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GCE Ordinary Level

Mark Scheme with Examiners' Report

**London Examinations Ordinary Level GCE in
Islamiyat (7568)**

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ISLAMIYAT 7568, MARK SCHEME

Symbols used in the mark scheme

- ; indicates separate mark points
- / indicates alternatives
- eq allow for correct equivalent

For 7560 and 7561 which are long papers with large numbers of questions, adopt the following layout for comment on individual questions:

SECTION ONE: The Qur'an and Hadith

1. (a) Translation: -

1. The Calamity!
2. What is the Calamity?
3. Ah, what will convey unto thee what the Calamity is!
4. A day wherein mankind will be as thickly-scattered moths
5. And the mountains will become as carded wool.
6. Then, as for him whose scales are heavy (with good works),
7. He will live a pleasant life.
8. But as for him whose scales are light,
9. The Bereft and Hungry One will be his mother.
10. Ah, what will convey unto thee what she is! ---
11. Raging fire.

(2)

Questions:

- (i) Justice. Allow "mercy". (A case may be made for an alternative; if so, give credit.)
- (ii) People's deeds during their lifetime are weighed in the balance. Depending on which way the "scales" tilt determines a person's fate in the next life.
- (iii) e.g., boiling water (47.15), rods of iron (22.21), scorching wind (56.42). (Allow alternatives)

(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 alludes to the defeat of darkness by light. More specifically, the darkness of sin and ignorance is overcome by the light of Allah.
- (ii) e.g., evil committed at night, perhaps murder, robbery or rape.
- (iii) It was a common form of witchcraft in Arabia for women to tie knots in a cord and blow upon them with an imprecation.

(3)

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

(2)

Questions:

- (i) e.g., Allah provides a man with the means to grow and develop.
- (ii) This is to do with evil **in a man's own heart** and **in the hearts of other men**. It is inspired by Satan (Iblis). Allow a mark for **internal** as opposed to **external**.
- (iii) Beings created by Allah from fire. Here the term particularly refers to **invisible spirits of evil**.

(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) Drugs misuse is the same as that for alcohol: Allah owns our bodies – anything that harms them is haram.
- (ii) It means getting a profit without working for it; you gain (or lose) on a mere chance.

(2)

- OR (b) Translation:
Establish worship, pay the poor due.....

(1)

Questions: -

- (i) **Purification** of wealth by payment of annual welfare due.
- (ii) To hoard is a selfish misuse of money and deprives others of its use.

(2)

- OR (c) Translation:
And strive in His way in order that ye may succeed.

(1)

Questions: -

- (i) e.g., when a Muslim tries to forgive someone who has hurt or insulted him.
- (ii) Fifty archers left their positions to take booty, which led to the Muslims suffering heavy losses.

(2)

- OR (d) Translation:
But help ye one another unto righteousness and pious duty.

(1)

Questions: -

- (i) The Meccans had prevented the Muslims from entering the Sacred Mosque. After the conquest, the Muslims wanted to retaliate by excluding the Meccans, but the Prophet strictly condemned returning evil for evil.

- (ii) e.g., "tit for tat" killings in Palestine.

(2)

OR (e) Translation:
And be good to parents. (1)

Questions:

- (i) The worship of Allah.
- (ii) It is a way of repaying them for the care taken by the parents in the upbringing of their children. (Credit alternative suggestions) (2)

Total 9 marks

3. (a) Translation:
A Muslim is one from whose tongue and hand Muslims are safe. (1)

Questions:

- (i) The saying expresses universal brotherhood. The golden rule is to spread the teachings of Islam among non-Muslims throughout the world.
- (ii) e.g., by the use of slander he may harm a person's reputation or standing in the community. (2)

OR b) Translation:
O ye servants of God, be brethren. (1)

Questions: -

- (i) Islam has declared that all human beings are children of the same parents and hence brother to one another.
- (ii) e.g., Hajj. (2)

OR (c) Translation:
The best amongst people is one who is a source of benefit to the people. (1)

Questions: -

- (i) Al-Maun.
- (ii) Welfare payment at the end of Ramadan. (2)

OR (d) Translation:
One who earns his living by the sweat of his brow is the friend of Allah. (1)

Questions: -

- (i) e.g., prostitution.
- (ii) He used to do housework and helped in the various labour projects of his friends. (2)

OR (e) Translation:
The best person amongst you is he who has learnt the Qur'an and teaches it. (1)

Questions: -

- (i) Reading with heart, soul, mind and strength.
- (ii) e.g., they place it on a special stand. (2)

Total 9 marks

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

4. (a) The Night of Power: -
1. The Prophet was commanded to read the first words of the Qur'an.
2. He protested his lack of learning but the angel insisted.
3. Suddenly he knew the words (96.1-5)
4. He was ordered to learn them and to repeat them to others.
5. He was filled with confusion and self-doubt; even contemplated suicide.
6. But on the way from the cave, he heard the voice and saw the vision again.
7. It reassured him that he was God's chosen messenger. (7)
- (b) Examples of testing: -
1. Bilal was left to die in the blazing sun with a huge rock on his chest.
2. The Prophet's clan was boycotted, excluded from all trade, business and marriage arrangements.
(Credit **valid** alternatives) (2 x 3 marks) (6)
- (c) Statement: -
Probably candidates will agree with this statement, but whatever the view, give credit, provided it is supported by valid reasons. We are looking for sensible discussion, illustrated by relevant examples. (5)
- Total 18 marks**
5. (a) The Prophet and the Jews: -
1. He allowed them to practise their own religion.
2. In the face of attack, there was mutual defence agreed.
3. They were treated as equal citizens of Medina.
4. He adopted their practices – Yom Kippur, food laws, even dress.
5. He faced Jerusalem when performing Salat.
6. No Jew was forced to become a Muslim.
7. He respected their scriptures. (7)
- (b) Why relations deteriorated: -
1. Jews proved treacherous – leaked information to Quraysh, etc. They could not be trusted.
2. They did not accept the Prophet's status as the genuine messenger of God.
3. They used their knowledge of the Old Testament to criticise the Qur'an.
(Accept alternative reasons) (3 x 2 marks) (6)
- (c) Other faiths: -
Reasons FOR, e.g: -
There are some basic beliefs which Muslims share with Christians and Jews. There is therefore some "common ground", which can be used to befriend other peoples and secure peace.
Tolerance and acceptance can work to strengthen the reputation of Islam in the world and attract converts.
- Reasons AGAINST, e.g.: -
There is a danger that the purity of Islamic teaching could become sullied or blurred.
Acceptance of other's teachings implies disloyalty to Allah and His Prophet. A Muslim cannot compromise his beliefs. Risk of committing "Shirk".
(Credit these and other reasons; up to the maximum.) (5)
- Total 18 marks**

6. (a) Human rights: -
- (i) The Prophet taught practical charity, without thinking of reward. He said: "Feed, for the love of Allah, the destitute, the orphan and the prisoner, saying, We feed you for the sake of Allah alone, desiring no reward from you, or thanks." He also said: "The best amongst people is one who is a source of benefit to the people." Slaves were to be given the same food and the same clothes as their masters. No human being should go in need while others are able to waste what they have.
 - (ii) "He who seeks a road to knowledge, Allah paves for him a road to the Garden." Islam regards education very highly, because the Prophet taught that the acquisition of knowledge "is the duty of every male and female". If it is obligatory to seek knowledge, so access to it is every person's right.
 - (iii) The Prophet believed that all citizens must have completely equal rights. No individual should ever be above the Law, no matter how powerful they are, or beneath the Law, no matter how humble. Every clan was regarded as equal to one another. "An Arab has no superiority over a non-Arab..." Female property rights were guaranteed by law. (Look for these or alternative explanations/illustrations. Credit **ANY** reasonable suggestion.) (3 x 3 marks)

(9)

- (b) Prisoners of war: -
e.g.,
1. After the battle of Badr, the Prophet stopped the execution of many captives and set them free.
 2. He did not force them to accept Islam. On the contrary, after Fosse, for example, he allowed the Jews to appoint their own judge to decide their fate.
- (Credit **valid** alternatives) (2 x 2 marks)

(4)

- (c) Conscience: -
It may be argued that conscience brings the stirrings of God's will. The Prophet taught that a person is a believer when "your deed pleases you and your evil deed grieves you". He urged people to look at their own faults, and if something displeases you, give it up".
Others may argue that the Qur'an is a surer guide than conscience, which may be hazy and indistinct. The laws of Allah and the behaviour of His Prophet, on the other hand, are clear.

(5)

Total 18 marks

7. (a) The Prophet and the Ka'bah: -
- 1 He performed the Tawaf, i.e., the traditional seven-times circumambulation of the Ka'bah, required of every pilgrim on Hajj, in worship of Allah.
 2. He touched the Black Stone with his stick. It was set in one corner of the Ka'bah. One tradition is that it was originally white, said to be sent down from heaven and turned black in sorrow at the world's sin. Hajj pilgrims touch and kiss it.

3. Declaring “The Truth has come and falsehood has vanished” he pointed at the 360 idols which stood in the courtyard and each fell over.
(Credit alternatives – e.g., washing of walls and reciting the Shahadah from each of its four corners (both acts of **purification**).
(3 x 2 marks)

(6)

(b) Why great achievement: -

e.g.,

1. He had conquered the city where he had been ostracized and from which he had been forced to flee.
2. Through his conquest, he restored peace and unity to the Arab world, thus paving the way for an Islamic Empire.
(Credit alternative reasons, if valid) (2 x 3 marks)

(6)

(c) e.g.,

1. He forgave his enemies: “This day there will be no upbraiding of you nor reproach. May Allah forgive you, and He is the Most Merciful of the merciful.”
2. He ordered that all idols in Makkah were to be destroyed, thus demonstrating his undying faith in the worship of one God, Allah. Thus the Prophet set examples for posterity of **compassion** and **faith**.
(Credit **valid** alternatives) (2 x 3 marks)

(6)

Total 18 marks

8. (a) Aisha:-

1. When he became ill, he moved into her quarters.
2. She kept to his bedside and nursed him.
3. Ultimately he died in her arms, with his head in her lap. (632 – 11 A.H.)
4. She is said to have witnessed the arrival of both the angel Jibril and the Angel of Death.

Abu Bakr: -

1. He was told by the Prophet to lead the prayers in the mosque.
2. He hurried to Aisha’s quarters to see for himself that the Prophet had passed away.
3. He went to the Companions in the mosque, calmed them and announced the Prophet’s death: “Muhammad is dead but Allah lives.”

(7)

(b) Why “the Seal”: -

1. Chief among messengers.
2. “Prophet of Gentiles” foretold by Jesus and others.
3. Apex of humanity – his moral qualities surpassed those of prophets who preceded him.
4. The Qur’an was revealed to him.
5. Last of the prophets – completed prophetic themes and characteristics.
6. Universal prophet – sent to whole world.

(6)

- (c) “Muhammad is but a messenger...”-
Look for a well-argued case, e.g.,
1. It has just been shown that he is regarded as “the Seal of the Prophets”.
 2. His character and personality drew thousands to his cause.
 3. He was wise beyond his years.
 4. He is revered throughout the Muslim world.
 5. His teachings and example set standards for millions today.

Such arguments will challenge the veracity of Abu Bakr’s statement. Others may agree with him, and provided their opinion receives similarly rational support, give credit up to the maximum.

(5)

Total 18 marks

SECTION THREE (for Sunni students)

9. (a) Names of Allah:-
- (i) the Light:-
1. Allah brings believers out of darkness (of ignorance, sin, evil) into light.
 2. Allah guides mankind through the light of the Qur’an.
- (ii) the King:-
1. Allah has the authority to guide a person’s conduct.
 2. Allah rules men and women, and has given them His laws.
- (iii) the Holy:-
1. Allah is spiritually and morally pure; thus Muslims must observe rites of purity if they wish to approach Him.
 2. Allah is Holy because He is just and merciful.
(Credit **valid** alternative suggestions) (3 x 3 marks)
- (9)**
- (b) Why knowledge important:-
1. It explains and justifies why they should perform daily acts of worship.
 2. It encourages them to perform Ibadah (acts of devotion – good works).
 3. It strengthens unity with fellow-Muslims, because they all honour Allah in the same way.
 4. It brings self-discipline, perhaps through consciousness of the judgement to come.
- (4)**
- (c) Response to statement:-
Expect candidates to say that religion and the good life are inextricably intertwined – you can’t have one without the other. Religion, i.e., the worship of Allah, is bound to produce acts of devotion, both inside and outside the mosque, and it provides the motive and purpose for leading the good life. Indeed, good acts surely reflect a strong religious belief.

There are unlikely to be alternative views expressed, but give credit for any sound discussion of the statement, up to the maximum.

(5)

Total 18 marks

10. (a) Hadith meanings:-
- (i) Charity, compassion and kindness to others are required of every Muslim as these qualities reflect the character of Allah. Those who are hard-hearted towards others may expect to receive short shrift on the Day of Judgement.
 - (ii) Doing good to parents, respecting one's mother and father, is virtue of the highest rank and next in importance to the worship of Allah.
 - (iii) These words apply particularly to Muslim dress. Clothes which are too revealing and are likely to arouse the passions of the opposite sex are forbidden. Nor should men wear jewellery. In choosing what to wear, the general principle is that no one is to draw attention to oneself.
- (Credit according to content – 3 x 3 marks)

(9)

- (b) Links with Qur'an:-
ANY TWO of the following:-

- (i) Allah is called "the Beneficent, the Merciful" at the beginning of every Sura. "That which ye spend for good must go to parents and near kindred and orphans and the needy and the wayfarer." (2.215).
- (ii) "Do good to parents" (6.152); "The Lord hath decreed that ye worship none save Him and that ye show kindness to parents." (17.23).
- (iii) "Tell the believing men to lower their gaze and be modest...and tell the believing women...to draw their veils over their bosoms, and not to reveal their adornment..." (24.30,31).

(2 x 2 marks)

(4)

- (c) The necessity of the Hadith: -

No doubt this question will be argued both ways. Some will insist that reference to the Qur'an alone is sufficient; others will argue that without the Hadith – the teachings of the Prophet – full understanding of the Qur'an will be absent. Give credit for **ANY** relevant comment, up to the maximum.

(5)

Total 18 marks

11. (a) (i) Slander:-
Scourge with eighty stripes; never again accept their testimony; cursed by Allah.
- (ii) Usury:-
Those who employ it are servants of the devil and owners of the Fire; they are doomed to Hell. (Allow a mark for contrast with charity, which increases with Allah "manifold".)
- (iii) Murder:-
Death; Hell for ever; next-of-kin may accept payment of fine in lieu.
- (3 x 2 marks)

(6)

- (b) Why dishonourable:-
- (i) The Prophet said, "A Muslim is one from whose tongue and hand Muslims are safe." To slander another is to endanger the unity of the community, which is of key importance to Muslims. Each individual is part of the whole; trust and honesty are vital to the common welfare.
 - (ii) Usury capitalizes on another's misfortune or need; it makes rich people richer and the poor poorer. Money should be used as a facility, not a commodity; it is not for the private benefit of a few.
 - (iii) Life is the most precious of all the responsibilities that Allah has granted. No human being has the right to take life – it is Allah's gift and He has the sole prerogative to end it. Even the execution of a murderer, therefore, cannot take place without a proper legal trial and the penalty includes the right to forgive, or accept money compensation. (3 x 3 marks)
- (9)**

- (c) Honourable actions:-
e.g.,
observing the Five Pillars; ibadat; jihad; justice and mercy.

(3)

Total 18 marks

- 12.** (a) Why Wudu rules important:-
1. Prayer purifies the soul – therefore outward purification of the body is essential.
 2. Allah loves those who purify themselves.
 3. Religion is built on cleanliness.
 4. Purification is one half of faith.
 5. The Prophet instructed his followers so to do.
 6. Allah does not accept prayer without purification.
(Credit **valid** alternatives)
- (6)**

- (b) Two other preparations:-
1. Niyah or intention: this means closing the mind to all worldly distractions.
 2. The selection of a clean place in which to pray – usually little areas marked out and kept in a clean condition, set aside for prayer.
(Credit **valid** alternatives – e.g., regulations regarding clothes)
(2 x 3 marks)

(6)

- (c) Meaning of saying:-
Inward purity is the real aim of prayer, the most essential of the Five Pillars. It was the first duty enjoined on the Prophet and has been recognized as the first and foremost duty of a Muslim. It is the first step in the onward progress of man. To prepare for prayer, outward purity is essential: a pure mind in a pure body is the watchword of Islam – hence "half of faith". This concurs with the aims of Islam: to keep a person away from evil, to level all differences of rank, colour and nationality and so to bring unity to all mankind.
(Look for a paragraph along these lines and give credit accordingly.)

(6)

Total 18 marks

13. (a) Why Abu Bakr chosen:-
 1. The Prophet's close friend in both Makkah and Madinah.
 2. His life exemplified the Sunnah; he was well-qualified to pass on the Hadith.
 3. He was the first male convert and Aisha's father.
 (Credit **valid** alternatives) (3 x 2 marks) (6)
- (b) Difficulties:-
 1. People refused to pay Zakat.
 2. False prophets arose in revolt. (2 x 2 marks – details needed)
 How overcome:-
 1. Ali, Zubayr and Talha were sent to subdue the rebels. The rebels fled.
 2. Two were defeated and killed; the others ultimately embraced Islam.
 (2 x 2 marks – details needed)
 (Credit **valid** alternatives) (8)
- (c) His greatest achievement:-
 It could be one of the above, for zakat is still in use today and Muhammad is revered as the only true prophet of Allah. The most likely choice concerns Abu Bakr's move to produce an authentic version of the Qur'an. Whatever the choice, it **must** be supported by reasons, if mark is to approach the maximum. (4)

Total 18 marks

14. (a) The Muhajirun were the Exiles, i.e., those who emigrated from Makkah with the Prophet in 622. They had left their property and belongings behind them.

The Ansar were the people of Madinah. They had travelled to Makkah to meet the Prophet and had returned to Madinah as converts.

The Prophet sought to unite them by appealing to the Ansar to take the Muhajirun into their homes, to share their belongings, their homes, even their women. He placed the hand of one in the hand of the other. (3 x 2 marks) (6)
- (b) How Muslims express unity:-
 (i) In prayer:-
 1. They pray at set times.
 2. They pray in congregation.
 3. They stand in lines, shoulder to shoulder.

 (ii) During Ramadan:-
 1. They fast during set hours of the day.
 2. They identify with the poor and needy.
 3. They share their food at night.
 (Credit **valid** alternatives) (2 x 3 marks) (6)
- (c) Threats to unity:-
 e.g.,
 1. Rivalries, jealousies and nationalism.
 2. Influences of other cultures, weakening of faith by mixing with less committed, adopting fashions and moral standards (peer pressure).
 (Credit **valid** alternatives) (2 x 3 marks) (6)

Total 18 marks

SECTION FOUR (for Shi'a students)

15. (a) Mahdi's birth and early life:-
1. Born in 869 at Samarra, where his father was a prisoner (mother a Byzantine slave?).
 2. Named Abo'l-Qasem Muhammad (commonly known as Muhammad al-Mahdi).
 3. Disappeared miraculously at age of eight.
 4. Communicated via agents and mediators up to 941.
 5. Since then, hidden amongst mankind, waiting for summons.
- (5 marks)**
- Reappearance:-
At a time known only to God/ when the era's tribulations have become unendurable and apocalyptic chaos rules. (2 marks)
- (7)**
- (b) Mahdi's characteristics:-
ANY THREE of the following:-
Bravery, generosity, chastity, truthfulness, justice, prudence, wisdom, reason, morality. (1 mark for naming characteristic, 1 mark for comment thereon)
- (6)**
- (c) Statement:-
Give credit for either a positive or a negative response, e.g., some may argue that it is incumbent on Shi'a Muslims to fight for the cause of Islam, to use their influence to persuade others to follow the Muslim way. Others may argue that it is better for Muslims to content themselves with putting their religious principles into practice, fulfilling the duties of prayer, fasting and so on, observing justice in their daily lives and extending the hand of friendship to non-Shi'ites. Look for **REASONS** in support of either argument.
- (5)**
- Total 18 marks**
16. (a) Allah's attributes:-
- (i) Allah is All-Knowing. Thus He has foreknowledge of **ALL** human action but He does not predestine it. It is impossible for Him to be either ignorant or imperfect.
 - (ii) Allah has absolute authority. All things are subject to Him but He does not compel people in such a way that He wrongs them by punishing them for evil deeds. He has the power to create and re-create. He has no partner in creation.
 - (iii) Whatever is to His people's advantage, Allah has made incumbent upon them; whatever is to their disadvantage, He has forbidden. Thus people can pray to Him diligently and with trust, knowing that He is on their side. (3 x 3 marks)
- (9)**
- (b) Ways of showing submission:-
e.g.,
1. The pilgrim purifies himself by performing ghusl and wearing his cleanest clothes.
 2. He says "Allahu akbar" (Allah, the Supreme) and repeats it as much as he can (a hundred times?)
(Credit **valid** alternatives) (2 x 2 marks)
- (4)**

(c) Allah and evil:-

Since Allah knows the excellence of good and the badness of evil, He is not constrained to leave what is good and to do what is evil. Committing an evil implies ignorance, compulsion, necessity, pleasure or amusement, each of which is impossible for Allah, as each one entails a deficiency in Him, whereas He is Absolute Perfection. Those that say Allah can be an oppressor or can do what is in error commit blasphemy, as the Qur'an states the contrary to be the case. (2.205; 21.16; 40.31).

(Look for an argument along these lines and give credit according to level of discussion.

(5)

Total 18 marks

17. (a) (i) Fatima:-

Wife of Ali, Muhammad's son-in-law/ through their sons the line of Shi'a Imams was established/ known as the All-Pure, "Mother of her Father" (cf. Virgin Mary) and "the Radiant One", the central figure of Islam's Holy Family. (3 marks)

(ii) Ali:-

True successor of the Prophet/ his Caliphate regarded as the best example of Islamic political order/ revered for his uprightness and virtue/ his sermons, sayings and letters bear witness to a fine code of ethics (the Nahj ol-balagha – "the Path of Eloquence"). (4 marks)

(7)

(b) Why respect for Prophet:-

e.g.,

1. He gave the final and complete message.
2. His moral qualities exceed those of any other person.
3. His message is universal – applies to all people at all times.

(Credit **valid** alternatives)

(6)

(c) Rarity of good leaders:-

Again this can be argued either way, perhaps concentrating on the qualities of the Twelve Imams and emphasizing their uniqueness, or by drawing attention to one or two modern figures – the Ayatollahs? – whose work has left or is leaving a mark on history.

Give credit according to the level of discussion and the examples used in support of same.

(5)

Total 18 marks

18. (a) Prayer rules:-

e.g.,

The summons to prayer adds a call to perform a good action and a twice-repeated reference to Ali;

Prayers are offered on three, not five, times a day – morning, mid-day, evening.

Ritual ablutions make use of a tablet of clay from a holy place on which to rest one's forehead and a little prayer mat unsullied by impurities.

(1 mark for rule, 1 mark for brief explanation of its use)

(3 x 2 marks)

(6)

(b) Prayers at Id-ul-Fitr:-
Differences from usual prayers, e.g., the salat ul-fitr prayer takes place, an hour after sunrise. (Other Id prayers take place in congregation, between sunrise and noon.) Allahu Akbar repeated many times, the Takbir is chanted (remembrance of Allah and Prophet, dating back to Abraham), a day for asking forgiveness of each other, for bringing loved ones to memory, praying for the souls of those who have died. **4**

(c) Why du'a is best:-

1. Du'a stimulates faith and reveals the mystery of worship.
2. Du'a shows a Muslim how to confess his sins and how to understand that he is an evil-doer.
3. It encourages the spirit of sacrifice.
4. It teaches a believer what is incumbent on him to know about his religion.
5. It brings the worshipper close to Allah.
6. It shows what will keep him from corruption.
7. It reminds him about his obligations to others – parents, employers, fellow-Muslims, the needy, etc.
8. It teaches him sincerity in prayer.
(Credit **valid** alternatives)

(8)

Total 18 marks

19. (a) (i) Honour is of key concern to Shi'a Muslims. Therefore any kind of dishonesty is unacceptable. Any form of cheating or unfair trading, such as lying about merchandise or tampering with weights and measures is dishonourable and offends brotherhood between Muslims.

(ii) "Wish for your brother what you would wish for yourself..." This basic duty means that a Shi'a Muslim would never consider committing perjury, for such action would weaken the rights of another and undermine the spirit of brotherhood. Above all, it would put the liar in danger of the justice of Allah, who sees and hears everything.

(iii) Shi'a Muslims are urged to make no distinction of birth, rank or position; not to eat one's fill when a brother is hungry, but to visit the sick, feed the hungry and pay zakat.

(Credit according to level of discussion) (3 x 3 marks)

(9)

(b) The Prophet's moral behaviour:-
e.g.,

1. His demeanour – he greeted people kindly, showed respect to elders, was never arrogant or superior, despite his position as leader.
2. His practical example – he lived simply, joined in housework, owned little, regarded all material things as loans from Allah, so gave to the needy.

(Credit according to level of discussion)

(2 x 2 marks)

(4)

- (c) Present-day standards:-
Here the debate can again be treated in either a positive or negative way, but the argument should be bolstered by examples, perhaps from local knowledge rather than mere generalizations based on hearsay. We should expect the better responses to be illustrated in this way. Give credit accordingly, up to the maximum.

(5)

Total 18 marks

20. (a) Reasons for Jihad:-

1. For a recognizably just cause, i.e., the defence of the weak and oppressed.
2. To bring about good and not evil – thus innocent people should not be made to suffer. Trees, crops and animals should also be protected.
3. To protect the faith. Thus it may be started and organized by a religious leader, but must never be fought out of oppression.
(3 x 2 marks)

(6)

(b) Why Husayn's fight was "Jihad":-

1. He refused to bow to the oppression of Mu'awiya's son, Yazid.
2. He determined to protect the faith and not to pledge his allegiance to any other.
3. His life represents a struggle for justice against the forces of iniquity; at the end he refused to surrender and was more concerned about the welfare of his friends.
(3 x 2 marks)

(6)

(c) When not to fight:-

Joining the oppressors or their government is permitted by the Imams if, by so doing, justice can be increased and it is for the good of the believers.

(2 marks)

Example:-

Imam Hasan made peace with Mu'awiya, governor of Syria, because he realized, if he continued to fight, the light of the Qur'an and just government would be extinguished. The name of Islam would vanish, the Shari'ah would be lost and the Imams to come would be obliterated.

(4 marks)

(6)

Total 18 marks

ISLAMIYAT 7568, EXAMINERS' REPORT

General Comments

Performance: Some candidates did exceptionally well, achieving a mark in the mid to high seventies, but a significant number performed only moderately and a few scripts were quite mediocre. However, most candidates appeared to tackle the paper with confidence. Understandably, the evaluative sections of questions gave most difficulty but there were also some surprisingly weak descriptions of The Prophet's call in question 4 and the arrangements with the Jews in question 5. Other answers provided interesting opinions about Muslim society but were weak on supporting evidence. Occasionally opportunities to have a real debate on ethical questions, such as in question 9(c), were ignored. This was disappointing but there were some useful answers to a largely discursive question 12 concerning Muslim purity.

As usual, only a small handful of candidates attempted Section Four.

Presentation: It was pleasing to see that the vast majority of candidates presented their work in an orderly and legible manner. A neat, presentable script is more likely to encourage an examiner to spend time considering its contents than one which is poorly presented.

Report on candidates' responses

Section One

Question 1

In 1(a), the reference to 'scales' was frequently ignored; it was not sufficient to say that a division takes place after death and that some go to Paradise and others to Hell. Emphasis on **weighing** deeds was needed.

In 1(b), the practice of blowing on knots was either inaccurately explained or not explained at all.

Answers to 1(c)(i) were often presented in terms of prayer, forgiveness, etc., when what was really wanted was a more positive response (spotted by a minority), such as "Allah gives us food, sustains us, etc." A contrast between **inward** and **outward** dangers was the clearest way to answer 1(c)(ii).

Question 2

The Ayats presented few problems. Many knew the context of 2(d), i.e. the Prophet's warning to his followers not to take revenge, but few were able to apply this teaching to modern situations. The mark scheme suggests one example that might have been used.

Question 3

In this examination the Ahadis, unusually, proved more problematic than the Ayats. For example, candidates did not know the Golden Rule of Islam in (a)(i) and were unable to suggest that Islam has declared that all human beings are children of the same parents in (b)(i). In (d)(i), reference to a specific job was needed (gambling is not a job!) and an example of the way the Prophet worked hard was needed in (d)(ii). Answers to the meaning of **tilawah** in (e)(i) were often vague.

Section Two

Question 4

(a) On the Night of Power '**suddenly he knew the words**' – many candidates failed to make clear that it was The Prophet who was miraculously enabled to read the words, prompted by the Angel. Hardly anyone mentioned that he was ordered to learn them and to repeat them to others. In (b), ignoring the phrase 'the first Muslims' proved disastrous for some candidates (the battle of Badr, etc., came **much** later), but there were many good answers to this part. Question 4(c) was also answered well, except that the forthright views expressed were too seldom supported by hard evidence.

Question 5

There were many poor answers here. Responses to (a) lacked detail (there were seven points to look for) and only the battle treachery of the Jews was widely known in (b). Generally, reasons against accepting the teachings of other religions were given in (c); the best answers also conceded that there are some basic beliefs that Muslims share with Christians and Jews (e.g. that there is only one God).

Question 6

Some candidates totally missed the point of 'rights', especially in (a)(i), quoting instead the food laws. Most could give only one example of how The Prophet treated prisoners-of-war. This was not a popular question.

Question 7

Many knew The Prophet's actions concerning the Ka'bah but were unable to state their significance. For example, his performance of the Tawaf has obvious resonance for all pilgrims on Hajj today. His destruction of the idols signified his belief in the Oneness of Allah. Similarly, The Prophet's general pardon of the Makkans was **not** what made his conquest of the city a great achievement, but what that conquest did for the future of Islam. The pardon, i.e. the ability to forgive, was much more relevant in part (c).

Question 8

Most candidates knew that Abu Bakr led the prayers while the Prophet was ill, but little else. Few were able to present a well-argued case in part (c).

Section Three

Question 9

Although this was not a popular question, some candidates got **some** of part (a), even sensibly connecting the concept of holiness with purity. Everyone disagreed with the statement in (c). No one attempted to put the other side (even if they didn't accept it) so there was no genuine debate, which was disappointing.

Question 10

Surprisingly, no one connected the saying about modesty with the Muslim dress code, even when they were able to make the correct Qur'anic connection in (b). Confident responses were given in (c).

Question 11

Hardly anyone seemed to know that the penalty for usury was Hell or suggested the contrast with charity, which is the kind of thinking which can pick up important bonus marks. In (b), answers about slander were often limited to adultery and women, suggesting that candidates do not really understand the meaning of the word. Nor did anyone discuss the execution of a murderer, i.e. capital punishment – which some believe to be another form of murder. This

was another good discussion opportunity missed. There was surprising hesitancy on the part of some when answering the last part of this question.

Question 12

There were some very good answers to this question, despite its challenging appearance. It was heartening that so many were able to grasp the root of the question and discuss it confidently and at some length. Two points perhaps needed stressing: that Allah Himself is Pure and that Wudu is the Sunnah of The Prophet. But there were no serious problems with any part of this question.

Question 13

This was also tackled well and most who attempted this question scored high marks. There was a tendency to confuse the issue of apostasy with that of false prophets in (b) – in fact, they were two separate movements – but most candidates produced plenty of relevant detail. A minor shortcoming was that a few failed to explain **why** the compilation of the Qur'an was a great achievement, i.e. its widespread value to Muslims today.

Question 14

This was also handled confidently. It should perhaps be reiterated that the Prophet **appealed** (successfully) to the Ansar – he did not **order** them to share their belongings. Answers to (b)(ii) sometimes failed to make reference to fasting. Most answers to part (c) (as in question 4(c)) referred to selfishness and materialism rather than to the points about nationalism and other cultures suggested in the mark scheme.

Section Four

Questions 15, 16, 17, 19 and 20

These were answered by a tiny minority. It is not certain that they were Shi'a Muslims.

Conclusions

Lateral thinking

Some questions, such as question 11 on this paper, provide the opportunity to demonstrate that the candidate is thinking about the question in such a way as to introduce other aspects of the subject which are only indirectly touched upon. Thus the reference to usury allowed the possibility of considering the other side of the coin, namely, charity; which, as the mark scheme points out, increases with Allah 'manifold'.

Similarly, stating that the penalty for murder is execution allows the possible consideration that execution is in itself a form of murder and therefore of questionable legitimacy. Making points such as these shows that the candidate is thinking about the subject and is worth extra marks.

The same question provided an example of narrow thinking. Many answers restricted the definition of slander to accusations (against a woman) of adultery. Certainly this is **one** example of slander but not, by any means, the only one. Lateral thought could have suggested quoting the well-known saying of The Prophet that "A Muslim is one from whose **tongue**Muslims are safe", i.e. a good Muslim will not slander his fellow. Again, making this kind of point shows a maturity of thought which is bound to gain credit in terms of marks. It is of course important to answer the question as it is asked, but candidates should stop and ask themselves, "Have I really said all that there is to be said about this question?"

Evaluative questions

Teachers are sure to have noticed the trend to put more and more questions to the candidates which involve not simply a test of their knowledge and reasoning, but also their evaluative skills (see under **Objectives** in the syllabus). Typical examples appear in questions 4, 8 and 10 on this paper. Sometimes these questions will imply that an alternative point of view should be considered, for example question 5(c). Sometimes there is the real possibility of reasoned debate, as in question 9. Whether the final answer agrees or disagrees with the statement or quotation, there should be some examination of both sides of the argument.

This shows the examiner that the candidate is thinking intelligently about the topic – and may reflect some extensive discussion in class. It is worth teachers spending some time helping their students to consider other points of view. Apart from providing the chance of improving examination performance, it is also a valuable educational tool. Future questions of this kind may include the words “...showing that you have considered another point of view,” to help candidates recognise the approach needed.

Over-familiarity

Some topics may be so well known that candidates assume (wrongly) that they are conversant with all the details. Both questions 4 and 5 (The Prophet’s call and his dealings with the Jews) are examples of this. Here were two topics on which one would expect candidates to score heavily. The fact that many did not may be because such familiar pieces received scanty – and therefore insufficient – revision. Question 4 even produced some accounts of the Prophet’s Night Journey to Jerusalem, which is not even in the syllabus. It may be useful, therefore, for teachers to spend a little time going through the syllabus with candidates, pointing out those important topics which are likely to appear in the examination and warning against their neglect. If there are seven marks out of eighteen available for description alone, it seems wasteful not to collect them.

ISLAMIYAT 7568, GRADE BOUNDARIES

Grade	A	B	C	D	E
Lowest mark for award of grade	63	55	47	42	34

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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