

International GCSE

Islamic Studies (9-1)

Specification

Pearson Edexcel International GCSE in Islamic Studies (4IS1)

First teaching September 2017

First examination June 2019

Issue 2



Edexcel, BTEC and LCCI qualifications

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Acknowledgements

This specification has been produced by Pearson on the basis of consultation with teachers, examiners, consultants and other interested parties. Pearson would like to thank all those who contributed their time and expertise to the specification's development.

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Summary of Pearson Edexcel International GCSE in Islamic Studies specification

Issue 2 changes

Summary of changes made between previous issue and this current issue	Page number
Added onscreen assessment information	6
Removal of Appendix 2: Pearson World Class Qualification design principles	

Earlier issue(s) show(s) previous changes.

If you need further information on these changes or what they mean, contact us via our website at: qualifications.pearson.com/en/support/contact-us.html.

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About this specification

The Pearson Edexcel International GCSE in Islamic Studies is part of a suite of International GCSE qualifications offered by Pearson.

This qualification is not part of the UK Regulated Qualifications Framework (RQF).

Key features

This specification includes the following key features.

Structure

The Pearson Edexcel International GCSE in Islamic Studies is a linear qualification.

It consists of one examination taken at the end of the course of study.

Content

The content is relevant, engaging and up to date.

Assessment

One examination with questions designed to differentiate students of all abilities.

Approach

Independent learning, critical-thinking skills, historical and contemporary issues.

Specification updates

This specification is Issue 2 and is valid for first teaching from September 2017, with first assessment from June 2019 and first certification from August 2019. If there are any significant changes to the specification, we will inform centres in writing. Changes will also be posted on our website.

For more information please visit qualifications.pearson.com.

Using this specification

This specification gives teachers guidance and encourages effective delivery of the qualification. The following information will help you get the most out of the content and guidance.

Compulsory content: as a minimum, all the lettered headings in the content must be taught. The bullet points and the word 'including' in content specifies the detail of what must be covered.

Assessment: teachers should deliver the qualification using a good range of examples to support the assessment of the content.

Depth and breadth of content: teachers should use the full range of content and all the assessment objectives given in the subject content section.

Qualification aims and objectives

The aims and objectives of this qualification are to:

- develop students' knowledge and develop understanding of the religion, history and culture of Islam, and to engage with questions in relation to contemporary and historical issues within Islam
- develop students' ability to construct well-argued, well-informed, balanced and structured written arguments, demonstrating their depth and breadth of understanding of Islamic Studies
- understand the influence of factors previously and currently affecting individuals, communities and societies
- challenge students to reflect on and develop their own understanding of what they have learned, and contribute to their preparation for adult life in a global community.

Why choose Edexcel qualifications?

Pearson – the world’s largest education company

Edexcel academic qualifications are from Pearson, the UK’s largest awarding organisation. With over 3.4 million students studying our academic and vocational qualifications worldwide, we offer internationally recognised qualifications to schools, colleges and employers globally.

Pearson is recognised as the world’s largest education company, allowing us to drive innovation and provide comprehensive support for Edexcel students in acquiring the knowledge and skills they need for progression in study, work and life.

A heritage you can trust

The background to Pearson becoming the UK’s largest awarding organisation began in 1836, when a royal charter gave the University of London its first powers to conduct exams and confer degrees on its students. With over 150 years of international education experience, Edexcel qualifications have a firm academic foundation, built on the traditions and rigour associated with Britain’s educational system.

To find out more about our Edexcel heritage please visit our website:
qualifications.pearson.com/en/about-us/about-pearson/our-history

Results you can trust

Pearson’s leading online marking technology has been shown to produce exceptionally reliable results, demonstrating that at every stage, Edexcel qualifications maintain the highest standards.

Developed to Pearson’s world-class qualifications standards

Pearson’s world-class standards mean that all Edexcel qualifications are developed to be rigorous, demanding, inclusive and empowering. We work collaboratively with a panel of educational thought-leaders and assessment experts to ensure that Edexcel qualifications are globally relevant, represent world-class best practice and maintain a consistent standard.

Why choose the Pearson Edexcel International GCSE in Islamic Studies?

We've listened to feedback from all parts of the international school subject community, including a large number of teachers, Islamic scholars and academics. We have made changes that will broaden the inclusivity of the specification, engaging a greater range of international learners in the key areas of the Islamic religion and culture, providing students with the skills that will support progression to the further study of a range of humanities subjects.

The content and assessment approach for this qualification has been designed to meet student needs in the following ways.

New broader range of content – we have expanded the range of content covered in the qualification to include both historical and contemporary aspects of Islam. Topics have been carefully selected to ensure that the qualification is inclusive of all international students, including those of different religions or religious denominations. We have ensured that the specification contains clear, detailed breakdowns of topic content, supporting teachers with their planning.

Accessible for non-Arabic speaking students – the texts are provided in both Arabic and English, enabling both Arabic and non-Arabic speaking students to access the qualification.

Texts studied in context – texts will now be studied in the context of a topic within Islam, encouraging students to develop skills of analysis and synoptic thinking. The development of these skills will enable students to approach Islam in new ways, enabling them to gain a deeper understanding of Islam.

Clear and straightforward question papers – our question papers are clear and accessible for all students of all ability ranges. Our mark schemes are straightforward, so that the assessment requirements are clear.

Broad and deep development of students' skills – the design of the new International GCSE aims to extend students' knowledge and understanding by broadening and deepening their skills, for example students will:

- develop knowledge and understanding of the religion, history and culture of Islam and engage with questions in relation to contemporary and historical issues within Islam
- construct well-argued, balanced and structured written arguments, demonstrating depth and breadth of understanding of Islamic studies
- challenge students to reflect on and develop their own understanding of what they have learned, and contribute to their preparation for adult life in a global community.

Progression – International GCSEs enable successful progression to A Level and beyond in subjects such as Islamic Studies, religious studies and other humanities subjects. Through our world-class qualification development process we have consulted with further and higher education to validate the appropriateness of this qualification, including content, skills and assessment structure.

More information about the qualifications can be found on our website (qualifications.pearson.com) on the Edexcel International GCSE pages.

Supporting you in planning and implementing this qualification

Planning

- Our *Getting Started Guide* gives you an overview of the Pearson Edexcel International GCSE in Islamic Studies to help you understand the changes to content and assessment, and what these changes mean for you and your students.
- We will provide you with an editable course planner and schemes of work.
- Our mapping documents highlight key differences between the new and legacy qualifications.

Teaching and learning

- Our skills maps will highlight opportunities for students to develop skills that are assessed as well as skills that are not directly assessed
- A range of teaching and learning resources which promote any time, any place learning to improve student motivation and encourage new ways of learning.

Preparing for exams

We will also provide a range of resources to help you prepare your students for the assessments, including:

- specimen papers to support formative assessments and mock exams
- examiner commentaries following each examination series.

Onscreen assessment

Onscreen assessment is available for this qualification. Find out more on our website: qualifications.pearson.com

ResultsPlus

ResultsPlus provides the most detailed analysis available of your students' exam performance. It can help you identify the topics and skills where further learning would benefit your students.

Training events

In addition to online training, for teachers to deepen their understanding of our qualifications, we host a series of training events each year.

Get help and support

Our subject advisor service will ensure that you receive help and guidance from us. You can sign up to receive the Pearson Edexcel newsletter for qualification updates and product and service news.

Our approach to Islamic Studies

The International GCSE in Islamic Studies is designed to develop students' knowledge and understanding of Islam in historical and contemporary contexts, through a range of key topics and the texts of both the Qur'an and Hadith. It will enable students to develop their skills of analysis and interpretation, in the context of questions and issues that affect Islam and the lives of Muslims today.

The course is divided into three key sections:

- The life, teachings and achievements of the Prophet Muhammad
- The key beliefs, practices and features of the early Muslim community founded by the Prophet
- Living the Muslim life today.

In the design and development of this qualification, we have consulted with a range of stakeholders, including teachers, Islamic scholars and academics, to select content that reflects the core values and beliefs of Islam.

In order to offer a qualification that has broad appeal and is appropriate for a range of international students from different religious backgrounds, we have chosen content to reflect the key cultural and religious topics within Islam that can be taught by teachers from different religions and denominations within Islam. This will give students a holistic knowledge and understanding of Islam, allowing them the best opportunity to progress successfully in further study. We have selected the most appropriate and reliable version of the Hadith to provide consistency and simplicity for teachers and students. The mark scheme permits 'any other valid answer' to be accepted, which means that students with differing viewpoints will be rewarded equally.

Qualification at a glance

Qualification overview

The Pearson Edexcel International GCSE in Islamic Studies consists of one externally-examined paper.

The paper must be taken at the end of the course of study.

Content and assessment overview

Paper 1: Islamic Studies	*Paper code: 4IS1/01
Externally assessed Written examination: 2 hours and 30 minutes Availability: June 90 marks	100% of the qualification
Content overview Students must study the related passages given in <i>Appendix 5: Passages from the Qur'an and Hadith</i> <ul style="list-style-type: none">• Section A: The life, teachings and achievements of the Prophet Muhammad• Section B: The key beliefs, practices and features of the early Muslim community founded by the Prophet• Section C: Living the Muslim life today	
Assessment overview <ul style="list-style-type: none">• This paper has three sections. Students will answer four questions in total:<ul style="list-style-type: none">○ Section A: students choose one out of two questions○ Section B: students choose one out of two questions○ Section C: students answer both questions.	

*See *Appendix 1: Codes* for a description of this code and all other codes relevant to this qualification.

Paper 1: Islamic Studies

Externally assessed

Content description

This paper has three sections of content and students must study the related passages given in *Appendix 5: Passages from the Qur'an and Hadith*.

Section A: The life, teachings and achievements of the Prophet Muhammad

Students will be expected to know the historical facts and understand the significance of the Prophet's achievements in the development of Islam.

Section B: The key beliefs, practices and features of the early Muslim community founded by the Prophet

Students will be expected to know the historical facts and understand the significance of the beliefs and practices of the early Muslim community in the development of Islam.

Section C: Living the Muslim life today

Students will be expected to know how Muslims express their religion in their day-to-day lives and understand the obligations placed upon Muslims by their faith.

Assessment information

The examination lasts 2 hours and 30 minutes and is worth 100% of the qualification.

The paper consists of three sections, students will answer one question on Section A, one question on Section B and both questions on Section C, for a total of 90 marks.

Each question begins with short-answer questions, then an explanation question worth 6 marks and finally a longer-response question worth 12 marks, related to a given passage from the Qur'an or Hadith (see *Appendix 5: Passages from the Qur'an and Hadith*). Students will be expected to use their own or others' views to support their answer to the 12-mark question.

Section A: The life, teachings and achievements of the Prophet Muhammad

Please see related passages for subject content 1.1 to 1.4 in <i>Appendix 5: Passages from the Qur'an and Hadith</i> .	
Subject content	What students need to learn:
1.1 Personal aspects of the Prophet's life	a) the Prophet's ancestry and the main events of his early years from birth to parenthood, including: <ul style="list-style-type: none"> his parents and early influences, including Abu Talib and Bahira his work and business before the revelation of the Qur'an his relationship with his wives and children b) the importance of the prophet's early life for his future work as the messenger of Allah
1.2 The Revelation of the Qur'an	a) the events of the 'Night of Power' (Night of Decree): <ul style="list-style-type: none"> the details of the conversation with Jibrail in the cave at Hira the importance of this experience in the establishment of Islam b) the importance to Muslims of the revelation of the Qur'an c) the way in which the Qur'an was compiled
1.3 The Prophethood of Muhammad	a) the meaning of the title 'Seal of the Prophets' b) the importance of Muhammad's role as prophet in the establishment of Islam c) the opposition faced in Makkah by the Prophet and his followers
1.4 Opposition and Hijrah	a) the events of the boycott and the Mi'raj b) the plot to kill the Prophet and the details of the flight to Madinah c) the welcome by the people of Madinah and the building of mosques on arrival there d) the significance and importance of the events of the Hijrah in the life of the Prophet and the early Islamic community e) the support given to the Prophet during his lifetime by: <ul style="list-style-type: none"> Abu Bakr Ali ibn Talib Uthman Umar f) the importance of the contribution of the Prophet's companions and helpers (Ansar) to the establishment of Islam

Please see related passages for subject content 1.5 to 1.9 in <i>Appendix 5: Passages from the Qur'an and Hadith</i>.	
Subject content	What students need to learn:
1.5 The Sunnah of the Prophet	a) the importance for Muslims of the teachings, deeds and sayings of the Prophet b) the recording of the Sunnah c) the role of the Sunnah in the establishment of Islamic belief and practice
1.6 Teachings and example of the Prophet on specific issues of justice and equality	a) The teachings and example of the Prophet on: <ul style="list-style-type: none"> • social and economic justice • human rights • relationship with people of other religions • respect for mothers and for women b) The importance of the teachings in understanding the nature of Muslim beliefs about society
1.7 The Prophet as leader	a) the role of the Prophet in the establishment of the Shari'ah b) the consolidation and expansion of Islam after the Hijrah c) the Prophet's treatment of opponents and prisoners d) the Prophet's relationship with other communities and countries
1.8 Battles fought by the Prophet	a) the battles fought by the Prophet and his followers after the Hijrah: <ul style="list-style-type: none"> • Badr • Ohud • Trench • Khyber b) the reasons the Prophet chose to fight the battles c) the importance of the battles for the establishment of Islam
1.9 The Prophet's final acts and his achievements	a) the Prophet's final pilgrimage and sermon b) the main themes and the importance of the Prophet's example and teaching in his later years c) the significant achievements of the Prophet in the areas of society, religion and politics d) the events at the Prophet's death in Madinah

Section B: The key, beliefs, practices and features of the early Muslim community founded by the Prophet

Please see related passages for subject content 2.1 to 2.4 in <i>Appendix 5: Passages from the Qur'an and Hadith</i> .	
Subject content	What students need to learn:
2.1 The nature of belief in Allah	a) the meaning and importance of belief in the oneness of Allah (Tawhid) b) the meaning and importance of the attributes of Allah, including: <ul style="list-style-type: none"> • His omnipotence • Allah as creator • Allah as merciful and just c) the meaning and importance of the teaching about shirk and nifaq (hypocrisy) d) the characteristics of Allah as shown in the Qur'an
2.2 Risalah	a) the nature and importance of prophethood for Muslims b) what the roles of prophets teach Muslims c) the lives of prophets before Muhammad: <ul style="list-style-type: none"> • Adam • Ibrahim • Isma'il • Musa • Dawud • Isa
2.3 The holy books of Islam	a) the nature of the Islamic holy books, specifically: <ul style="list-style-type: none"> • Tawrat • Zabur • Injil • Scrolls of Abraham b) the importance of the holy books in the establishment of Islam
2.4 al-Qadr	a) the nature and importance of predestination for Muslims b) how al-Qadr and free will relate to the 'Day of Judgment' c) the significance of belief in al-Qadr for the early Islamic community d) the nature and significance of evil and suffering

Please see related passages for subject content 2.5 to 2.9 in *Appendix 5: Passages from the Qur'an and Hadith*.

Subject content	What students need to learn:
2.5 Akhirah	a) the nature and teachings about life after death, including: <ul style="list-style-type: none"> • final judgment • paradise (Jannah) and hell (Jahannam) • life in the grave and Barzakh b) how the Islamic teachings about life after death are expressed in the Qur'an
2.6 Malaikah	a) the nature and importance of angels for Muslims b) the roles and importance of the principal angels in Islamic belief, including: <ul style="list-style-type: none"> • Jibrail • Mikail • Israfil • Izrael
2.7 Shari'ah	a) the principal sources and establishment of Shari'ah law, the Qur'an and the Sunnah b) the importance of the Shari'ah in the early Islamic community c) related sources of law, such as ijma (consensus) and qiyas (analogy) d) the meaning and importance, in Muslim acts, of the difference between 'halal' and 'haram', including the distinction between the five categories (Ahkam pentad): <ul style="list-style-type: none"> • fard (compulsory) • mandub (recommended) • mubah (neither obligatory, recommended or disliked) • makruh (disliked) • haram (forbidden)
2.8 Islamic etiquette, attitude and manners	a) Islamic etiquette in relations with other people b) Islamic attitudes to lying and harmful speech c) Islamic manners when eating d) the importance for Muslims of correct etiquette, attitudes and manners and the support for this found in the Qur'an and Sunnah
2.9 The early leaders of the Muslim community	a) the leadership of Islam following the death of the Prophet b) the role and achievements of the early leaders c) the importance of the period of the early leaders for the Islamic community

Section C: Living the Muslim life today

Please see related passages for subject content 3.1 to 3.6 in *Appendix 5: Passages from the Qur'an and Hadith*.

Subject content	What students need to learn:
3.1 Shahadah	<ul style="list-style-type: none"> a) the nature and role of Shahadah for Muslims b) the importance of reciting Shahadah for Muslims c) how the Shahadah is used in practice
3.2 Salah	<ul style="list-style-type: none"> a) the nature and significance of Salah for Muslims b) the importance of Salah in the life of Muslims c) how Salah is performed: <ul style="list-style-type: none"> • ablution • times • directions • movements • recitations d) Salah in the home and mosque and at Friday (Jummah) prayer e) exemptions from Salah
3.3 Sawm	<ul style="list-style-type: none"> a) the nature, role, significance and purpose of fasting during Ramadan b) those who are exempt from fasting c) the importance of Laylat al-Qadr for Muslims today
3.4 Zakah and Khums	<ul style="list-style-type: none"> a) the nature and purpose of Zakah b) the nature and purpose of Khums c) the importance of Zakah and Khums for Muslims d) the global importance of giving support to those in need
3.5 Hajj	<ul style="list-style-type: none"> a) the nature, role, origins and significance of Hajj b) key actions performed during Hajj c) the importance of Hajj for Muslims d) benefits and challenges of attending Hajj for Muslims e) exemptions from the performance of Hajj for Muslims
3.6 Jihad	<ul style="list-style-type: none"> a) the origins, meaning and significance of jihad in Islam b) the distinction between the greater (inner) jihad and the lesser (outer) jihad c) the importance of the greater jihad in the life of Muslims d) the conditions for declaration of lesser jihad, including reference to Surah 2: 190–194 and 22:39

Please see related passages for subject content 3.7 to 3.9 in <i>Appendix 5: Passages from the Qur'an and Hadith</i>.	
Subject content	What students need to learn:
3.7 Islamic festivals	a) the origins and activities of the Islamic festivals: <ul style="list-style-type: none"> • Eid-ul-Adha • Eid-ul-Fitr • Ashura b) the meaning and significance of the Islamic festivals for Muslims
3.8 Marriage and the family	a) the significance of marriage in Islamic life b) Muslim teachings about marriage c) Muslim teachings about the purpose of families d) ceremonies relating to birth and death and their meaning e) the importance of procreation in the strengthening of the Ummah
3.9 Muslim citizenship and religious and political leadership	a) Muslim beliefs about the nature of leadership and the responsibility of religious and political leaders b) the challenges faced by leaders of Islam in the modern world c) the challenges and responsibilities of citizenship for Muslims d) the Prophet and His successors as models of leadership

Assessment information

Assessment requirements

The Pearson Edexcel International GCSE in Islamic Studies consists of one externally-examined paper.

The paper must be taken at the end of the course of study.

The paper will be available for assessment from June 2019.

Paper	Assessment information	Number of raw marks allocated in the paper
Paper 1: Islamic Studies	<p>The paper consists of three sections, students will answer one question in Section A, one question in Section B and both questions in Section C.</p> <p>Each question begins with short-answer questions, then an explanation question worth 6 marks, and finally a longer-response question worth 12 marks, related to a given passage from the Qur'an or Hadith. Students will be expected to use their own or others' views to support their answer to the 12 mark question.</p>	90 marks

Sample assessment materials

A sample paper and mark scheme can be found in the *Pearson Edexcel International GCSE in Islamic Studies Sample Assessment Materials (SAMs)* document.

Assessment objectives and weightings

		% in International GCSE
A01	Recall, select and communicate knowledge and understanding of relevant facts from the faith and history of Islam	33*
A02	Demonstrate understanding of key concepts and themes in relation to the faith, history and teachings of Islam	40
A03	Analyse and interpret key questions and issues and their significance in the teachings of Islam and the lives of Muslims	27

*A total of 10 marks will assess recall of knowledge.

Administration and general information

Entries

Details of how to enter students for the examinations for this qualification can be found in our *International Information Manual*. A copy is made available to all examinations officers and is available on our website.

Students should be advised that, if they take two qualifications in the same subject, colleges, universities and employers are very likely to take the view that they have achieved only one of the two GCSE/International GCSE qualifications. Students or their advisers who have any doubts about subject combinations should check with the institution to which they wish to progress before embarking on their programmes.

Access arrangements, reasonable adjustments, special consideration and malpractice

Equality and fairness are central to our work. Our equality policy requires all students to have equal opportunity to access our qualifications and assessments, and our qualifications to be awarded in a way that is fair to every student.

We are committed to making sure that:

- students with a protected characteristic (as defined by the UK Equality Act 2010) are not, when they are undertaking one of our qualifications, disadvantaged in comparison to students who do not share that characteristic
- all students achieve the recognition they deserve for undertaking a qualification and that this achievement can be compared fairly to the achievement of their peers.

Language of assessment

Assessment of this qualification will be available in English only. All student work must be in English.

We recommend that students are able to read and write in English at Level B2 of the Common European Framework of Reference for Languages.

Access arrangements

Access arrangements are agreed before an assessment. They allow students with special educational needs, disabilities or temporary injuries to:

- access the assessment
- show what they know and can do without changing the demands of the assessment.

The intention behind an access arrangement is to meet the particular needs of an individual student with a disability without affecting the integrity of the assessment. Access arrangements are the principal way in which awarding bodies comply with the duty under the Equality Act 2010 to make 'reasonable adjustments'.

Access arrangements should always be processed at the start of the course. Students will then know what is available and have the access arrangement(s) in place for assessment.

Reasonable adjustments

The Equality Act 2010 requires an awarding organisation to make reasonable adjustments where a student with a disability would be at a substantial disadvantage in undertaking an assessment. The awarding organisation is required to take reasonable steps to overcome that disadvantage.

A reasonable adjustment for a particular student may be unique to that individual and therefore might not be in the list of available access arrangements.

Whether an adjustment will be considered reasonable will depend on a number of factors, including:

- the needs of the student with the disability
- the effectiveness of the adjustment
- the cost of the adjustment; and
- the likely impact of the adjustment on the student with the disability and other students.

An adjustment will not be approved if it involves unreasonable costs to the awarding organisation, timeframes or affects the security or integrity of the assessment. This is because the adjustment is not 'reasonable'.

Special consideration

Special consideration is a post-examination adjustment to a student's mark or grade to reflect temporary injury, illness or other indisposition at the time of the examination/assessment, which has had, or is reasonably likely to have had, a material effect on a student's ability to take an assessment or demonstrate their level of attainment in an assessment.

Further information

Please see our website for further information about how to apply for access arrangements and special consideration.

For further information about access arrangements, reasonable adjustments and special consideration please refer to the JCQ website: www.jcq.org.uk.

Candidate malpractice

Candidate malpractice refers to any act by a candidate that compromises or seeks to compromise the process of assessment or which undermines the integrity of the qualifications or the validity of results/certificates.

Candidate malpractice in examinations **must** be reported to Pearson using a *JCQ Form M1* (available at www.jcq.org.uk/exams-office/malpractice). The form can be emailed to pqsmalpractice@pearson.com or posted to: Investigations Team, Pearson, 190 High Holborn, London, WC1V 7BH. Please provide as much information and supporting documentation as possible. Note that the final decision regarding appropriate sanctions lies with Pearson.

Failure to report malpractice constitutes staff or centre malpractice.

Staff/centre malpractice

Staff and centre malpractice includes both deliberate malpractice and maladministration of our qualifications. As with candidate malpractice, staff and centre malpractice is any act that compromises or seeks to compromise the process of assessment or which undermines the integrity of the qualifications or the validity of results/certificates.

All cases of suspected staff malpractice and maladministration **must** be reported immediately, before any investigation is undertaken by the centre, to Pearson on a *JCQ Form M2(a)* (available at www.jcq.org.uk/exams-office/malpractice).

The form, supporting documentation and as much information as possible can be emailed to pqsmalpractice@pearson.com or posted to: Investigations Team, Pearson, 190 High Holborn, London, WC1V 7BH. Note that the final decision regarding appropriate sanctions lies with Pearson.

Failure to report malpractice itself constitutes malpractice.

More-detailed guidance on malpractice can be found in the latest version of the document *JCQ General and vocational qualifications Suspected Malpractice in Examinations and Assessments*, available at www.jcq.org.uk/exams-office/malpractice.

Awarding and reporting

The International GCSE qualification will be graded and certificated on a nine-grade scale from 9 to 1 using the total subject mark where 9 is the highest grade. The first certification opportunity for the Pearson Edexcel International GCSE in Islamic Studies will be in August 2019. Students whose level of achievement is below the minimum judged by Pearson to be of sufficient standard to be recorded on a certificate will receive an unclassified U result.

Student recruitment and progression

Pearson follows the JCQ policy concerning recruitment to our qualifications in that:

- they must be available to anyone who is capable of reaching the required standard
- they must be free from barriers that restrict access and progression
- equal opportunities exist for all students.

Prior learning and other requirements

There are no prior learning or other requirements for this qualification.

Progression

Students can progress from this qualification to:

- IALs, AS and A Levels in Islamic Studies, religious studies and other humanities subjects
- vocational qualifications, such as BTEC Nationals.

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Appendix 1: Codes

Type of code	Use of code	Code
Subject code	The subject code is used by centres to cash-in the entry for a qualification.	International GCSE: 4IS1
Paper code	This code is provided for information.	Paper 1: 4IS1/01

Appendix 2: Transferable skills

The need for transferable skills

In recent years, higher-education institutions and employers have consistently flagged the need for students to develop a range of transferable skills to enable them to respond with confidence to the demands of undergraduate study and the world of work.

The Organisation for Economic Co-operation and Development (OECD) defines skills, or competencies, as 'the bundle of knowledge, attributes and capacities that can be learned and that enable individuals to successfully and consistently perform an activity or task and can be built upon and extended through learning.'^[1]

To support the design of our qualifications, the Pearson Research Team selected and evaluated seven global 21st-century skills frameworks. Following on from this process, we identified the National Research Council's (NRC) framework ^[2] as the most evidence-based and robust skills framework, and have used this as a basis for our adapted skills framework.

The framework includes cognitive, intrapersonal skills and interpersonal skills.

The NRC framework is included alongside literacy and numeracy skills.



The skills have been interpreted for this specification to ensure they are appropriate for the subject. All of the skills listed are evident or accessible in the teaching, learning and/or assessment of the qualification. Some skills are directly assessed. Pearson materials will support you in identifying these skills and developing these skills in students.

The table overleaf sets out the framework and gives an indication of the skills that can be found in Islamic Studies and indicates the interpretation of the skill in this area. A full subject interpretation of each skill, with mapping to show opportunities for student development is given on the subject pages of our website: qualifications.pearson.com

¹ OECD – *Better Skills, Better Jobs, Better Lives* (OECD Publishing, 2012)

² Koenig, J. A. (2011) *Assessing 21st Century Skills: Summary of a Workshop* (National Academies Press, 2011)

Cognitive skills	Cognitive processes and strategies	<ul style="list-style-type: none"> • Critical thinking • Problem solving • Analysis • Reasoning/argumentation • Interpretation • Decision making • Adaptive learning • Executive function 	Construct well-argued, well-informed, balanced and structured written arguments, demonstrating depth and breadth of understanding of the subject.
	Creativity	<ul style="list-style-type: none"> • Creativity • Innovation 	
Intrapersonal skills	Intellectual openness	<ul style="list-style-type: none"> • Adaptability • Personal and social responsibility • Continuous learning • Intellectual interest and curiosity 	Showing a willingness to undertake self-motivated lines of enquiry and go beyond the given parameters.
	Work ethic/ conscientiousness	<ul style="list-style-type: none"> • Initiative • Self-direction • Responsibility • Perseverance • Productivity • Self-regulation (metacognition, forethought, reflection) • Ethics • Integrity 	
	Positive core self-evaluation	<ul style="list-style-type: none"> • Self-monitoring/self-evaluation/self-reinforcement 	
Interpersonal skills	Teamwork and collaboration	<ul style="list-style-type: none"> • Communication • Collaboration • Teamwork • Cooperation • Empathy/perspective taking • Negotiation 	Working with others to develop knowledge and understanding of religious beliefs, teachings and culture, through their reading of key religious texts and scriptures.
	Leadership	<ul style="list-style-type: none"> • Responsibility • Assertive communication • Self-presentation 	

Appendix 3: Glossary

Term	Definition
Assessment objectives	The requirements that students need to meet to succeed in the qualification. Each assessment objective has a unique focus, which is then targeted in examinations or coursework. Assessment objectives may be assessed individually or in combination.
External assessment	An examination that is held at the same time and place in a global region.

Appendix 4: Passages from the Qur'an and Hadith

English translations of the Qur'an are taken from quran.com

The Hadiths and their English translations are taken from sahih-bukhari.com

Subject content	Related passage
1.1 Personal aspects of the Prophet's life	<p>Qur'an 66:1-3</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾</p> <p>O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.</p> <p>Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.</p> <p>And [remember] when the Prophet confided to one of His wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."</p>

Subject content	Related passage
<p>1.2</p> <p>The Revelation of the Qur'an</p>	<p>Qur'an 97:1-5</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢) لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣) تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ (٤) سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ (٥)</p> <p>Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn.</p>
<p>1.3</p> <p>The Prophethood of Muhammad</p>	<p>Qur'an 33:38-40</p> <p>مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا (٣٨) الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۖ وَكَفَى بِاللَّهِ حَسِيبًا (٣٩) مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۖ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (٤٠)</p> <p>There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him. [This is] the established way of Allah with those [prophets] who have passed on before. And ever is the command of Allah a destiny decreed. [Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant. Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.</p>

Subject content	Related passage
<p>1.4</p> <p>Opposition and Hijrah</p>	<p>Hadith</p> <p>إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.</p> <p>"Actions are (judged) by motives (niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated."</p>
<p>1.5</p> <p>The Sunnah of the Prophet</p>	<p>Qur'an 33:36</p> <p>وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿الْأَحْزَابُ: ٣٦﴾</p> <p>It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.</p>
<p>1.6</p> <p>Teachings and example of the Prophet on specific issues of justice and equality</p>	<p>Hadith</p> <p>إِنَّ الْمُقْسِطِينَ، عِنْدَ اللَّهِ، عَلَى مَنَابِرٍ مِنْ نُورٍ . عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ. وَكِلْتَا يَدَيْهِ يَمِينٌ ؛ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا</p> <p>The Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.</p>

Subject content	Related passage
<p>1.7</p> <p>The Prophet as leader</p>	<p>Hadith</p> <p>الَسَّمْعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ يُؤْمَرْ بِالْمَعْصِيَةِ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ</p> <p>"It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it."</p>
<p>1.8</p> <p>Battles fought by the Prophet</p>	<p>Qur'an 33:9</p> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (الأحزاب: ٩)</p> <p>O you who have believed, remember the favour of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing.</p>
<p>1.9</p> <p>The Prophet's final acts and his achievements</p>	<p>Qur'an 5:3</p> <p>حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوْدَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (المائدة: ٣)</p> <p>Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin – then indeed, Allah is Forgiving and Merciful.</p>

Subject content	Related passage
<p>2.1</p> <p>The nature of belief in Allah</p>	<p>Qur'an 112:1-4</p> <p style="text-align: right;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)</p> <p>Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."</p>
<p>2.2</p> <p>Risalah</p>	<p>Qur'an 9:128-129</p> <p style="text-align: right;">لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ (١٢٨) فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (١٢٩)</p> <p>There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.</p> <p>But if they turn away, [O Muhammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."</p>
<p>2.3</p> <p>The holy books of Islam</p>	<p>Qur'an 4:163</p> <p style="text-align: right;">إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا (النساء: ١٦٣)</p> <p>Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].</p>

Subject content	Related passage
<p>2.4 al-Qadr</p>	<p>Hadith</p> <p>مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ ، إِلَّا وَقَدْ كُتِبَ اللَّهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ . وَإِلَّا وَقَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ " قَالَ فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ! أَفَلَا نَمُكُّثُ عَلَى كِتَابِنَا، وَنَدْعُ الْعَمَلَ ؟ فَقَالَ " مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ ، فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ . وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ ، فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ " فَقَالَ " اِعْمَلُوا فَكُلُّ مُيَسَّرٍ . أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسِّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ . وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسِّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ " . ثُمَّ قَرَأَ فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى * وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى * وَكَذَّبَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْعُسْرَى [92 / الليل / 5 - 10]</p> <p>[The Prophet said], "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:- "As for him who gives (in charity) and is Allah -fearing And believes in the Best reward from Allah (Surah 92:5-10)</p>

Subject content	Related passage
<p>2.5</p> <p>Akhirah</p>	<p>Qur'an 101:1-11</p> <p style="text-align: right;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p style="text-align: right;">الْقَارِعَةُ (١) مَا الْقَارِعَةُ (٢) وَمَا أَدْرَاكَ مَا الْقَارِعَةُ (٣) يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ (٤) وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ (٥) فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (٦) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (٧) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (٨) فَأُمُّهُ هَلْوِيَّةٌ (٩) وَمَا أَدْرَاكَ مَا هِيَ (١٠) نَارٌ حَامِيَةٌ (١١).</p> <p style="text-align: right;">(القارعة: ١ - ١١)</p> <p>The Striking Calamity - What is the Striking Calamity? And what can make you know what is the Striking Calamity? It is the Day when people will be like moths, dispersed, And the mountains will be like wool, fluffed up. Then as for one whose scales are heavy [with good deeds], He will be in a pleasant life. But as for one whose scales are light, His refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.</p>

Subject content	Related passage
<p>2.6</p> <p>Malaikah</p>	<p>Qur'an 2:97-98</p> <p>قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾. (البقرة: ٩٧ - ٩٨)</p> <p>Say, "Whoever is an enemy to Gabriel – it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers."</p> <p>Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael – then indeed, Allah is an enemy to the disbelievers.</p>
<p>2.7</p> <p>Shari'ah</p>	<p>Qur'an 5:48</p> <p>وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (المائدة: ٤٨)</p> <p>And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.</p>

Subject content	Related passage
<p>2.8</p> <p>Islamic etiquette, attitude and manners</p>	<p>Qur'an 49:11-13</p> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۚ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾</p> <p>O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers.</p> <p>O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.</p> <p>O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.</p>
<p>2.9</p> <p>The early leaders of the Muslim community</p>	<p>Qur'an 9:117</p> <p>لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ (التوبة: ١١٧)</p> <p>Allah has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.</p>

Subject content	Related passage
<p>3.1</p> <p>Shahadah</p>	<p>Qur'an 3: 18-19</p> <p>شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (١٨) إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (١٩)</p> <p>Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.</p> <p>Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.</p>
<p>3.2</p> <p>Salah</p>	<p>Qur'an 62:9-11</p> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩) فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (١٠) وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ (١١)</p> <p>O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.</p> <p>And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.</p> <p>But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of providers."</p>

Subject content	Related passage
<p>3.3</p> <p>Sawm</p>	<p>Qur'an 2:183-185</p> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ ۚ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۚ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَذَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾</p> <p>O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous –</p> <p>[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] – then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] – a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess – it is better for him. But to fast is best for you, if you only knew.</p> <p>The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey – then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.</p>

Subject content	Related passage
3.4 Zakah and Khums	<p data-bbox="432 255 643 286">Qur'an 9:58-60</p> <p data-bbox="432 338 1437 678"> وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَحْطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۚ فَرِيضَةً مِّنَ اللَّهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ </p> <p data-bbox="432 734 1437 835"> And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry. </p> <p data-bbox="432 853 1437 987"> If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah," [it would have been better for them]. </p> <p data-bbox="432 1010 1437 1171"> Zakah expenditures are only for the poor and for the needy and for those employed to collect [Zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveller – an obligation [imposed] by Allah. And Allah is Knowing and Wise. </p>

Subject content	Related passage
<p>3.5</p> <p>Hajj</p>	<p>Qur'an 2:197-199</p> <p>الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۚ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾</p> <p>Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do – Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.</p> <p>There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al-Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.</p> <p>Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.</p>
<p>3.6</p> <p>Jihad</p>	<p>Qur'an 49:15</p> <p>إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ</p> <p>The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.</p>

Subject content	Related passage
<p>3.7</p> <p>Islamic festivals</p>	<p>Hadith</p> <p>قال أبو عبيد شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ وَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ يَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَى فَأَمَّا يَوْمُ الْفِطْرِ فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَأَمَّا يَوْمُ الْأَضْحَى فَكُلُوا فِيهِ مِنْ لَحْمِ نَسُكِكُمْ</p> <p>Abu 'Ubaid said:</p> <p>"I was present for 'Eid with 'Umar bin Khattab. He started with the prayer before the sermon, and said: 'The Messenger of Allah forbade fasting on these two days, the Day of Fitr and the Day of Adha. As for the Day of Fitr, it is the day when you break your fast, and on the Day of Adha you eat the meat of your sacrifices."</p>

Subject content	Related passage
<p>3.8</p> <p>Marriage and the family</p>	<p>Qur'an 30:21</p> <p>وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الروم: ٢١)</p> <p>And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.</p>

Subject content	Related passage
<p>3.8</p> <p>Marriage and the family</p> <p><i>Continued</i></p>	<p data-bbox="432 253 660 286">Qur'an 46:15-18</p> <p data-bbox="432 331 1437 947"> وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۚ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْحَنَّةِ ۖ وَعَدَ الصَّادِقُ الَّذِي كَانُوا بِوَعْدُونَ ﴿١٦﴾ وَالَّذِي قَالَ لِوَالِدَيْهِ افْعَلَا لَكُمْ مَا أَتَعِدَانِي أَنْ أَخْرُجَ وَقَدْ خَلْتُ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَيَلُوكَ آمِنَ إِنْ وَعَدَ اللَّهُ حَقًّا يَقْبَلُونَ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾ </p> <p data-bbox="432 1003 1437 1283"> And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims." </p> <p data-bbox="432 1301 1437 1402"> Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they had been promised. </p> <p data-bbox="432 1420 1437 1592"> But one who says to his parents, "Uff to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allah for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allah is truth." But he says, "This is not but legends of the former people" – </p> <p data-bbox="432 1610 1437 1711"> Those are the ones upon whom the word has come into effect, [who will be] among nations which had passed on before them of jinn and men. Indeed, they [all] were losers. </p>

Subject content	Related passage
<p>3.9</p> <p>Muslim citizenship and religious and political leadership</p>	<p>Hadith</p> <p>أَلَا كُلُّكُمْ رَاعٍ ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ؛ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْخَادِمُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا، وَهِيَ مَسْئُولَةٌ.</p> <p>"Every one of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a slave ('Abu) is a guardian of his master's property and is responsible for it; a woman is a guardian of her husband's house and children and is responsible for them."</p>

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Appendix 5: Command word taxonomy

Command word taxonomy

The table below lists the command words that may be used in question papers for the Pearson Edexcel International GCSE in Islamic Studies, it also gives an outline of what each type of question requires students to do.

Command word	This type of question will require students to:
Identify/Give	One word or single sentence(s) response requiring recall of knowledge
Describe	To express the main features of a concept, idea or theme, developing significant/key points to show understanding
Explain	Demonstrate understanding of concepts/themes using relevant facts to support an argument
Assess	Making a clear link to the text provided to interpret and analyse issues using own or others views to support a balanced argument

Examples of how these command words are used in the paper are given in the *Pearson Edexcel International GCSE in Islamic Studies Sample Assessment Materials* document.

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