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GCE

GCE O Level Islamiyat (7568)

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Section One: The Qu'ran and Hadith

1. Translate two of the following Surahs and answer the questions that follow.

(a) Translation

Al-Asr:

- By the declining day;
- Lo! Man is in a state of loss,
- Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.

(2)

Questions

- (i) Which words in this Surah indicate an oath?
- “The Declining Day”
- (ii) State one reason why a person might lose the chance of reward after death.
- e.g. he lives only for himself.
- (iii) Give one example of a righteous deed.
- e.g. comforting someone at a time of bereavement.

(3)

OR

(b) Translation

Al-Nas (An-Nas):

- Say: I seek refuge in the Lord of mankind,
- The King of mankind,
- The God of mankind,
- From the evil of the sneaking whisperer,
- Who whispereth in the hearts of mankind,
- Of the jinn and of mankind

(2)

Questions

- (i) State one aspect of the relationship between God and human beings suggested in this Surah.
- e.g. God is their king or ruler, i.e. God has authority to guide a person's conduct.
- (ii) Where does evil come from, according to this Surah?
- It works from inside, so that it saps a person's determination to do the right thing.
- (iii) Suggest one way in which a person can resist this evil.
- e.g. putting oneself in God's protection by trusting him at all times.

(3)

OR

(c) Translation

Al-Ma'un:

- Hast thou observed him who belieth religion?
- That is he who repelleth the orphan,
- Abdurgeth 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) State one way in which a Muslim should prepare for prayer.
• e.g. he should perform the *niyyah* or intention.
- (ii) Why did the Prophet care especially for the needs of orphans?
• He was an orphan himself.
- (iii) How may riches test a person's sincerity?
• The use made of the riches will determine whether the person is greedy, selfish or sensitive to the needs of others. (3)

(Total 10 marks)

2. Translate three of the following Ayats and answer the questions that follow.

(a) Translation

- Verily in this messenger of Allah ye have a good example.

(1)

Questions

- (i) How did the Prophet set an example to others in his business dealings?
• He was honest and trustworthy (known as '*al-Amin*, the Trustworthy One.
- (ii) How did the Prophet behave towards the people of Ta'if?
• They violently abused him, but he forgave them. (2)

OR

(b) Translation

- O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that you may ward off (evil).

(1)

Questions

- (i) State one benefit that may come from fasting.
• e.g. improvement in physical health - stomach rested, more fruit, less spices.
- (ii) Why do Muslims fast in Ramadan?
• The Prophet's call took place in this month: first revelations of Qur'an. (2)

OR

(c) Translation

- Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. So shun it that you may succeed. (1)

(1)

Questions

- (i) Why did the Prophet destroy the idols in the Ka'bah?
• e.g. he wished to assert the unity of God.
- (ii) State one reason why Muslims dislike superstition.
• e.g. because they run counter to obedience to the commands of Allah. (2)

(2)

OR

- (d) Translation
• And think of Allah much, that ye may be successful. (1)

Questions

- (i) Why was this advice helpful to the Muslims at Badr?
• They were heavily outnumbered (by about three to one)
- (ii) State one reason why the Quraish were unwilling to act on these words.
• e.g. they opposed the belief in one god, as it threatened their income from Temple worship. (2)

OR

- (e) Translation
• And strive in His way in order that ye may succeed. (1)

Questions

- (i) State the meaning of the word jihad.
• 'Striving' - i.e. struggle or striving in the cause of Allah.
- (ii) Give one example of the 'greater' (or moral) jihad.
• e.g. making an extra effort, such as getting up before dawn to pray. (2)

(Total 9 marks)

3. Translate three of the following Ahadis and answer the questions that follow.

- (a) Translation
• This world provides a cultivating ground for the hereafter. (1)

Questions

- (i) What is ibadah?
• An act of worship, i.e. an action performed with the intention of obeying Allah.
- (ii) Give one description of Paradise contained in the Qur'an.
• A beautiful garden in which rivers flow (2.25) (2)

OR

- (b) Translation
• You should be kind to those who are on the earth, and he who is in the heavens will be kind to you. (1)

Questions

- (i) When did the Prophet show kindness to the people of Makkah?
• When he conquered the city in 630 (general armistice).
- (ii) According to the Qur'an, when should Muslim children be particularly kind to their parents?
• When they reach old age. (17. 23, 24) (2)

OR

(c) Translation

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

(1)

Questions

Name the holy book of one other religion mentioned in the Qur'an.

(i) • e.g. the Tawrah (the Torah)

State one way in which the Qur'an may be considered superior to other holy books.

(ii)

- e.g. it has not altered in any way; it is in its original form, just as it was received.

(2)

OR

(d) Translation

- There is a remedy for each malady, and the remedy of sin is seeking forgiveness.

(1)

Questions

(i) Which is the one unforgivable sin?

- *Shirk*, 'association': regarding anything as being equal or partner to Allah.

(ii) State one way in which the forgiveness of Allah is stressed in the Qur'an.

- e.g. it appears at the head of every Surah.

(2)

OR

(e) Translation

- The best remembrance of Allah (is the expression) there is no god except Allah and the best supplication is to seek forgiveness.

(1)

Questions

(i) What is the Shahadah?

- The Muslim Declaration of Faith.

(ii) State one way in which the Prophet showed his faith in Allah's uniqueness when he conquered Makkah.

- e.g. he destroyed the idols in the Ka'bah

(2)

(Total 9 marks)

Total for Section One: 28 marks

Section Two: The Life, Teaching and Achievements of the Prophet

4. (a) Outline the part played by each of the following in the life of the Prophet:
Answers are likely to refer to such points as:

(i) Halimah

- His nurse, she took him with her to her desert home,
- Taken back to mother after two years but so pleased were both women with arrangement that the child was returned to the desert life for full five years,
- Claims of miracles,
- He grew in health and strength.

(ii) Khadijah

- His first wife, a wealthy widow who married him at 40, he 25,
- His first convert to Islam,
- Lifelong supporter,
- Shared trials and tribulations,
- Died in 619 ('Year of Sorrow').

(iii) Aishah

- Daughter of Abu Bakr, became Prophet's wife while still a girl, following the death of Khadijah,
- Only wife not previously married,
- Intelligent, admired Prophet's morality which she identified with Qur'an,
- Learnt many of his Hadith,
- He died at her quarters and in her arms.

(2 marks for each part, according to level of response.)

(6)

(b) State, and comment on, three of the ways in which the Prophet's teaching helped to change attitudes towards women.

Answers are likely to refer to such ways as:

- Female infanticide suppressed. Girl children had been regarded as an economic burden - reasons why.
- Polygamy limited. Four wives maximum; equal treatment essential.
- Female property rights guaranteed by law, but to receive half as much as men in inheritances. This reflected the non-reciprocal economic responsibility of men for women.

(In each case, 1 mark for 'way', 1 mark for comment. Other approaches are possible and should be rewarded accordingly.)

(6)

(c) Discuss the lasting importance of the Prophet's teaching on the rights of Muslim women today.

Answers are likely to refer to such comments as:

- Arranged marriages are favoured, but the rights of women in those marriages, such as receiving a dowry and sharing certain rights and obligations with her husband, are important.
- Although unpopular institution, she is entitled to sue for divorce and claim maintenance. Polygamy is the exception rather than the rule.
- The social role of women; new occupations - nurses, teachers, pharmacists, etc, the growth of educational opportunities.

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

(6)

(Total 18 marks)

5. (a) Describe the Prophet's meetings with pilgrims from Madinah (Yathrib), which led to the Hijrah.

Answers are likely to refer to such points as:

- In 621 met a deputation of six and presented to Islam to them.
- They spread the news in Madinah.
- Next year twelve representatives made pledge to observe basic tenets of Islam.
- Following year a further 75 met the Prophet at Aqaba to persuade him to come to Madinah. They pledged their loyalty.

(6)

- (b) State, and comment on, three of the pledges given by the pilgrims on these occasions.

Answers are likely to refer to such pledges as:

- We will join no one (and nothing) in the worship or service of God. Comment: They acknowledged monotheism.
- We will not commit adultery or fornication. Comment: Recognised rights of women.
- We will not commit theft. Comment: Sanctity of property of agreed.

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

(6)

- (c) Explain the importance of the Hijrah to Muslims today.

Answers are likely to refer to such explanations as:

- It is the day from which Muslims begin their calendar.
- The event is celebrated on the 1st Muharram - New Year's Day.
- Greeting are exchanged, stories about the Prophet and his companions are related. Muslims today, especially those suffering persecution, prepared to follow his example and migrate.

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

(6)

(Total 18 marks)

6. (a) At Madinah, the Prophet created a Charter of Human Rights. State, and comment on, one example of each of the following.

Answers are likely to refer to such examples as:

- (i) The right to the basic necessities of life.
- Feeding the hungry.
 - Comment: No human being should go in need while others are able to waste what they have.
- (ii) The right to justice.
- Imprisoning an innocent person.
 - Comment: People should not be deprived of their liberty without good reason.
- (iii) The right to religious freedom.
- Compulsory conversion i.e. forcing people to give up their faith in favour of Islam.
 - Comment: Faith in Allah is not valid unless it is an act of free will.

(1 mark for example, 1 mark for suitable comment)

(6)

(b) Explain how and why the Prophet's treaty with the Jews broke down.

Answers are likely to refer to such points and reasons as:

How:

- The Prophet began facing Makkah, not Jerusalem, and observed the Fast of Ramadan instead of the Day of Atonement.
- The Jews forsook their loyalty to the Prophet, siding with the Quraysh instead.
- The Prophet expelled rebel tribes from Arabia.

Why:

- The Jews believed that their religion should take first place.
- They found it difficult to accept the Prophet and the Qur'an.
- They preferred death to conversion.

(Other approaches are possible and should be rewarded accordingly.

(6)

(c) 'Conscience is the guide to conduct.' Do you agree? Give reasons for your opinion.

Answers are likely to refer to such views as:

- Conscience should always be listened to, for it brings the stirrings of Allah's will. 'When a thing disturbs your heart, give it up'. (Hadith Ahmad)
- The Qur'an is a surer guide to right conduct. It provides the 'hand-rails' along the moral path.

(Credit 3 marks per view, according to the level of response. Other approaches are possible and should be rewarded accordingly.)

(6)

(Total 18 marks)

7. (a)

(i) Give an account of the circumstances leading to the battle of Uhid.

Answers are likely to refer to such points as:

- The Quraysh put all the profits from the caravan that was the cause of Badr into raising a mighty army of three thousand men.
- Under the command of Abu Sufyan they marched into Madinah.
- They were determined to exact revenge.
- They also wanted to destroy the Muslims, as they were a threat to their way of life.

(ii) Describe the battle itself, explaining why it turned out to be a setback for the Prophet and his followers.

Answers are likely to refer to such points as:

- The Prophet's advice to barricade themselves in the city was rejected.
- Initially, the 700 Muslims were successful, but some, greedy for booty, deserted their post and were attacked in the rear.
- Many Muslims were lost; the Quraysh were victorious.
- Even the Prophet was wounded.
- Using strategy, with his followers, he persuaded the Quraysh to hurry home, so that the threat to their very existence was removed.

(8)

(b) Explain what may be learned from these events about each of the following:

(i) The character of the Prophet.

- He was a list leader, an inspiration to others and courageous.
- He led by example.
- He did not condemn his men for their rash actions.

(ii) The faith of the Muslims.

- They were new to the faith.
- They did not understand what it meant to fight for Allah and the survival of Islam.
- They gave into greed.

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

(4)

(c) 'Did you think that you would enter the Garden without Allah testing you?' (3.142) Comment briefly on the meaning of this saying.

Answers are likely to refer to such comments as:

- Muslims regard life as a test for the life to come.
- Circumstances, talents, etc are tested in the use made of them.
- Faith is tested sometimes by misfortune, e.g. poverty or ill health.
- The Muslim's duty is to remain firm, patient and faithful, always seeking to do God's will.

(Credit according to level of response. Other approaches are possible and should be rewarded accordingly.)

(4)

(Total 18 marks)

8. (a) Outline the Prophet's pilgrimage to the Ka'bah in 632 CE

Answers are likely to refer to such points as:

- In 632 the Prophet returned to Makkah accompanied by a large crowd.
- His visit became known as Hajjat ul-Wida, the Final Pilgrimage.
- The revelations about the rules of the Hajj were given to him.
- All pagan influence was removed from the Ka'bah: thereafter only Muslims were allowed to enter Makkah.
- The Prophet performed the various rites and reached Mount Arafat.
- There he delivered the Final Sermon.

(6)

(b) In his Last Khutbah (Final Sermon), explain what the Prophet taught about each of the following:

(i) The life and property of others.

- They must be treated as a sacred trust, i.e. not harmed in any way.
- No human life should be ended without justification.
- The home should be a safe place for all who live in it.
- No one has the right to abuse, defame, insult or threaten.

- (ii) Race relations.
- Nobody had superiority over another, except by virtue of taqwa and good deeds.
 - No Arab was superior to a non-Arab, no dark-skinned person superior to a white person and no white person superior to one dark-skinned.
 - On the contrary, Ummah extends across all places and ethnic groups.
- (iii) Islam and other faiths.
- ‘Worship Allah and perform the Five Pillars... no prophet will come after me and no faith will be born... all those who listen to me shall pass on my words to others, and those to others again...’

(3 x 2 marks. Other approaches are possible and should be rewarded accordingly.)

(6)

- (c) Many of the practices of hajj today are linked with the Prophet’s teaching and actions during his own pilgrimage. Explain the importance for Muslims of two of these practices.

Answers are likely to refer to such examples as:

- Wearing of ihram, two plain white unsewn cloths worn by male pilgrims to indicate the brotherhood, equality and purity of the pilgrim: ‘Every Muslim is the brother of another Muslim...’
- Tawaf, walking seven times around the Ka’bah in worship of Allah: ‘I leave behind me two things, the Qur’an and my example - the Sunnah, and if you follow these approaches you will never go astray.’

(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) Explain what the Qur'an teaches about each of the following.
Answers are likely to refer to such points as:
- (i) The Light of God.
 - Allah brings believers out of darkness (of ignorance, sin, evil) into light (2.257).
 - Allah has revealed His guidance to mankind through the Qur'an (3.7ff).
 - (ii) The Mercy of God
 - Allah forgives those who repent, but does not forgive the wicked or disbelievers (4.18, 5.39, 9.80).
 - Allah forgives those who do evil in ignorance (4.17)
 - (iii) The Eternity of God
 - Allah is the Being without Beginning, revealed before the Scripture (3.3fff)
 - Allah is the Shaper out of naught, the Originator of the heavens and the earth (59.24, 64.3)

(6)

- (b) State and comment on three different ways in which, according to the Qur'an, Allah expects His followers to be forgiving to others.

Answers are likely to refer to such ways as:

- 'A kind word with forgiveness is better than almsgiving followed by injury.' (2.263) Comment: This saying stresses the need for sincerity in one's forgiveness.
- Allah loves those who 'control their anger and are forgiving towards mankind.' (3.134) Comment: The emphasis here is on developing a charitable disposition.
- 'Forgive and show indulgence to the near of kin and to the needy, and to fugitives for the cause of Allah.' Comment: This shows the extent of forgiveness, both to those near (the family) and to those far (the excluded).

(1 mark per quote, 1 mark per comment. Other approaches are possible and should be rewarded accordingly.)

(6)

- (c) 'It is more important to be kind to others than to believe in Allah.' Do you agree? Give reasons for your opinion.

Answers are likely to refer to such views as:

- Muslims spend too much time in the mosque; practical charity is what Allah wants from His people, and that can be best performed outside in the streets among the poor.
- Learning about the nature of Allah is supremely important, because it affects the way Muslims worship (punctuality/sincerity of prayers) and the way they lead their lives (zakat, fasting, general moral behaviour)

(Other approaches are possible and should be rewarded accordingly)

(6)

(Total 18 marks)

10. (a) Outline the teaching of the Qur'an about the Last Judgement.
Answers are likely to refer such points as:
- A cataclysmic event (22.1, 99.1) announced by the trumpet. (6.74, 78.18)
 - Heavens split (52.9, 78.19, 84.1) and mountains ground to dust. (18.48, 52.10)
 - Graves open (18.48); men and jinn called to account. (3.30)
 - Guardian angels witness record. (2.177, 210)
 - Deeds weighed in balance (21.104, 25.22, 40.27)
 - Blessed to Paradise, Wicked to Fire (2.25, 18.54, 51.13, 82.15)

(6)

- (b) Show this teaching helps Muslims to understand:
Answers are likely to refer to such comments as:

- (i) Life before death.

- As Allah rewards the faithful and punishes the disobedient, repentance, belief and 'ibadah' (acts of devotion) are important; thus charity and forgiveness are preferable to covetousness and hardheartedness. 'Actions are judged by intentions.'

- (ii) Life after death.

- Paradise is described as a place of peace and bliss, with untold pleasures for the faithful, whereas Hell is a place of eternal fire and torment - boiling water, fruit of the zaqqam, etc.

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

(6)

- (c) 'There is no evidence that life continues after death.' What arguments might be used against this point of view?

Answers are likely to refer to such arguments as:

- The teaching of the Prophet.
- The witness of the Qur'an.
- The faith of the Muslims and other believers.
- To doubt it is to question Allah, His power and His messenger.
- Justice demands it.

(Credit according to level of response; other approaches are possible and should be rewarded accordingly.)

(6)

(Total 18 marks)

11. (a) Explain what Muslims understand by each of the following:
Answers are likely to refer to such points as:
- (i) Ijma.
- Consensus, the collective judgements of learned Muslim teachers.
- (ii) Qiyas
- Analogy, using past analogies with their decisions as precedents in each new situation.

(4)

- (b) Using two examples in each case, show how these sources of law have value today.

Answers are likely to refer to such comments as:

Ijma:

- Circumcision or *khitan* became the accepted practice of all who submitted to Allah, known through the revelations of the earliest prophets. Today it is generally carried out on male children, usually a few days old.
- Euthanasia - putting an end to a person's suffering by artificial means. Muslims reject euthanasia, because the reason for the disability or suffering will be known to Allah, who is never unfair. Thus the community seeks to make life as comfortable as possible for the suffering person.

Qiyas

- Alcoholic drink - in fact, any substance which intoxicates - is known as *khmar*, and is forbidden. 'Strong drink' was described in the Prophet's Hadith as 'the devil's handiwork.'
- Smoking has not been declared haram in Islam, but if one extends (by analogy) the principle of not doing harm to others, it follows that smoking cannot be approved. Non-smokers have the right to breathe clean air!

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

(8)

- (c) 'If Muslims followed the example of the Prophet, there would be no for new laws.' Do you agree? Give reasons for your opinion.

Answers are likely to refer to such views as:

- The Prophet, through his sunnah and hadith, left behind a clear code of conduct for all Muslims to follow. These with the Qur'an make up a formidable array of laws, sufficient to indicate the proper mode of behaviour in all situations.
- Modern dilemmas demand modern answers; many situations today have arisen since the Prophet's time. He himself said: 'my community will never agree upon an error', expressing confidence in the good sense of Muslims in every age to arrive at sensible conclusions.

(Credit according to level of response; other approaches are possible and should be rewarded accordingly.)

(6)

(Total 18 marks)

12. (a) Outline the practice of each of the following:

Answers are likely to refer to such points as:

(i) Wudu (wuzu): ablution before salah.

- Hands up to wrists washed three times.
- Mouth, nostrils, entire face washed three times.
- Ears and neck.
- Feet up to ankles, all three times.

(ii) A rak'ah (unit of salah).

- Takbir (shutting out of distractions), right hand over left on chest.
- First surah recited and another short recital from Qur'an.
- Ruku (bowing) and qiam (acknowledging presence of God).
- Sujud or Sajda (prostration) followed by Julus (kneeling).

(2 x 4 marks)

(8)

(b) In each case, give two reasons why these practices are important for the believer.

Answers are likely to refer to such reasons as:

Wudu (wuzu): ablution before salah.

- Muslim prayer is intended to purify the heart and bring about spiritual and moral growth. Hence the need to undergo Wudu: not a washing away of dirt but a mental and physical cleansing.
- The washing is always done in a quiet, prayerful manner. While washing, Muslims pray that they will be purified from the sins they have committed and that they will be empowered to do good and not evil.

A rak'ah (unit of salah).

- The rak'ah is made up of eight separate acts of devotion, all intended to show respect to Allah and to bring the supplicant close to Him.
- It is one of the five things laid down as fard or 'compulsory' for a Muslim. Thus the believer has the satisfaction of doing what Allah requires.

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

(4)

(c) Discuss briefly three of the benefits that regular salah may bring.

Answers are likely to refer to such benefits as:

- It brings people close to Allah.
- It brings a sense of peace and tranquillity.
- It develops a feeling of gratitude and humility, which finds its expression in practical ways beyond the mosque.

Other approaches are possible and should be rewarded accordingly.)

(4)

(Total 18 marks)

13. (a) 'Co-operate with me when I am right, but correct me when I commit error...' Explain what be learned from these words of Abu Bakr about:
Answers are likely to refer to such conclusions as:

(i) His faith.

- Abu Bakr was a staunch believer (the first male convert), supporting the Prophet in the face of early opposition.
- He was qualified to pass on the correct Hadith.
- His life exemplified the Sunnah.

(ii) His character.

- He was known as As-Siddiq (the Witness to the Truth).
- He was respected for his gentleness, wisdom and piety.
- The words show that he was also humble, despite his elevated position.

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

(6)

(b) Outline the main achievements of Abu Bakr's reign as first Khalifah.

Answers are likely to refer to such points as:

- He successfully fought the Ridda Wars, against those Arab tribes that decided to turn against Islam (apostates).
- He dealt with the rebels who refused to pay Zakah.
- He defeated the false prophets.
- He took steps to produce the first complete written version of the Qur'an.
- He restored peace and order to the Arab peninsula.
- He ensured the succession was placed in safe hands.

(6)

(c) 'There are no rightly-guided rulers today.' Do you agree? Give reasons for your opinion.

Answers are likely to refer to such views as:

- Unfortunately, in many Arab states there is an upsurge of hypocrisy, deceit, dishonesty and back-biting. Certain leaders seek to force individuals to conform to their particular interpretation of Islam. This leads to lack of tolerance, humility and real choice, together with the exploitation of the many by the few.
- Fortunately, there are Arab leaders today who are wise, intelligent and statesmanlike in their judgements. They may be in the minority but their words, actions and general demeanour command respect among Muslims and non-Muslims alike. They are a source of inspiration and encourage a feeling of hope in the face of despair.

(Credit according to level of response - both views are not required. Other approaches are possible and should be rewarded accordingly.)

(6)

(Total 18 marks)

14. (a) Discuss three different teachings in the Qur'an concerning the treatment of children.

Answers are likely to refer to such points as:

- Make provision for them. (4.11)
- Treat them with kindness and justice. (6.152)
- Slay them not because of penury. (17.31)

(6)

- (b) What may be learned about the importance of family from the Prophet's treatment of his children?

Answers are likely to refer to such lessons as:

- It is in the family that faith is transmitted to the next generation.
- It is here that relationships are developed; care of the 'weaker' sex - sisters wives and mothers. (The Prophet treated his daughters with respect and equality.)
- Advice and counselling take place here, so that children grow in a mature, healthy and enlightened way.

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

(6)

- (c) 'Parents today do not know how to bring up their children properly.' Do you agree? Give reasons for your opinion.

Answers are likely to refer to such views as:

- Some parents are over-protective, over-indulgent or too proud of their children. They should not push their children beyond their abilities, or be disappointed with them.
- Some parents are too concerned with observing traditional values and not sufficiently aware of the duty of 'care', making allowances for the vastly changed environment in which their children live, so that a 'generation gap' is allowed to appear.
- Some parents are conscious of the need to set their children a good example, so that they grow up as devout, kind, mature, independent and caring human beings. Such parents show their understanding of the spirit of the Prophet and his wisest followers.

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

(6)

(Total 18 marks)

Total for Section Three: 36 marks

Section Four: For Shi'ah Students

15. (a) Outline three special duties of the Imam which show that he continues the work of the Prophet.

Answers are likely to refer to such points as:

- The Imam must guide the people, showing them the way of goodness and prosperity in this world and the next.
- He must exercise authority in all aspects of their lives, so that he may cause justice among them to increase and eliminate enmity and oppression.
- He must act as intermediary between the Allah and the people, representing them and leading them, and where necessary carrying out reforming work.

(6)

- (b) Using two reasons in each case, explain why people should:

Answers are likely to refer to such reasons as:

- (i) Obey the Imams:

- Allah has ordered people to obey them. Their orders and prohibitions are Allah's orders and prohibitions; thus obedience and disobedience, friendship and enmity, are as if towards Allah.
- All commandments must be learned from their teachings; if one refers to another person, one will not be sure that he correctly performed his duty. They are privy to what the Prophet truly said.

- (ii) Love the Imams:

- Allah has told mankind to do so. 'Love of them is a sign of belief, enmity a sign of unbelief. Whosoever loves them, loves Allah and His Messenger.'
- They merit love, because of their high degree of obedience to the commands of Allah, their purity from polytheism and from sin. 'The noblest of you in the sight of Allah is the best in conduct.'

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

(6)

- (c) What arguments might be used to support the view that the Prophet intended Ali to succeed him?

Answers are likely to refer to such arguments as:

- The Prophet obliged everyone to take an oath to agree to Ali's succession on the day of Ghadir.
- The first time that the Prophet declared the Imamate was when he gathered his close relatives and kinsfolk, telling them that Ali was his brother, inheritor and vicegerent (khalifah).
- The Prophet instructed his followers to listen to Ali and to obey him.
- Other traditions assert that Ali had guardianship over the people, including verses from the Qur'an such as: 'Your friend is only Allah and His Messenger, and the believers who perform the prayer and pay the alms while they do ruku.' (5.55) Ali gave his ring to a beggar while doing ruku.

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

(6)

(Total 18 marks)

16. (a) Describe what the Shi'ah believe will happen on the Day of Judgement.
Answers are likely to refer such points as:
- Allah will revive all people after their death and their bodies will return to their first form.
 - Everyone will be called to account (al-hisab) and their deeds will be weighed in the balance (al-mizan).
 - Those in credit will go to Paradise (al-jannah) and those in debit will go to Hell (an-nar).

(6)

- (b) How may the conduct of the Shi'ah be affected by these beliefs? Use three examples to support your answer.

Answers are likely to refer to such examples as:

- They will persuade him to perform his religious duties assiduously.
- He will attend to the smallest needs of his brother Muslim, wishing for him what he would wish for himself.
- He will also treat those who do not follow his ways with kindness and compassion, visiting them in times of sickness and bereavement.

(Credit according to level of response; other approaches are possible and should be rewarded accordingly.)

(6)

- (c) In what ways is the justice of Allah different from human justice?

Answers are likely to refer to such ways as:

- Human judgements can be wrong, or influenced by bias or ignorance, but Allah hears and sees everything.
- Allah does not rule His creatures unfairly or cruelly, nor does He compel His servants to do things beyond their capabilities.
- Allah does not omit to do any good act, nor does He perform an evil one; He is not constrained to leave what is good and do what is evil.
- The Qur'an declares that Allah does not desire injustice for His servants (40.31) and Allah does not love corruption (2.205). He is Just beyond all injustice.

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

(6)

(Total 18 marks)

17. (a) Outline the teaching of the Qur'an about each of the following Prophets. Answers are likely to refer to such points as:
- (i) Musa (Moses)
 - Appointed by Allah (2.51ff); given scripture by Allah (32.23); Biblical account of his life verified by Qur'an; set up as an example to all Muslims. (2.108)
 - (ii) Isa (Jesus)
 - Son of Mary (2.87, 136, 258); supported by Holy Spirit; but not crucified or divine (4.157, 171ff); taught and healed (61.6); twelve disciples (3.52)

(2 x 3 marks)

(6)

- (b) Why are the holy books of these prophets considered to be inferior to the Qur'an?

Answers are likely to refer to such reasons as:

- They were all created by human authors many years after the deaths of the prophets involved.
- They were edited, revised and added to by disciples.
- They were mixed up with myths and legends.
- The exact revelations made to Moses and Jesus have been lost, whereas those made to the Prophet have been preserved.

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

(4)

- (c) 'Muhammad is the Seal of the Prophets.' What arguments might be used to support this statement?

Answers are likely to refer to such arguments as:

- He was last of the prophets; he completed prophetic themes and characteristics.
- He was the chief among messengers.
- He was 'the prophet of the Gentiles' foretold by Jesus and others.
- He was a universal prophet, sent to the whole world.
- The Qur'an was revealed to him/
- He was the apex of humanity: his moral qualities surpassed those who preceded him.

(Credit according to level of response. Other approaches are possible and should be rewarded accordingly.)

(6)

(Total 18 marks)

18. (a) Explain why each of the following shrines is important to Shi'ah pilgrims. Answers are likely to refer to such points as:
- (i) Karbala
 - It is the tomb of Imam Hoseyn. Visiting it cleanses all sins.
 - (ii) Najaf
 - It contains the mausoleum of Imam Ali. It is built on the tombs of Adam and Noah.
 - (iii) Qom
 - It is the tomb of Fatimah the Pure. Its central activity is study and the publishing of books.

(6)

- (b) State, and comment on, three of the rites which must be performed before entering a shrine.

Answers are likely to refer to such rites as:

- The pilgrim must wash himself (ghusl) as commanded in the books of Islam, and clean his body. Comment: This is so that he may rid himself of dirt, prevent disease and suffering, and cleanse his spirit from moral impurities.
- The pilgrim should wear his best and cleanest clothes. Comment: It causes people to love and be kind to each other, increases their dignity and enables them to understand the importance of the pilgrimage.
- He should give alms to the poor, according to as he is able. Comment: This helps the poor and gives to the pilgrim a sense of generosity.

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

(6)

- (c) What social and religious advantages may follow from making a pilgrimage?

Answers are likely to refer to such advantages as:

- It fortifies the bond between the Imams and their followers.
- It reminds the followers of the virtues of the Imams and their struggle for the truth.
- It gathers Muslims together in one place so that they can get to know and establish friendships with one another.
- It confirms in them the true meaning of pilgrimage: the truth of the tawhid, the sanctity of Islam, the prophethood of Muhammad and the various Islamic duties.
- Its prayers teach them how to thank Allah for His gifts.
- Its recitations introduce them to the greatest religious literature after the Qur'an, through which they may gain guidance for their spiritual progress.

(Credit according to level of response; other approaches are possible and should be rewarded accordingly.)

(6)

(Total 18 marks)

19. (a) Using two examples in each case, show what the Shi'ah consider to be proper behaviour.

Answers are likely to refer to such points as:

(i) At home.

- Mother is kind and good to her children; love, not anger is the foundation of home life; obedience and respect is shown to parents at all times; members of a family help and guide one another.

(ii) At work.

- A person wishes for his fellow-worker what he wishes for himself; he does not show enmity, jealousy or rivalry; he does not lie or steal; he does not backbite or inform on another.

(2 x 4 marks; credit according to content.)

(8)

(b) What are the benefits of such behaviour?

Answers are likely to refer to such benefits as:

- Society's structure and condition are strengthened.
- Each succeeding generation thrives from the behaviour of the past one.
- The ideal becomes reality - no need for courts of law, police, prisons etc.
- The Virtuous City/State is born.

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

(4)

(c) 'The Shi'ah must be seen to behave properly in all aspects of their lives today.' Do you agree? Give reasons for your opinion.

Answers are likely to refer to such views as:

- The reputation of the Shi'ah is at stake. Outsiders will look at them and make judgements according to the way they behave.
- Among others, Imam Sadiq pointed out the duties of the brotherhood owed by the Shi'ah to those 'who do not follow our ways'. These include visiting them when they are sick, attending their funerals, giving evidence for or against them, and repaying their trust.
- The Shi'ah must never forget that the faith of Islam is a universal faith, intended for all people. Therefore it must be seen, in its beliefs, customs and general conduct, to be beyond reproach.

(Credit according to level of response; other approaches are possible and should be rewarded accordingly.)

(6)

(Total 18 marks)

20. (a) Give a brief outline of Shi'ah teaching about not oppressing other people.

Answers are likely to refer to such points as:

- Iniquity is a great sin, one of the greatest of sins prohibited by Allah. Therefore the Imams have cautioned the Shi'ah against acting unjustly; on the contrary, those who behave with disrespect and rudeness towards them are to be treated with forbearance. It is better to forgive than to avenge, for to curse an oppressor is oppression itself.

(Credit according to content.)

(6)

- (b) Explain what actions a believer should take when faced by:

Answers are likely to refer to such explanations as:

- (i) An oppressive individual.

- Do not co-operate or associate with him. 'Take care of yourself, examine yourself and reckon with your actions as a responsible person.' So do not help the oppressor or join with him, do his work or obey him.

- (ii) An oppressive government.

- Do not join such a government or be employed by it or do anything to help preserve it, for loyalty to an oppressive government undermines truth, propagates falsehood and encourages iniquity and corruption. It is, however, permitted to join an oppressive government if, by so doing, justice is increased, i.e. if it is for good f believers and encourages what is right.

(Credit according to level of response: other approaches are possible and should be rewarded accordingly.)

(6)

- (c) 'Military jihad should be used only to fight oppression.' Do you agree?

Give reasons for your opinion.

Answers are likely to refer to such views as:

- Justifiable war may also be fought on the following grounds: in self-defence; in defence of family, tribe or country; to put right injustice. Nevertheless, one of the basic aims of the Islam is to bring about peace.
- Military jihad should never be used to force people to become Muslims: this is totally against the principle of Islam, which defends individual liberties. No true Muslim can ever regard war as a good thing. To inflict suffering on others for the purposes of power, etc, is regarded as tyranny.
- On the other hand, Islam cannot acquiesce in wrong-doing. This is where military jihad is the only answer. It is regarded as weak and irresponsible cowardice to ignore tyranny, but war should only be fought until the enemy lays down arms.

(Credit according to level of response. Other approaches are possible and should be rewarded accordingly.)

(6)

(Total 18 marks)

Total for Section Four: 36 marks

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