hajj once in a lifetime; in fact, any Muslim who cannot make the trip is encouraged to pay for another person. (Other approaches are possible and should be rewarded accordingly). (6)

(Total 18 marks)

13. (a) Answers are likely to refer to such points as:
- (i) 1. Umar conquered Persia, completely annihilating its armies.
  2. He defeated the Romans at Yarmuk.
  3. The people of Jerusalem capitulated.
  4. In 640 the whole of Egypt came under the sway of the Muslims.
- (ii) 1. The empire spread west across North Africa.
2. Uthman expanded eastwards, to the border of China.
  3. He conquered Tibristan and Jarjan.
  4. In 647 he conquered Spain.
- (2 x 4 marks) (8)

- (b) Answers are likely to refer to such examples as: Umar's administrative steps - he divided the empire into provinces under efficient governors; the measurement of land was made and assessments fixed on uniform bases; a police force was organized; jails, canals, public treasuries, etc were established. (Other approaches are possible and should be rewarded accordingly). (4)

- (c) Answers are likely to express the view that a basic aim of Islam is to secure peace and that the Prophet himself was a peace-loving man, or the view that war is necessary to fight oppression and to right injustice. Examples should be given. (Other approaches are possible and should be rewarded accordingly.) (6)

(Total 18 marks)

14. (a) Answers are likely to refer to such points as:
1. They should treat their children with kindness and justice (6.152).
  2. They should make provision for them (4.11).
  3. Even if poverty-stricken, parents must not slay their children (17.31).
  4. They must transmit the true faith to their children (29.8).
  5. They must deal justly with orphans (2.177).
  6. They must not kill infant girls (81.8).
- (6)

- (b) Answers are likely to refer to such examples as:
1. They respected their father, observing the strictures of the Qur'an (46.17).
  2. They were devout: Fatima, for example, was renowned for her piety.
  3. They were models of obedience.
- (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. The strength of family ties strengthens those of the community and hence of Muslims as a whole.
  2. The family offers security for the weak: a stable environment and safe haven.
  3. It is ordained by Allah: it is therefore regarded as noble and sacred (7.189).  
(Other approaches are possible and should be rewarded accordingly). (3 x 2 marks) (6)

(Total 18 marks)

TOTAL FOR SECTION THREE: 36 MARKS

SECTION FOUR (for Shi'a students)

15. (a) Answers are likely to refer to such points as:
- (i) Infallibility, bravery, generosity, chastity, truthfulness and wisdom.
  - (ii) This will occur at a time known only to Allah/ when troubles have become unendurable and apocalyptic chaos reigns/ then he will fill the world with justice and fairness.  
(2 x 3 marks) (6)
- (b) Answers are likely to refer to such revelations as:
- (i) He Himself is infallible; He has absolute authority over His creation; He appoints the Imamate.
  - (ii) He does not rule unfairly or cruelly; He is supremely moral; He rewards the good and punishes the wicked.  
(Other approaches are possible and should be rewarded accordingly). (2 x 3 marks) (6)
- (c) Answers are likely to make the point that Muslims must not stand idle but, on the contrary, fight for Islam, put the principles of Islam into practice and guide others away from wrong (this is worth two marks). Suitable examples (worth two marks each) would be to feed and clothe the poor and to visit and care for the sick.  
(Other approaches are possible and should be rewarded accordingly). (6)

(Total 18 marks)

16. (a) Answers are likely to refer to such points as:
1. **The Greater Jihad:** The struggle against weaknesses in oneself; combating evil and corruption in society.
  2. **The Lesser Jihad:** This is Holy War, fought to protect the faith and to defend the innocent. (4)

- (b) Answers are likely to refer to such examples as:
1. Imam Hasan made peace with Mu'awiya because he realized the threat to the preservation of the Qur'an, just government and the name of Islam.
  2. Imam Husayn refused to bow to the oppression of Mu'awiya's son, Yazid. He fought for justice against the forces of iniquity, even forfeiting his life, for the sake of preserving Islamic unity. (Other approaches are possible and should be rewarded accordingly). (2 x 4 marks) (8)

- (c) Answers are likely to express the view that sometimes it is better to adopt "a low profile", as Imam Hasan did, for the sake of the continuance of Islam, or the view that the Islamic faith admits of no compromise, even in the face of dire threats. (Other approaches are possible and should be rewarded accordingly). (6)

(Total 18 marks)

17. (a) Answers are likely to refer to such points as:
1. Allah will revive all people on a certain day.
  2. **Bodily** resurrection will occur, ie man's terrestrial body will return to its first form.
  3. Allah will judge between the righteous and the wicked (al-hisab), using the balance (al-mizan).
  4. The righteous will enter jannah, a garden with trees, rivers and fruit.
  5. Bodies will be a "new creation" and in Paradise will not suffer the shortcomings of worldly bodies.
  6. The wrongdoers will be sent to Hell (al-jahim) and the Fire (an-nar). (6)

- (b) Answers are likely to refer to such reasons as:
1. They know that such acts will be rewarded by Allah ("This world is a cultivating ground for the hereafter").
  2. Therefore they practice *ziyara*, recommended by their Imams.
  3. The shrines are the best places for supplicating and approaching Allah.
  4. They have been told that the Imams will intercede for the pilgrim on the Day of Resurrection.
  5. Pilgrimage fortifies the bond between the Imams and their followers.
  6. In the company of fellow-pilgrims, the commandments of Allah are imprinted on their hearts. (Other approaches are possible and should be rewarded accordingly). (6)

- (c) Answers are likely to express the view that seeking justice for all in this world is a more practical step to take than dwelling on the possibility of an after-life or the view that the life to come is far more important to a person than this transitory life; indeed beliefs about the hereafter show that Allah is just and cares about His faithful followers; furthermore, they give hope to those suffering indignity and hardship. (Other approaches are possible and should be rewarded accordingly). (6)

(Total 18 marks)

18. (a) Answers are likely to refer to such examples as:  
**Ibrahim:** appointed as a leader for mankind (2.124), an upright man who had surrendered to Allah (3.67), the Scripture and Wisdom bestowed on him (4.54).  
**Musa:** appointed by Allah (2.51ff.), given scripture by Allah (32.23), set up as an example to all Muslims (2.108).  
(2 x 3 marks) (6)

- (b) Answers are likely to refer to such reasons as:
1. The message of Islam – the Qur’an – is contained in him (“His morals were the Qur’an” – Aishah).
  2. His message is universal.
  3. He gave the final message – there is no need for any other prophet after him.  
(Other approaches are possible and should be rewarded accordingly.) (6)

- (c) Answers are likely to refer to such arguments as:
1. They are a means of showing people that they have been appointed by Allah.
  2. It is necessary that the Prophet should manifest his miracle to people when he calls them to his prophecy.
  3. It should be clear that all men of knowledge and all the experts of his time are unable to perform anything like it, ie it constitutes evidence that he is above mankind.  
(Other approaches are possible and should be rewarded accordingly.) (6)

(Total 18 marks)

19. (a) Answers are likely to refer to such points as:  
**Worship:** Prayer at morning, mid-day and evening.  
Performance of ritual ablutions – tablet of clay and prayer mat.  
Du’a prayer.  
**Poor-due:** Observance of usual Zakah conditions, plus twenty percent of all surplus income.  
Concern for the underprivileged by catering for their basic needs.  
Taxes paid to mojtahed.  
(2 x 3 marks) (6)

- (b) Answers are likely to refer to such ways as:
1. The believer is helping his brother with his soul, his tongue, his hands and his feet.
  2. He does not eat while his brother is hungry, nor does he clothe himself while he is naked.  
(Other approaches are possible and should be rewarded accordingly.) (2 x 3 marks) (6)

- (c) Answers are likely to express the view that the teaching of Islam holds that the family is the basis of society, ordained by God, and so must take priority over all other groups, however needy; or the view that Muslims are expected to be charitable all the time and that to fail in one's duties to the underprivileged is to disown Allah. (Other approaches are possible and should be rewarded accordingly). (6)

(Total 18 marks)

20. (a) Answers are likely to refer to such points as:
1. The Fourteen consist of Muhammad, his daughter Fatima, and the Twelve Imams, created for all eternity.
  2. Fatima was the wife of Ali, Muhammad's son-in-law, and through their sons the line of Shi'ah Imams was established.
  3. She is worshipped by the Shi'ah as All-Pure, the mother of a line of saviours, "Mother of her Father" and "the Radiant One". Thus Fatima is the central figure of Islam's "Holy Family". (3 x 2 marks) (6)

- (b) Answers are likely to refer to such ways as:
1. She was the perfect spouse in a household that was not free from material worries. Thus an example for all housewives.
  2. She was the Prophet's daughter and his confidante, displaying great spiritual strength and self-reliance. Thus an example for all daughters. (2 x 3 marks) (6)

- (c) Answers are likely to express the view that there are many leaders (give examples) in the world today who are wise in their judgements and who rule their people with equity; or the view that there is no one possessing the qualities of the Twelve Imams: on the contrary, modern leaders appear to be characterized by their adherence to power and the fulfillment of their own desires. (Other approaches are possible and should be rewarded accordingly). (6)

(Total 18 marks)

TOTAL FOR SECTION FOUR: 36 MARKS

## ISLAMIYAT 7568, CHIEF EXAMINER'S REPORT

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### General Comments

The entries included one new centre which included a majority of Shi'ah candidates, thus providing a welcome extension to the range of scripts and opening up Section Four of the question paper.

The structure, specification and demands of the paper were unchanged from previous years. A number of challenging discussion topics were included, to which candidates responded with thoughtfulness. Detailed comments on these questions are given below.

There were many scripts of high quality, some exceptionally so, and it was clear that candidates were very well prepared by their teachers for this examination. Inevitably some questions were more popular than others, but answers to these questions did not always achieve the highest marks. The popular Question 7 is an example of a question on which candidates got low marks, whereas the small numbers who attempted Question 6 scored well.

Most scripts achieved a high standard of grammar and legibility which is greatly to be applauded. However, many candidates still fail to list the questions answered on the front of the answer books. When additional pages are attached, it would help to remember that examiners need to be able to turn the pages and try not to knot them too tightly.

### Section One

High marks were scored on this section. In Question 1(a), some candidates recognised that Surah Al-Ikhlās represents the basic belief or fundamental principle of Islam. Envy (Q1(b)) is a great evil because it is anti-God, ie it seeks to contradict the view that Allah has chosen to make some people excel over others. There was a tendency not to concentrate on the Prophet's home life in Question 1(c) and many appeared uncertain as to what generally constitutes a good life.

There were many accurate responses to Questions 2 and 3. "Honesty" or "justice" was the key concept of Question 2(c)(ii), as was "sincerity" in Question 3(b)(ii). There was an encouraging response to the question concerning al-Ma'un in Question 3(c) and candidates showed good understanding.

### Section Two

Question 4: There was a marked lack of story-telling in part (a) and even when stories were produced, they were not always childhood stories. Many candidates used the Bahira story. Marks were given for this, but they were credited as part (b)(i) marks. Most candidates correctly gave the three key points about Khadijah, including her financial support for the Prophet. Answers to part (c), though understandable, were disappointingly hostile: is it the case that there are no genuine teachers of the faith around today?

Most candidates had no difficulty giving sensible answers to parts (a) and (b) of Question 5. Responses to part (c), however, needed linking with the present day to show the importance of this early period. The faith, its moral standards, the

loyalty of its followers even in the face of persecution, are all characteristics of modern Islam.

Only a minority attempted Question 6, most of whom scored heavily. Occasionally candidates gave the wrong material in part (a), scoring no marks at all, but everybody coped extremely well with the rest of the question. One candidate gained full marks (eighteen out of eighteen) and a few others dropped only one mark.

Question 7 was a popular question, as “battles” questions usually are, but generally done badly, especially in part (a) where particulars of the battles, particularly Badr, were not known. As this part was worth eight marks, many candidates reached only half-marks or less for this question. Only one view, that the Prophet was a man of peace, was expressed in part (c). It was worth considering the alternative, even if ultimately rejected.

Question 8(a) produced more good marks. Part (b) produced some strange and vague answers; there was some concentration on the Prophet’s daughters while Khadijah, who was so dear to the Prophet, was neglected. Some did mention his marriages to the widows, to give them security, and his equal treatment of his wives, but generally answers to part (b) were disappointing. In part (c), however, both sides of the question were thoughtfully presented.

### Section Three

Most answers to part (a) of Question 9 earned full marks. Answers to part (b) were less convincing, chiefly because candidates concentrated on the possible ways in which the Qur’an may be superior to other holy books, rather than ways in which it is different. Thus only a small minority commented on its unique style or on the fact that it has no beginning, middle nor end. These unusual features, rather than its universal message and appeal, were what the question required. Part (c), on the other hand, produced some useful discussions.

Not all that popular, and occasionally short on detail, Question 10 nevertheless produced some interesting answers. Perhaps surprisingly, the weakest responses were in part (b), which lacked examples of “acts of devotion”. Like the examples of “the good life” in Question 1(c), candidates seemed reluctant to take a firm moral stand. The mark scheme indicates some examples but there are many more. There was no disagreement about part (c) except where candidates did not quite understand the quotation.

Very few tackled Question 11. Of those that did, some unnecessarily wrote about all three characters mentioned in part (a). Answers to part (b) were expected to link more closely with part (a), rather than giving well-worn references to universality, etc. Only a small number of answers to part (c) recognized the possible merits of studying other religions as well as one’s own: to do so surely demonstrates a broad-minded approach and a willingness to share common ground.

Some answers to Question 12(a) were confused, especially regarding Adam and Eve, but on the whole candidates managed this part quite well. There were no apparent difficulties in part (b), but a number failed to state the significance of the rite described, ie ignoring the word “explain” at the beginning of the question. There were some differences of opinion in part (c) but the majority came down on the side of pilgrimage. A few usefully pointed out that as an example of a “better way” one might pay for someone else to go.

The few who attempted Question 13 produced some exhaustive accounts, mainly very accurate and scoring high marks. The material needed to answer part (b) was also well known. In part (c) most came down in favour of war as a means of fighting oppression and righting injustice. One or two thought that nowadays it was an inappropriate way to settle disputes.

The key words of Question 14(a) were “according to the Qur’an”. All sorts of details, such as shaving the head, beating a child, treating children equally, etc. were introduced, but most of these were non-Qur’anic so did not earn marks. In part (b), many answers gave the Prophet’s behaviour, rather than the children’s. Where the children’s behaviour, such as obedience, was mentioned, there was a shortage of illustrative examples. Thus only basic marks were scored. Apart from the first reason suggested in the mark scheme, answers to part (c) were scanty.

#### Section Four

Although answers to Question 15 were generally sound some candidates failed to relate part (b) to part (a), presumably because they ignored the wording of the question, “Explain what these beliefs show...”. Thus for example the infallibility of the Imams is related to Allah’s infallibility; the moral rule of the Mahdi is related to Allah’s moral rule – and so on. The tendency was to write well about Allah’s power and justice, but in a rather irrelevant way. In part (c), not enough was made of the idea of responsibility, for example feeding and clothing the poor, visiting and caring for the sick.

The few answers to Question 16 were good.

Question 17 showed a certain vagueness concerning the holy shrines in part (b). The mark scheme indicates the kind of points required. Some answers to part (c) failed to make the connection (via the word “beliefs”) with part (a).

Question 18 was straightforward, but very few attempted it.

Good candidates produced alternative prayer practices in their answers to Question 19(a); in weaker scripts, some specifically Shi’ah practices were overlooked. Similarly, Shi’ah sayings were not quoted in part (b). However, nearly everyone produced sensible arguments in response to part (c) and scored well.

Many candidates were knowledgeable about Fatimah (Question 20), although in some cases answers to part (b) could have been more clearly structured (eg housewives, daughters). Some answers in part (c) failed to concentrate on “leaders” and so drifted off the point.

#### General Points

##### Reading the question

This point has been made in the past but needs repeating. A number of candidates lost important marks because they did not read the question carefully enough. Question 5(c) is an example. The key words were “this period of the Prophet’s life”. Ignoring these words, some candidates blithely referred to anything and everything of the Prophet’s life: his battles, his conquest of Makkah, his dealings with his non-Arabian opponents, etc, whereas the period in question was the early

opposition period in Makkah, as stated in part (a). Another example is Question 15(b). Here the key words were “these beliefs”, ie those discussed in part (a). Ignoring these words meant that candidates wrote generally about the power and justice of Allah, instead of making specific points about these attributes within the limits set. As a result candidates could not score more than half the marks on offer. Many other examples were seen. Although examinations bring pressures and anxieties, it is in the candidates’ best interest to take a little time to think carefully about exactly what each question is asking.

#### Noting key words

Related to the above is the importance of particular words used in questions, usually at the beginning. For example, the word “explain” occurs in Questions 4(b), 6(b), 7(b), 9(b), 12(b), 15(b), 17(b) and 18(b) of this paper. The word usually implies that a degree of comment is required, ie one mark for stating the fact, plus one or two marks for explaining it. There is a difference here from words such as “state”, “describe” and so on, which merely demand the basic facts. Thus, for example, wearing the ihram (Question 12) is indeed an action performed by a Muslim pilgrim, but to explain it requires reference to its symbolizing purity, renunciation and equality. It has been emphasized before that these words are not randomly selected but are chosen with care and deliberation. Candidates who take notice of them will significantly improve their potential marks.

#### Use of time

It was evident from a number of scripts that some candidates ran out of time and their final answer was either rushed or unfinished. Two and a half hours should be long enough to answer seven questions. Allowing ten minutes for preparation and five minutes checking time still leaves almost twenty minutes for writing each answer. This should be plenty, but not if candidates ignore the word ‘briefly’ in Question 1, introduce a mass of irrelevant material to the battles of Question 7 or generally write excessively about some aspects of the faith in part (c) of the questions (the evaluative parts). This is where both self-discipline and good practice come in; teachers may find it is useful in the last part of the course for candidates to practise writing answers in the time allowed. The candidates who achieved good marks not only completed their scripts in time but also produced relevant, thoughtful and well-written answers.

### **ISLAMIYAT 7568, GRADE BOUNDARIES**

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Grade	A	B	C	D	E
Lowest mark for award of grade	66	58	51	46	37

**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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