

# Examiners' Report

Summer 2012

International GCSE Islamiyat (4IS0)  
Paper 1

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## Section 1

Question 1 (a) (i)

Most candidates were able to translate this correctly.

Question 1 (a) (ii)

Generally candidates were able to answer this correctly.

Question 1 (a) (iii)

Some gave a specific example.

Question 1 (a) (iv)

There were many good answers to this question.

Question 1 (b) (i)

This was generally translated accurately.

Question 1 (b) (ii)

Most answered correctly but a few did not read the 'When' in the question and answered 'Why' instead.

Question 1 (b) (iii)

There were many good answers to this question.

Question 1 (b) (iv)

A number of candidates answered correctly from the Qur'an.

Question 2 (a) (i)

This was generally translated accurately.

Question 2 (a) (ii)

This was well answered by some candidates, with mention of Ramadan.

Question 2 (a) (iii)

Some answers did not refer to behavior, eg 'they learn what it is like to feel hungry' without saying they would therefore help the poor/hungry.

Question 2 (b) (ii)

Many used the Miraj incident, with some able to widen the point to truthfulness in general.

Question 2 (c) (i)

This was generally translated accurately.

Question 2 (c) (ii)

Some candidates answered well and wrote more than Taqwa meaning piety.

Question 2 (c) (iii)

Some candidates were able to answer this question accurately.

Question 3(a)

Generally good responses to all parts of this question.

Question 3(b)

Generally good responses to all parts of this question.

Question 3(c)(i)

This was generally translated accurately.

Question 3(c)(ii)

Many answered this question correctly.

Question 3(c)(iii)

Well answered by the vast majority, although some confused this answer with 2(b)(ii).

## Section 2

Question 4(a)

A very popular question. The part played by Halimah was often answered in great detail but not always with the relevant points. Most wrote accurately about Khadijah but many spent too much time recording the cave incident, covering with blanket and checking its meaning with the Christian monk. Other salient points, including her financial support for the Prophet, were needed.

Question 4(b)

Concerning the Prophet's reforms of the treatment of women, there were some excellent answers but a significant few wrote very generally about women's rights today, matters up for discussion in part (c). Thus there were references to wearing hijab, going out to work, gender equality. More pertinently, in the Holy Prophet's time, his reforms were aimed at female infanticide, the restriction on the number of wives, the remarriage of widows and the rights of inheritance.

Question 4(c)

Some responses to part (c) gave both sides of the argument, even though the question clearly asked for one side or the other. In addition, many responses were limited in their scope.

Question 5(a)

There were three clear steps to this incident, ie, first, the intention to intercept the caravan; secondly, Abu Sufyan's appeal for help; thirdly, Abu Jahl's refusal to turn back. Some wrote about the battle of Badr which did not answer the question.

Question 5(b)

Some candidates gave useful comments on Abu Sufyan and Abu Jahl. Answers to the character of the Prophet mentioned his faith in Allah, his prayers and his courage in the face of overwhelming odds.

#### Question 5(c)

There were some very good answers which went beyond caring for each other through zakat, sadaqa and the Hajj. Some mentioned fighting only in self-defence and giving religious freedom. Others did not answer the question but answered instead what Muslims could do rather than what Muslims actually do in their efforts to preserve peace.

#### Question 6(a)

There were many correct answers to this question.

#### Question 6(b)

The key phrase of the question was 'for the early Muslim community in Madinah'. Some answers just gave a little basic teaching but did not address the question.

#### Question 6(c)

There were some very sound responses to this question.

### Section 3

#### Question 7(a)

Most answered well with clear definitions and good supporting examples. Alcohol and blood were not allowed, as they were classed as drink, not food.

#### Question 7(b)

Of the benefits, good health proved to be the most popular, followed by obedience to Allah and the unity reason.

#### Question 7(c)

There were many thoughtful discussions in response to these questions, though there were also some fairly superficial ones. In responding to the second question, some noted that Allah in the Qur'an allowed the eating of haram food if there were a likelihood of starvation. The supporting quotations, however, were not often given.

#### Question 8(a)

Many candidates were able to write about particular prophets. A good number added that they were all Allah's messengers and taught Islam, referring to their sacred books.

#### Question 8(b)

These points about the Holy Prophet's pedigree were well known and many were able to answer this question correctly. Writing about the Qur'an did allow further discussion concerning the validity of other sacred books.

#### Question 8(c)

A key phrase 'these teachings' was not referred to by most candidates. Many of those who ignored this phrase did not mention the prophets or even the Holy Prophet. Others simply answered along the lines that Muslims were expected to give followers of other religions freedom of worship, 'there is no compulsion in worship'.

#### Question 9(a)

The Shahadah was well known. Generally it was written in its familiar spoken form. Strong answers enlarged on this formula successfully, ie by saying that it is first a statement of monotheism (a minority mentioned the sin of Shirk) and secondly, that Muhammad is 'the perfect exemplar of faith'.

#### Question 9(b)

There were some excellent answers to this question.

- (i) Niyah was well-known as 'intention'. Some went further to identify niyyah with prayer and to refer to closing the mind to worldly distractions.
- (ii) Taharat was not often known and frequently omitted or wrongly identified as prayers. Some mentioned 'purification' but did not refer to the mental cleansing.
- (iii) Many just said washing/being clean before Salat or reading the Qur'an. A good number did identify wudu as 'ablution' and the washing of various parts of the body.
- (iv) Most gave an accurate definition and a good many were able to describe the actions.

#### Question 9(c)

On the whole this was answered well, with variable relevant detail.

There were few response to the remaining questions on this paper.

Teachers and candidates should note these general points

- It is important to read and answer the set question. Take notice of key words and phrases.
- Take notice of the number of marks on offer for a question as an indicator to how long to spend on a particular question.

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