

ISLAMIYAT

Paper 2058/11
Paper 1

Key messages

- Candidates should ensure their handwriting is legible; Examiners are noticing a higher number of scripts with poor handwriting, which will inevitably result in marks not being awarded fully if the Examiner cannot read the whole script.
- Candidates should label answers correctly and clearly, stating whether it is a part **(a)** answer or part **(b)** answer. They should also clearly state if they have answered a question or part question on another page, or on extra sheets.
- Candidates should be taught to read and understand questions so they are able to answer the question being asked.
- Answers should contain detail and depth related to the question asked, and not just general outlines of the main points.

General comments

It was pleasing to see some concise, accurate and articulate answers which included lots of relevant information. Those candidates who were able to elaborate on points raised gained higher marks.

The quality of the answers varied. The majority of candidates were able to answer the required questions however there were a number of candidates who wrote broadly around the question rather than focusing on what had been asked. This meant that many questions were general summaries of the topic area, containing a lot of irrelevant information which had to be ignored, or they did not elaborate on the relevant points they had made, resulting in many short, lower-end answers.

As in previous years those candidates who were able to reflect on their answers showed a level of sophistication which other candidates did not and therefore received lower marks. Teachers should encourage their candidates to reflect on their answers and opinions; this will inevitably help their written answers.

Comments on specific questions

Section A

Question 1

- (a) This was generally well answered where candidates were able to draw out themes without simply copying out the passages on the paper. There were only a small minority of candidates who were able to draw out a range of themes to get the highest level.

There was a tendency to include historic or contextual material which was either wholly irrelevant or which could have been made relevant but the candidates did not attempt to do so.

It was pleasing to see the majority of candidates were able to bring out and expand on the themes from Ayat al-Kursi well, namely *tawhid*, God's uniqueness and His knowledge over everything. For Sura Alaq, candidates were able to bring out the themes of God as Creator and placed emphasis on the knowledge He gave to humankind, which made seeking knowledge of utmost importance. Sura Nas was the least well answered of the three suras, where there was a tendency to paraphrase the translation. Often, some stronger answers were brought down by the second chosen verse, which was answered in brief compared to the first one the candidates chose to write about.

- (b) This part was less consistent, with a large number of candidates either repeating what they had said in their part (a) response or continuing with more descriptive material, rather than explanation.

Examples of the better answers were, that God is aware of everything that humans do and they cannot escape Him, so Muslims should be aware of their duties and actions at all times; that Satan is not the only one who whispers in the hearts of humans, humans are sometimes the enemies of each other; and the inner voice that leads to wrong actions needs to be controlled.

Question 2

- (a) **Question 2 (a)** was one that candidates felt least confident addressing. Some did not even attempt it. Of those who did attempt to answer this question on their general knowledge about the unique attributes of Allah, producing creditable answers but not higher level ones.

A common misunderstanding of the question seemed to be that the suras referenced in the question were from anywhere in the Qur'an, and so many candidates gave the impression that they were overwhelmed at the thought of answering a question based on suras they did not know at all. Therefore candidates need to be taught that they will only be asked questions about suras that are on the syllabus. This will give confidence when undertaking the mandatory questions.

Candidates can improve their answers by having a clear understanding and knowledge of the main themes and concepts from suras found in the syllabus.

Where it was answered well, candidates tended to choose sura 112 and 6.101 – 103 to write about. They were able to convey God's uniqueness in different ways, e.g. through His Oneness conveyed in sura 112 and 6.101 – 103, or His forgiveness in sura 42.4 – 5 where humans may not forgive small matters but God's forgiveness is limitless, or His power in this sura and in 41.37 inspiring God-consciousness (*taqwa*) in humans.

- (b) The majority of answers to this part were of a reasonable standard, with most candidates answering this part even if they had not answered part (a).

Good answers were able to say that knowing His attributes helps humans understand His creation and blessings, which will make them grateful for what He has given them, or that understanding how forgiving He is would mean that even when they have done something wrong, it would be easier to turn back to Him.

Candidates who simply provided general comments about knowing God and not committing shirk were unable to obtain the higher marks.

Question 3

- (a) This was a popular question, with a large number of candidates. Almost all who attempted it produced creditable responses. Candidates seemed to have a good level of knowledge about key events in the battle, and wrote about them well.

Those who did not answer the question well confused the battles of Uhud and Badr, and some others wrote in very general terms about Allah giving victory to the Muslims because they had faith. Candidates need to demonstrate knowledge of understanding of the battles and the specific terms about each event.

- (b) Most responses to this part were creditable, but they tended to be descriptive rather than the explanatory 'why' that is required by the question. Candidates described how Muslims could be obedient to God, by being patient or by worshipping Him. Those who were able to say why they should be obedient gave answers such as God has all the solutions and He wants people to turn to Him for help, or that obedience to Him in times of difficulty will result in blessings from God and nearness to Him.

Some candidates worked hard to connect part (a) to part (b) with references to the lessons to be learned by Muslims from the battle. Overall this did not greatly add to the quality of the responses produced.

Question 4

- (a) This was the least popular of the optional questions. Candidates who chose to answer this question did not do as well as those who chose other questions. There were several common areas of confusion: some candidates simply wrote about “events from the Prophet’s life” with no explicit reference to the qualities specified by the question; some candidates focused entirely on one of the qualities – usually honesty; and some candidates failed to understand what at least one of the qualities is, simplicity was the most commonly misunderstood.

The best answers were able to recognise they had three qualities to discuss and connect those qualities with particular events. Candidates needed to write generally about the Prophet as a perfect role model for Muslims and include the qualities of simplicity, honesty and generosity. Candidates did especially well when they included the example of the restoration of the black stone, which was deployed to demonstrate all of these qualities.

Where candidates did answer the question well they were able to engage with each of the qualities mentioned in the question and gave at least two relevant examples of those qualities implemented in the Prophet’s life. For generosity, a common response was that any money or gifts he would receive he would always give them away to those more in need. For honesty, common answers were related to his trade dealings, and for simplicity many wrote about his simple living accommodation, clothing and that he mended his own clothes.

- (b) This part gave rise to a lot of opinions about the terrible state of the modern world, and a similar number about the inadequacy of modern Muslims when compared to the Prophet. Many good responses offered considered answers as to why modernity might offer an obstacle, or indeed an opportunity, to live a simple life. These candidates generally received the higher marks.

Good answers said that the Prophet was a role model for all humankind therefore his example of simplicity can be adopted in current times as well and that Muslims should spend their money on the poor rather than lavish parties, as this would gain them more rewards.

Question 5

- (a) It was pleasing to see that almost all candidates who attempted this question wrote correctly about two daughters, and included Fatima in their selection as required by the question. Part (a) was generally answered reasonably well, with candidates having far more material relevant to Fatima than to any of her sisters, which was expected. Most candidates gave an introduction about the Prophet’s family tree; while this was not necessary to the question only a small number were distracted by it at the expense of relevant material. The weakest responses wrote about the Prophet’s daughters entirely in relation to their husbands and the children they had, with very little about their lives.

- (b) This was possibly the best answered (b) part question. Candidates had plenty to say on the matter, and most were aware of the wider context both in the time of the Prophet and in the modern world. Good answers wrote about daughters taking care of their parents and the Prophet’s hadith about those who raise two daughters well will be in paradise.

Weaker answers gave general comments about daughters being buried alive before the advent of Islam, and that daughters should be given love and education and treated the same as sons.

ISLAMIYAT

Paper 2058/12
Paper 1

Key messages

- Candidates should ensure their handwriting is legible; Examiners are noticing a higher number of scripts with poor handwriting, which will inevitably result in marks not being awarded fully if the Examiner cannot read the whole script.
- Candidates should label answers correctly and clearly, stating whether it is a part **(a)** answer or part **(b)** answer. They should also clearly state if they have answered a question or part question on another page, or on extra sheets.
- Candidates should be taught to read and understand questions so they are able to answer the question being asked.
- Answers should contain detail and depth related to the question asked, and not just general outlines of the main points.

General comments

It was pleasing to see the majority of candidates were able to answer the required questions and understood what was being asked of them. Rubric errors (such as attempting all three optional questions, or not attempting a compulsory one) were not common but neither were they wholly absent. There were only a few completely blank scripts.

There were a significant minority of candidates who did not answer one or more of the questions correctly, mainly, it was observed, because they had not read the question carefully; so they may have answered one element of what the question had asked, but did not give a complete answer. An example is **Question 3** where candidates wrote in depth (sometimes with too much irrelevant information) about the reasons for the Pledges, and wrote very little about the actual Pledges themselves. There were a small minority who did not understand the question at all, mainly **Question 2a, 3b** and **5a**.

There was a marked tendency, for a significant majority of candidates, to write broadly around the question rather than focussing on what had been asked. This meant that many questions were general summaries of the topic area, containing a lot of irrelevant information which had to be ignored.

Comments on specific questions

Section A

Question 1

- (a)** It was pleasing to see that this was a well answered question. Candidates needed to draw out a range of themes to get the highest level. The majority of candidates were able to bring out and expand on the themes of surah Ikhlas well, namely *tawhid*, God's uniqueness and God as eternal. However, these stronger answers were nearly always brought down by the second chosen verse. Many candidates related the story of Adam and Eve without being able to draw out the themes of the story. Better answers were able to draw on the theme of the arrogance of Satan and that God, being All-Merciful, forgives those who ask. Many answers quoted 'Allah is a personality and not a philosophy,' without any real connection to the rest of the answer.
- (b)** Candidates seem to have memorised certain evaluative responses and simply wrote these out despite them being only very loosely related to the passage. A common example is, the passage 'tells us not to do shirk'. This becomes more evident when the candidate offers the same evaluation

for both passages of part (b). Candidates who did well on part b were able to show and apply the themes in a Muslim's life today.

Sura Ikhlas again was answered well in that candidates recognised that it strengthens the faith of a Muslim. Examples of the better answers are, the suggestion that *tawhid* meant Muslims thinking about the oneness of Allah in their daily intention to pray or before eating saying Bismillah; not having pictures of animate objects adorning their homes; and avoiding paying attention to the false gods of money and materialism in their modern day lives.

Question 2

- (a) This question was reasonably well answered, with mainly mid-range marks due to the general nature of most answers. It seemed that many candidates did not read the question properly or did not understand what was really being asked of them. Candidates need to show how God gave knowledge of Himself to the Prophets and then how the prophets understood this knowledge. Their knowledge of the passages was often evident and they would be able to express what the passages told them about God's characteristics, but frequently there would be no mention of messengers at all.

A common misunderstanding of the question was noticeable when candidates repetitively answered about how God gave knowledge to his messengers through revelations; there were detailed answers about Jibril and his revelations and the different books that were sent down to different prophets. Some candidates simply quoted the passages already given to them in **Question 1** with not much to add to them. Others mainly wrote accounts of the stories of the prophets.

There were some good and very good answers that were able to make the links with the passages and mentioned a number of prophets. The best answers mentioned several Prophets such as Adam, Ibrahim, Isa and Muhammad, and quoted examples from the set passages about how God communicated details about Himself to them, in miracles, revelations (including the circumstances of revelation) and then conveyed that prophet's reaction to the knowledge or experience that he has had.

- (b) The majority of answers chose to the answer that hardships do bring a person closer to God, with the common reason given being that humans realise their weakness during times of hardship and that Allah is the only one capable of helping them, which would lead to them worshipping more. However, only those candidates who went beyond the fact that they become more regular in their prayers and make more *duas* received the higher marks.

Better answers were able to say that the prophets endured many hardships but remained steadfast and thus Muslims should also be patient, or how Muslims can learn lessons from hardship as they realise the many bounties of God for which they have not thanked Him. Some personalised their answers by saying e.g. at the time of exams and they prayed extra to God to get good grades and became close to Him. Once the hardship was over they still thanked God for His help and love, hence this made them closer to Him.

Only a small number of candidates chose to answer that hardships do not bring a person closer to God because they would recognise that God had sent the hardship in the first place and they would then question His Mercy. There were a few who confused the word 'hardship' with hard work.

Question 3

- (a) This was a popular choice from the optional questions and was answered reasonably well, due to candidates knowing about the background information leading up to the pledges and the about the pledges themselves.

As with other questions, despite the main outline of the events being presented, candidates often did not write about the finer details especially relating to the Pledges themselves. Those candidates who demonstrated a detailed understanding of the Pledges generally obtained more marks than those who weren't able to show such knowledge.

Many candidates spent most of their answer writing about the lead up to the Pledges, writing at length about the events of Ta'if rather than a paragraph, which would have sufficed. Some went as

far back as narrating from the moment the Prophet started preaching on Mount Safa, with the events of Abyssinia and the boycott to Shib-i-Abi Talib included. Candidates can improve by keeping a succinct context (ie the lead up to the Pledges).

The answers that focused on the background to such a great extent did so at the expense of the Pledges, their content and significance. Few candidates offered substantial detail about the Pledges themselves and the main points written in them, although this is asked for by the question. A small number of candidates wrote about the Prophet's migration.

- (b) This was generally well answered, with most candidates being able to give some suggestions as to why Muslims should provide a safe haven for others. Good answers wrote about the importance of brotherhood in Islam and how this was practised by the early Muslims when the Ansar offered asylum to the Muhajirun, and related this to providing a safe haven for all facing persecution and fleeing their homelands, irrespective of faith. The better answers said that doing so was inherently Islamic and necessary.

Weaker answers focused on Muslims helping the poor in general, rather than providing safety for people fleeing persecution, which would have been more relevant. Many misunderstood the question and answered on how Muslims can give safe haven rather than why they do it. Some would spell 'haven' as 'heaven', and a few even understood it to mean 'heaven'.

Question 4

- (a) This was the most popular of the optional questions and well answered.

The better candidates remembered the individual cases of persecution correctly and this was pleasing to see. The candidates who missed out on the higher level marks were usually those who wrote well about individuals, but failed to mention details of collective persecution, like the forced migration to Abyssinia and the boycott. A handful of candidates simply made up some of the stories of companions and their persecutions.

Candidates need to be detailed in their answers. Vague answers did not warrant marks. Those answers who were able to name specific companions of the Prophet gained more marks as opposed to those candidates who simply wrote 'one of the companions had a stone put on his chest'. Many candidates mixed up the details of the companions and the tortures they faced, especially Ammar bin Yasir and his parents, which meant that candidates lost marks for inaccuracies.

A small number misread the question and wrote too much about the Prophet himself, rather than focussing on his followers.

- (b) Those answers in Part (b) which engaged with the word 'practical' and gave responses which considered the effect of staying firm in belief and patient, rather than reacting with anger gained the higher marks. Candidates often did not see the word 'practical' and so most answers were only able to comment that Muslims should be patient in the light of persecution as the companions of the Prophet were too.

Some of the better answers commented that it did not matter how practical or otherwise, being patient was for the short term. It was part of the Sunnah of the Prophet Muhammad so Muslims should follow it regardless, in the faith that there would be a practical outcome eventually because it was all part of God's plan.

A significant number of candidates responded by asserting that Muslims cannot bear the persecutions, and all they want is revenge, focusing on how weak Muslims are today in their faith, rather than the question being asked.

Question 5

- (a) This was the least popular of the optional questions with candidates, and had mixed responses where answers would be very good or satisfactory. Candidates could improve by going beyond simply writing about the lives of the scribes with little or no reference to their tasks specifically as scribes. Some candidates wrote about the tasks the scribes had in recording the Qur'an. However, some did give excellent answers, providing a comprehensive account of their tasks in recording the

Qur'an and also a range of other tasks such as the writing of letters and treaties, including the names of the companions and their roles.

- (b)** Of the **(b)** part questions, this was the one that the candidates engaged most with providing some interesting and thoughtful answers. Candidates wrote about the advantages of the internet in imparting knowledge about Islam, through online Qur'an, Tafseer or hadith books. Some wrote about social media or blogs and vlogs where Muftis would give fatwas online, making it easier for Muslims to access Islamic knowledge and education.

Many offered the opinion that although the internet can be a good source of knowledge, it can also be dangerous as it may contain wrong information, there is no way to know if what you are reading is reliable, and that there are many anti-Islam sites that attack Islam and misinform people about the religion. Others maintained that Qur'an which is the word of Allah is the most reliable source of information and could never be replaced by the internet. Many of the weaker answers focused on this point of the Qur'an being the most authentic source, and did not engage their answer with the role of the internet.

ISLAMIYAT

Paper 2058/21
Paper 2

Key messages

- Candidates should ensure their handwriting is legible; Examiners are noticing a higher number of scripts with poor handwriting, which will inevitably result in marks not being awarded fully if the Examiner cannot read the whole script.
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- Candidates should be taught to read and understand questions so they are able to answer the question being asked.
- Answers should contain detail and depth related to the question asked, and not just general outlines of the main points.

General comments

Many excellent responses contained detailed arguments and developed thoroughly explained arguments. This was pleasing to see. However, many candidates clearly needed to prepare more before sitting the examination. The detail required for a Part **(a)** 10 mark question was often lacking in answers. Perhaps doing practice papers and then going over them with the suggested mark scheme would give candidates a better idea of what is required in their answers in the final examination. All marking candidate's answers using the Level of Response marking that Examiners use would also be useful to ascertain the level candidates are at enabling the candidates to better prepare themselves. On a more positive note, there were candidates who had prepared well and were able to put forward competent answers.

Comments on specific questions

Question 1

It was pleasing to see some thorough answers with the majority of the candidates giving at least a satisfactory response to this question. Candidates should be advised and encouraged to clearly distinguish between Part **(a)** and Part **(b)** answers of this question as in quite a few scripts both parts were written about together and when the distinction is not clearly made between teachings and action there is a risk of the Examiner not identifying the part **(b)** response from Part **(a)** despite best efforts to do so. A slight overlap between teachings and how they could be put into action was seen.

Question 2

Part **(a)** of this question was asking the candidates to identify the terms *isnad* and *matn* and then go on to explain how these two components of a Hadith helped in establishing the genuineness of Hadiths. Most candidates knew what these components were and after defining them they went on to explain them. Some did not link this development back to the question by saying that this is how *isnad* and *matn* establish the genuineness of Hadiths but they were not penalised for it and where worthy of marks they were given them. As in past years for all Part **(a)** answers it is the detail and development of points made that earn the candidate the higher marks.

Part **(b)** was a straight forward evaluative question in which candidates had to express their view of how genuine compilations of Hadiths benefitted the Muslim community. Some candidates took one or two points

and elaborated upon them. Others referred to a few, both approaches were accepted and wherever deserved marks were given.

Question 3

A popular question and a straight forward one where candidates had to write about how belief in *tawhid* benefits Muslims. Many candidates did attempt this question but their response was sketchy. There was so much that could have been given in way of a response. The well prepared candidates who understood the significance of *tawhid* put forward a good response but on the whole this question was not as well answered as could have been. Candidates own views on how *tawhid* benefits Muslims in their everyday life could have earned them marks as this answer did not necessarily require a textbook response.

In Part (b) candidates had to say how without *tawhid* there was no faith. A range of responses were seen, the evaluation offered in most was mainly satisfactory though some answers offered a mature response.

Question 4

This Question was asking the candidates to focus on three things: the events of the Battle of Siffin, the emergence of the kharijites, and the arbitration after Siffin. It was seen that the candidates are not clear on who the kharijites were and how they came to be thus named and why. Again with regards to the arbitration clarity was missing in the answer. Many responses gave simplistic answers without understanding the events of this significant battle and were thus not able to develop their answer. It may perhaps be useful to understand and discuss the events and consequences of this battle and the reasons for it in some depth.

In Part (b) not many good responses were seen as understanding of this battle as said above was not there.

Question 5

This was a straight forward question where candidates needed to write about the benefits of *zakat* to the giver, the receiver and to society as a whole. Not always did the candidates give the benefits of *zakat* to the three groups the question was asking about. Again very important to read and understand the question and focus one's answer to what is specifically being asked rather than ignoring or writing very little about one of the aspects of the question.

In Part (b) candidates gave reasonable responses. As in all Part (b) responses it was the evaluation offered that got candidates the higher levels.

Conclusion

In conclusion it could be said that candidates need to read questions carefully and understand the requirements of the question before launching into a response. Going over past papers, practicing to write in timed conditions are all techniques that will aid candidates in exams. There is however no substitute for knowing the text well and being able to apply the knowledge to different questions.

ISLAMIYAT

Paper 2058/22
Paper 2

Key messages

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- Candidates should be taught to read and understand questions so they are able to answer the question being asked.
- Answers should contain detail and depth related to the question asked, and not just general outlines of the main points.

General comments

Overall there were some very good answers. It can be said that this year candidates seemed competent and on the whole able to answer the questions to a good standard. There could however be improvements; candidates did not focus on the requirement of the Question but wrote what they had prepared. An example of this was Question 4(a). The Question was asking the candidates to write about different ways in which *shirk* can be committed. Quite a few candidates wrote about the different aspects of *tawhid* in response without focusing on shirk and for that reason did not achieve the mark they may have hoped for in this Question. Candidates need to address the needs of the Question. In Question 3(a) an account of 5 administrative reforms made by Hazrat Umar during his caliphate were asked for and candidates then had to say how the reforms they had given helped to make his rule admirable. Where only the list of reforms was given limited marks were given as the Question with just that was not fully answered.

Comments on specific questions

Question 1

It was pleasing to see the majority of the candidates giving good responses to Question 1. Candidates who gained marks were clearly able to give the teachings given in the Hadiths and their implementation for Part (b) answers. Excellent answers, of course, were able to expand the teaching of the Hadith and explain how Muslims can put these teachings in to action. It was clear those candidates who had gone beyond memorising the answers for passages and was able to reflect on the content of the Hadith they had chosen. No Hadith was found to be of specific difficulty. It could be said that Hadith iv in the Question Paper was the least popular.

Question 2

Part (a) of this question was asking the candidates to write about a couple things in relation to *ijma*. What *ijma* is was explained by almost all. How many kinds of *ijma* there are was a part that candidates struggled with and not many gave a response. Who is qualified to practice *ijma* was well approached by many candidates. The Mark scheme gave a range of people who were qualified to practice *ijma* and many candidates were able to cover most of them, some however spoke of jurists and scholars and went on to elaborate on their qualities. Candidates who gave examples of the practice of *ijma* was a section that was

well attempted and earned marks. Marks were given keeping in mind the overall strength and comprehensiveness of the answer.

In Part (b) where candidates only wrote about the practice of *qiyas* marks could not be given and they scored for attempting to answer the question. The key part of the question was in solving present day issues. To get to L3/4 it was important to evaluate and make a reference to present day issues.

Question 3

This was a popular question and a straight forward one where candidates had to write about five reforms introduced by Hazrat Umar during his caliphate and say how these reforms helped to make his rule admirable. A fair number of candidates listed the reforms yet ignored the second part of the question which was how the reforms introduced made his rule admirable. Candidates needed to expand their answer and include how the reforms made his rule admirable. In such answers the mark did not go beyond a satisfactory. It needs to be repeated here that it is important in fact critical for candidates to read the question carefully and address what is being asked for in the question in order to gain maximum marks that are available to them.

In Part (b) candidates had to choose any one quality of 'Umar's and say why that was his greatest quality. A variety of choices were seen and wherever good evaluation was offered marks were credited. An example is that many candidates said his strictness was his greatest quality and then went on to back their choice by saying that because he was strict the law of the land was obeyed by all including the governors etc.

Question 4

This Question was asking the candidates to write about the different aspects of *shirk*. In answering this Question many candidates wrote about *tawhid* which was not what the Question was asking them to do. Where candidates linked their *tawhid* based answer to *shirk* they were able to score marks. If they wrote simply about the three aspects of *tawhid* with no links/reference to *shirk* they could not go beyond a basic mark. Those who addressed the question from a *shirk* point of view presenting the argument of *tawhid* by flipping it over scored well.

In Part (b) the focus of the question was on how a Muslim's faith is made stronger by belief in angels. Candidates needed to go beyond simply giving an account of angels which would only earn them satisfactory marks. Those good/excellent answers linked belief in angels with how it helped make a Muslim's faith stronger they scored well. Some said that belief in the two recording angels made Muslim's conscious of their accountability before God which in turn made them pious and strengthened their faith. Some wrote that belief in Jibrael bringing revelations to the Prophet (pbuh) strengthened a Muslim's faith as it led them to be convinced that the Qur'an is the book of God which must be understood and followed etc.

Question 5

This was again a straight forward question where candidates needed to write about how Muslims prepared themselves for Eid prayers and how Eid prayers were performed. Both aspects of the Question needed to be addressed. When writing about the second part of the Question the candidates could write about the performance of Eid prayers by detailing every action or they could simply say that it consists of two *rak'ahs*, write about the number of *takbirs* pronounced and when they were pronounced etc. The *khutba* and the fact that there is no *qada* for this prayer were details that earned the candidates marks.

In Part (b) the importance of celebrating the two Eids was being looked for. It was the evaluation offered in the response that earned candidates marks.

Conclusion

In conclusion it could be said that candidates need to read Questions carefully and understand the requirements of the Question before launching into a response. Going over past papers, practicing to write in timed conditions are all techniques that will aid candidates in exams. There is however no substitute for knowing the text well and being able to apply the knowledge to different Questions.