

ISLAMIYAT

Paper 2058/11

Paper 1

Key Messages

Responses can be improved with more focus on detailed and accurate knowledge, developing the main points in the answer, rather than providing a general outline with no development.

For **Question 1**, candidates should learn to differentiate between themes and the importance/practical application of the themes for Muslims today. They should also avoid paraphrasing the passage. Candidates should read the questions carefully to avoid misinterpreting what is required of them.

General Comments

Most candidates were well prepared for this examination. There were a small but significant number that did not finish their answers or missed out a complete question. Overall, it was noted that the performance of candidates for this session was good with some improvement in the evaluation of material (AO2).

Comments on Specific Questions

Question 1

This question was fairly well answered. Where it was not so well answered, candidates paraphrased the translation and wrote similar answers for both parts. It was also noted that some of the answers were very general in nature and did not apply specifically to the specified verses. Where it was well answered, candidates used their own words to describe the themes, offered a variety of themes from both suras, and gave good examples of the relevance of the themes to Muslims.

- (a) This question looks for candidates to identify a range of themes from both suras they choose to write about, at least two from each, and expand on the way in which those themes are present in that sura. Many candidates wrote general answers that could apply to any sura, for example, saying that this sura is about *tawhid*, the Oneness of God, and there is no one like Him. This sentence can be applied to many suras from the syllabus. The question looks for specific details of this theme from the sura chosen from the question paper. So, for example, if candidates choose sura 96.1–5, they should be specific about His Oneness being related to the fact that He is the one who created everything from a small cell and that no other being can replicate this, or, if they choose sura 114, they could say that this sura shows His Oneness by emphasising His being Lord, King and God over all mankind and it is only He who protects from those who whisper. General answers about *tawhid* were acceptable but would not yield the highest marks.
- (b) Although there has been an improvement in evaluating material, this part ranged from mostly satisfactory answers to a few good answers. Satisfactory answers tended to focus on reiterating what they had mentioned in **Part (a)**. Better answers wrote, for example, about the need for education as emphasised by the Prophet, that the earth will give an account of people's deeds so they should always be careful in what they do, or that people should choose their company wisely as not everyone has good intentions by them.

Question 2

- (a) The answers for this part were average on the whole as many candidates wrote about messengers but not necessarily relating their stories to the passages they have studied. Better answers were able to reference the passage and give details of how that passage shows God's guidance to that

messenger and how, in turn, that messenger realised His belief in God. Poorer answers wrote general stories from the lives of various prophets.

- (b) This was generally well answered as most candidates were able to say that messengers were sent from amongst their communities to make it easier to transmit the message and that the messenger knew the ways and habits of the people. Many candidates also mentioned that had angels been sent, humans would have used that as a reason for not being able to follow the commands of God because angels only do what God tells them and that is easy for them, but not for humans.

Question 3

- (a) This was the most popular question and was very well answered. Most candidates were able to give the main points of the battle and some detail. Weaker responses concentrated more on the build up to the battle than on the battle itself, and a handful of candidates wrote about the battle of Badr rather than Uhud.
- (b) This was a challenging question for the candidates and most answered it by saying that Muslims will be successful if they obey the Prophet, just like at Uhud they would have been successful if the archers had not left their posts. There were some thoughtful answers saying, for example, that following sunnas in their everyday lives would give success to Muslims, such as drinking water sitting down and eating moderately would be good for their health. The best answers focused on following aspects of the sunna in everyday lives.

Question 4

- (a) This was also a popular question with candidates giving good answers. Most were able to write about the background to the treaty of Hudaibiyya in brief, the breaking of the treaty, the subsequent march to Makka, and the forgiveness of the Prophet, with good details of the main points. Weaker answers gave a general summary of the main points, or wrote about the Prophet's migration to Madina.
- (b) This part was not answered well as candidates wrote generally about being forgiving to enemies without any thoughts on whether it is easy for Muslims now to be able to forgive as easily as the Prophet. A handful of very good answers said things such as it can be expected for Muslims to be as forgiving because the Prophet is a role model for everyone and so everyone can adopt the same behaviour, such as forgiving those who have stolen from them. Others said that it cannot be expected for Muslims to be as forgiving because now people are not as patient and get angry quickly so want revenge rather than being able to forgive.

Question 5

- (a) This was the least popular of the questions. There were some really well informed answers that gave good details about the lives of both companions. However, most answers lacked details from their lives and mentioned only a few points relating to their living within the Prophet's household, and fighting in some of the battles. Generally, more was known about 'Ali than Zayd.
- (b) This was not very well answered with most responses giving general comments about having good family relations and looking after each other. Some candidates said that they were role models for people today because they struggled in the way of God and gave charity. Only a few answers mentioned the fact that the Prophet took them both in and, despite not being his own sons, he treated them as though they were, so Muslims now should also be able to take in people who are orphans, etc., and treat them as their own family.

ISLAMIYAT

Paper 2058/12

Paper 1

Key Messages

Responses can be improved with more focus on detailed and accurate knowledge, developing the main points in the answer, rather than providing a general outline with no development. For **Question 1**, candidates would benefit from differentiating between themes and the importance/practical application of the themes for Muslims today. They should also avoid paraphrasing the passage and ensure that they read questions carefully to avoid misinterpreting what is required of them.

General Comments

Most candidates were well prepared for this examination, answering all the questions required. Only a small number did not finish their answers or missed out a complete question.

Comments on Specific Questions

Question 1

This question was satisfactorily answered. Where it was not so well answered, candidates paraphrased the translation and wrote similar answers for both parts. It was also noted that some of the answers were very general in nature and did not apply specifically to the specified verses. Where it was well answered, candidates used their own words to describe the themes, offered a variety of themes from both suras, and gave good examples of the relevance of the themes to Muslims.

- (a) This question looks for candidates to identify a range of themes from both suras they choose to write about, at least two from each, and expand on the way in which those themes are present in that sura. Many candidates are writing general answers that can apply to any sura, for example, for each sura saying that this sura is about *tawhid*, the Oneness of God, and there is no one like Him. This sentence can be applied to many suras from the syllabus. The question looks for specific details of this theme from the sura chosen from the question paper. So, for example, if candidates choose sura 6.101–103, they should be specific about His Oneness being related to the fact that He has no partner, which makes Him the Supreme Being as He is the only one who has created everything, or, if they choose sura 2.21–22, they could say that His Oneness is related to the fact that He has created all the things for humankind's comfort and sustenance, and so to honour Him it should not be thought that there is another being who would be in control of nature.
- (b) Although there has been an improvement in evaluating material, this part ranged from mostly satisfactory answers to a few good answers.

Satisfactory answers tended to focus on reiterating what they had mentioned in **Part (a)**. Slightly better answers gave examples of thanking God for what He provides or looking after orphans. Few answers gave thoughtful answers, for example, to what humankind should be thankful for, i.e. a perfect system where humans can live and eat off the land, that they should be grateful for the fact that they can have food in abundance, that they should look after the environment that God has created for their benefit.

Question 2

- (a) This part was reasonably well answered. The majority of candidates wrote about the compilation from revelation to the end of Abu Bakr's time, but there was a significant number who wrote about both the periods of Abu Bakr and 'Uthman, the latter not being required in this question. The

majority of candidates, however, gave many of the main points but without expanding on them or giving details.

Those who misunderstood the question wrote about the compilation during 'Uthman's era, or the revelation itself.

- (b) Candidates' answers were generally good, with many engaging with the question in a thoughtful manner. Many said that memorising is still important because Muslims need to know parts of the Qur'an for prayer or that memorising it means that if you are in a difficult situation (many mentioned imprisonment) you are able to recite the Qur'an without the need for a book. Of those who said memorising is not as important any more, good answers said, for example, that for Muslims now written copies of the Qur'an are easily available and so understanding the Qur'an is more important now than memorising it.

Question 3

- (a) This was the most popular of the optional questions. It was well answered by the majority of candidates. Many wrote about three or four incidences to support the characteristics they had chosen to write about, the most popular being honest, just, mercy and trustworthy.

There were a significant number of candidates who wrote about events in the Prophet's life without saying which of the characteristics they wanted to point out. There were others who wrote about his quality of honesty, forgiveness, etc., without relating the events.

- (b) Most candidates wrote about a quality that stood out for them, but could not necessarily explain why it was an important quality for the Prophet, or for Muslims, to have and so there were many general answers about being forgiving and kind to others. A good example given was in relation to the Prophet's justice, saying that there are places where bribes are given by rich people to get away with crimes which causes injustice and inequality in society, that would not have been tolerated by the Prophet.

Question 4

- (a) This was a popular question but quite often misunderstood. Many candidates gave detailed accounts of the revelation and the boycott, but with very little information about the persecution in between. Others wrote a lot about the persecution of the early converts and not as much about the Prophet himself.

Where it was answered well, candidates gave brief information about the revelation, the call to the Makkans which was rejected and the subsequent tortures faced by the Prophet, with the best answers giving many details including the names of the people involved.

- (b) There were many general answers to this part, saying that the Quraysh were worried about their status and wealth. Better answers were able to give details on these points, saying that the Quraysh were not worried about the message but that their fear and rejection were more about the loss of money and status in being the custodians of the Ka'ba.

Some candidates wrote that it was fear of persecution that deterred them from accepting Islam.

Question 5

- (a) This was the slightly less popular of the optional questions, but was generally well answered. Aisha and Sawda were the two favourite wives to write about, but there were also some good answers on Hafsa and Zaynab bint Jahsh. There were some undeveloped answers on Maria.

Where it was not answered well, candidates gave general answers about the wives being pious and generous, and, with Aisha, focused on her being a young bride and jealous of Khadija rather than her personal achievements or narration of Hadith.

- (b) This part was not well answered as most candidates wrote generally that Muslim men should treat their wives well. There were a few good answers saying, for example, that men should not take the salary of their wives, they should not prevent them from working and they should not beat them.

ISLAMIYAT

Paper 2058/21

Paper 2

General Comments

Overall candidates performed well and demonstrated understanding of the questions and the way these questions needed to be answered. Good responses were given on the whole with detail and development in them. There was a fairly even distribution in question selection.

Question 1

The second and third Hadith seemed to be the popular choice with candidates. Some candidates were a little confused as to what the teachings of the first Hadith were. Some answers in the fourth Hadith wrote only about armed *jihad* being the teaching of this Hadith though it does have a wider scope. Part **(b)** was well answered by the majority. Examples of how Muslims can apply or how they practically implement the teachings of the given Hadith were necessary to score higher levels.

Question 2

Candidates responded well to this question by saying how the Hadiths extend/explain the teachings of the Qur'an and how they help Muslims put their faith into practice. Here the popular examples given were those of *salat* and *zakat*. Some candidates went on to give many more examples related to criminal law and laws of inheritance etc. The more developed answers referred to how *ijma* and *qiyas* are also done with the help of the Prophetic Hadiths. In Part **(b)** generally responses were good. It is very important for candidates to focus their responses to what is being asked specifically by the question to gain the higher levels and not write generalised responses which limit the credit that can be given.

Question 3

In Part **(a)** of this question answers given to **(i)**, reasons for making the changes, were not as strong as the answers given to **(ii)**, the effects of the policy. In Part **(b)** the vast majority of candidates stated that 'Ali was a strong caliph and went on to give mature, thoughtful evaluative points to support their answer. Some candidates said that despite the advice of his companions he did what he thought was right by removing the governors which shows his strong leadership. Others referred to how even after winning or having the upper hand on the battlefield he was ready to make peace which proves him to be a strong caliph who was not looking for personal glory but making the choices he felt were good for the *umma* at the time.

Question 4

This was a popular question in which candidates gave a good account of the benefits of giving *zakat* and who it should be given to. The part of the answer which was not as strong in very many answers was to whom *zakat* should not be given. Many candidates did not give their opinion of the greatest benefit for the giver of *zakat*. Often candidates simply wrote a list. Higher levels could have been achieved if they had selected one reason and had given reasons for their choice.

Question 5

There were some very strong responses to this question. For Part **(a)** detailed responses were provided for the two articles of faith given in the question. Some candidates even wrote about the miracles that were given to some of the prophets whilst others gave quotes from the Qur'an where reference to a particular prophet was made. In Part **(b)** responses were mixed. Some candidates argued that the Qur'an was not different to the earlier books as the message was basically the same of *tawhid*, belief in the Day of Judgment and good conduct whilst others said it was different as it was universal, for all times had a living language.

ISLAMIYAT

Paper 2058/22

Paper 2

General Comments

On the whole, the performance in this session was similar to previous sessions. It was noticeable that a small number of candidates did not fully understand the requirements of some questions and produced answers which sometimes contained irrelevant material. An example is Part **(b)** of **Question 2** which asked why some scholars questioned the use of *qiyas*. Some answers described *qiyas* and gave an example or two of laws derived by its practice but either did not say why its use was questioned, or addressed this aspect minimally. This did not allow candidates to access the full range of marks available for the question.

Comments on Specific Questions

Question 1

There were some strong, impressive answers to this question. For the first Hadith the majority of the candidates wrote about being polite, speaking wisely and showing care for neighbours. This is relevant but it does not show a full understanding of the teaching and more detail was required to gain the higher levels. For the third Hadith, candidates often paraphrased from the translation in both **(a)** and **(b)** parts of the answer. To get to higher levels paraphrasing from the translations given should be avoided.

Question 2

Part **(a)** of this question asked the candidates to outline the role played by Hadiths and *ijma* in making Islamic law. The majority of candidates attempted this question well and gave examples of how *salat* and *zakat* are performed by Muslims on the basis of the Prophet's teachings on these Pillars. Candidates also gave examples of other instances where the Prophet's Hadiths either explained a Qur'anic injunction or established a ruling on its own merit. Fasting, adultery and inheritance were some areas which were discussed in answers. For the second part of the question related to *ijma*, candidates explained what it was well but quite a few then gave examples of laws drawn from *qiyas* instead of those from *ijma*. Part **(b)** asked candidates to explain why some scholars have questioned the use of *qiyas* but many wrote about what *qiyas* is and its place in Islamic law making instead, which did not answer the question.

Question 3

This was a popular question and while there were some strong responses, in general it was not well answered, in particular Part **(a)**. A lot of candidates described the sequence of prayer rather than the features of daily congregational prayers. However when it came to writing about the Friday congregational prayers, answers improved and there was often more to credit.

Some candidates wrote about the benefit of prayer rather than congregational prayer. Such answers were not able to access the higher levels on the mark scheme. Stronger candidates focused on such areas as unity, brotherhood, equality, compassion, solving problems and more understanding of faith.

Question 4

This was a well answered question in both parts and the majority of those who attempted it produced good answers. In Part **(b)** some candidates did not fully comprehend the question and repeated the events of the assassination.

Question 5

The majority of answers defined *jihad* correctly. Some candidates wrote separately about *jihad bil nafs* and *jihad bil lisan* etc. and linked this to the question. Others wrote about how armed *jihad* was being practiced in war torn parts of the world as part of *jihad* in daily life. This question was misunderstood by a small number of candidates as relating to just armed warfare and killing non-Muslims who opposed Islam. The answer required more than a definition of how *jihad* is practiced in daily life. In some cases candidates simply wrote about the different kinds of *jihad* without linking it to the question. For Part **(b)** good responses were given but some candidates did not address the question or said what the two types were but not why *jihad* of the self was the more superior of the two.