
ISLAMIC STUDIES

2068/13

Paper 1 History and Scriptures

October/November 2017

MARK SCHEME

Maximum Mark: 60

Published

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Cambridge Assessment International Education – Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Generic levels of response marking grid for AO1 Knowledge and understanding

The marking grid should be used to mark the 10 mark part (b) questions for Sections A and B and the 12 mark part (a) questions for Section C.

Level	Marks for Sections A and B	Marks for Section C	Level Descriptor
4	8–10	10–12	Very good/excellent: A thorough, well-developed response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with expertise. Likely to demonstrate knowledge of religious sources to support and illustrate points made. Confident, thoughtful and comprehensive in understanding this knowledge.
3	5–7	7–9	Good: Addresses the question confidently and coherently with understanding of the facts. Demonstrates sound, detailed and mostly relevant and accurate knowledge of the subject matter in detail. Covers the main points. May demonstrate knowledge of religious sources to support points made.
2	3–4	6–8	Satisfactory: A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and wider than at basic level. Some of the main points are covered but lack substance and understanding.
1	1–2	1–3	Basic: An attempt to answer the question but lacks potential and/or is unfinished. Very limited knowledge and understanding of the subject. Response includes only a small amount of relevant material or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately though some credible points are made.
0	0	0	Irrelevant: No apparent attempt to answer the question set, or a wholly irrelevant response.

Generic levels of response marking grid for AO2 Evaluation

This marking grid should be used to mark the 6 mark part (c) questions for Sections A and B and the 8 mark part (b) questions for Section C.

Level	Marks for Sections A and B	Marks for Section C	Level Descriptor
4	6	7-8	Very good/excellent: Demonstrates a thorough understanding of the demands of the question. Can reason, evaluate and discuss the issues in a thoughtful manner. Recognises fully the significance of belief and practice in the lives of Muslims today, where relevant. Likely to use religious sources and examples to support and illustrate points made.
3	4-5	5-6	Good: Understands the significance of the question; engages with and discusses the issues. Can consider different ideas in a thoughtful manner. Recognises the links between belief and practice in the lives of Muslims today, where relevant.
2	3-2	3-4	Satisfactory: The response is descriptive but there is some attempt to move beyond the purely factual approach with some limited discussion of the issues and some understanding of the relationship between belief and practice. Covers main points.
1	1	1-2	Basic: Limited understanding of the subject. The response is descriptive with no attempt to engage with or evaluate the material.
0	0	0	Irrelevant: No apparent attempt to answer the question set, or a wholly irrelevant response.

Question	Answer	Marks
1(a)	<p>Describe <u>four</u> beliefs of the hanifs of Pre-Islamic Arabia.</p> <p>Responses might include four from the following:</p> <ul style="list-style-type: none"> devout/religious people they believed in one Supreme Being One God who created the Universe delivered revelations a spiritual power that could not have sons and daughters no belief in idols <p style="text-align: right;">(4 · 1)</p>	4
1(b)	<p>In what ways did the early life of Muhammad (pbuh) prepare him for his mission as a prophet?</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>As a boy Muhammad (pbuh) was a shepherd and he developed a contemplative nature at a young age and never took part in the frivolous activities of other youths. He was an orphan and had an understanding of the suffering of orphans, widows and destitute in society. The cruelty and suffering he observed during the war (Harb al Fijar) made him detest violence and convinced him of the need for peaceful solutions to conflict. He always remembered the alliance made to protect the vulnerable (Hiful Fudul).</p> <p>He was aware of the vices of Meccan society by which he was surrounded and never took part. His dealings with others earned him the titles of the Truthful (as Sadiq) and the Trustworthy (al Amin). He had a good marriage with Khadija but he saw how men treated women in general which made him concerned for their welfare.</p> <p>Although surrounded by pagan idol worshippers, he was aware of the beliefs of the Hanifs (his grandfather had been one) and those who followed the religion of Abraham. After marriage to Khadija, he often went into the hills to spend time in solitude and prayer, searching for spiritual guidance.</p>	10

Question	Answer	Marks
1(c)	<p>‘Mecca did not need Islam to make it a holy place.’ Discuss this statement and show that you have considered different points of view.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Candidates might consider the significance of Mecca as a religious focus for pilgrims and polytheists before the advent of Islam. It’s main importance being that it contained the Ka’ba and its many idols. However, it was also a source of income/trade and greed for the Quraish tribe that led to corruption and irreligious practices (nudity etc.).</p> <p>Pre-Islam, early tradition indicated that both Adam and Ibrahim (with Ishmael) had, at different times, built/reconstructed the Ka’ba according to Allah’s instructions.</p> <p>After the advent of Islam, Muhammad (pbuh) preached the correct way to circumambulate around the Ka’ba and cleansed it – destroying all the idols after the conquest of Mecca. The Ka’ba became a holy shrine of monotheism and worshipping God in the correct way. Social conditions also improved. Some responses might comment that Muhammad (pbuh) restored Mecca to a holy city dedicated to God.</p>	6

Question	Answer	Marks
2(a)	<p>Describe <u>four</u> features of the tribal system in Arabia before Islam.</p> <p>Responses might include four of the following:</p> <ul style="list-style-type: none"> clans were family groups within a tribe the Chief (Shaykh) was the leader/ultimate authority the Shaykh was chosen on merit He was depended upon to protect the tribe/weaker members solve disputes and dispense justice raids were often made on neighbouring tribes loyalty to the tribe was of paramount importance tribal alliances were valued honour had to be preserved at all costs Muruwah was a tribal chivalric code warfare between tribes might go on for generations hospitality was important <p style="text-align: right;">(4 · 1)</p>	4

Question	Answer	Marks
2(b)	<p>Outline the ways in which the tribal system changed when the people became Muslims.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>Tribal loyalties remained strong but were overshadowed by the ideals of Islam. There was slow, inevitable change as the message of equality in Islam spread and Muslims grew in number. Islam incorporated the best of Muruwah but extended it to include all Muslims rather than just the tribe. Loyalty was still emphasised but loyalty to God and the Ummah (community of Muslims).</p> <p>Arabs were used to tribal egalitarianism in the selection of the Sheykh (there was no aristocracy or inherited office) and this equality also characterised the life of the Prophet (pbuh) and the early Muslims. Importance was given to all individuals, regardless of their tribe, membership of the ummah became more important than tribal membership.</p> <p>Violence and inter-tribal warfare lessened. The relatives of a dead man could punish only the murderer not any member of the tribe or later generations. Women were not to be regarded as chattels and to be respected and accorded rights as daughters and wives.</p>	10
2(c)	<p>To what extent did the tribal system protect Muhammad (pbuh) when he began to preach Islam openly?</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Muhammad belonged to the Banu Hashim and, as an orphan, he had been brought up by his uncle Abu Talib. Family ties were very strong. After the Prophet (pbuh) began to preach openly he was rejected and persecuted by members of his own clan. Abu Lahab, the brother of Abu Talib was one of his main tormentors but when Abu Talib saw how determined Muhammad (pbuh) was to continue with his mission, he swore to protect him. Also, Ali his cousin became one of the first converts. The connection to Abu Talib protected Muhammad (pbuh) through the worst of the persecutions in Mecca.</p> <p>However, his worst persecutors were members of Muhammad's own tribe. Although leaders were elected in the tribal system, in the (Quraish) tribe there was a tradition of nobility and privilege that Muhammad (pbuh), with his humble origins did not fit. He also threatened the prosperity of the Quraish who made their income from pilgrims and trade in Mecca and he challenged their beliefs.</p> <p>The early Muslims such as Abu Bakr and Khadijah also played an important role in protecting the Prophet (pbuh).</p>	6

Question	Answer	Marks
3(a)	<p>Give <u>four</u> reasons for the Prophet's decision to make the Hijra.</p> <p>Responses might include four from the following:</p> <ul style="list-style-type: none"> after the death of Abu Talib persecution increased during the pledges of Aqaba the people of Yathrib invited him to Medina they said they would protect him Muslims migrated secretly – but the Prophet (pbuh) stayed until he had received word from Allah the Meccans plotted to kill him Allah warned him and told him to leave <p style="text-align: right;">(4 · 1)</p>	4
3(b)	<p>Explain the nature of the relationship between the Prophet (pbuh), Muhajirun and Ansar, as he settled in Medina.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>In Medina, the Prophet (pbuh) became the undisputed leader from the first day. However, he participated fully in all that needed to be done. When the site of the Mosque was chosen, at his own premises, he helped to construct it. He encouraged a co-operative spirit between all Muslims. The Muslims were declared to be one brotherhood united by bonds of faith.</p> <p>The emigrants (muhajir) were good at business but they were homeless and penniless while the people of Medina (Ansar) were farmers. Co-operation was based upon sharing and mutual assistance. The foundations were laid for an equal and just society and the Prophet (pbuh) stressed moral integrity was important – to honour contracts, show compassion for the poor, respect equal rights of men and women, value family relationships and show tolerance to other religions.</p> <p>Despite his position as leader, the Prophet (pbuh) lived simply with meagre resources and set an example in his relationship with his wives. The Muslims were totally loyal to the Prophet (pbuh) in return.</p>	10

Question	Answer	Marks
3(c)	<p>'If the Hijra had not taken place, Islam would have disappeared.' Discuss this statement and show that you have considered different points of view.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>The increased persecution and the threat to the life of Muhammad (pbuh) in Mecca was a serious situation. The migration could be seen as a turning point that meant freedom to practice and build Islam. In Medina the Prophet (pbuh) was able to lay the foundations for a new society built on Islamic principles and Islam began to flourish. If the Hijrah had not taken place this might not have happened because the Muslims in Mecca were seriously weakened and helpless.</p> <p>Another view might be that the Muslims were always under the protection of Allah (he gave the order for the Hijra). Divine intervention, on some level, would always have saved Islam. Some candidates may point out that monotheistic religion has always existed (e.g. Judaism, Christianity) and God would have preserved Islam, as the final version of God's message/word.</p>	6

Question	Answer	Marks
4(a)	<p>Why did the Meccans want to fight the Battle of Uhud?</p> <p>Responses might include some of the following:</p> <ul style="list-style-type: none"> The Meccans were concerned that the Prophet's prestige had increased after the success of Badr. The relatives of the Meccans who had been killed at Badr wanted revenge. Women and poets incited them to war and whipped up emotion. Abu Sufyan had the opportunity to make an alliance with the Jewish tribes to oppose the growing power of the Muslims and he raised an army. <p>A statement 1 mark with 3 further marks available for development.</p>	4

Question	Answer	Marks
4(b)	<p>Give an account of the events of the Battle of Uhud.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>The Meccan army of approximately 3000 under their leader Abu Sufyan marched towards Medina and stopped at Uhud, 3 miles from Medina. The Muslim army of 1000 suffered the desertion of Abdallah bin Ubayy and the loss of 300 soldiers. The Muslims fought bravely and were gaining the upper hand. Archers had been placed to defend the rear. They were ordered not to leave their positions. They saw that the Muslims were winning and broke rank to collect spoils from the retreating Meccans.</p> <p>Khalid bin Waled (who was not yet a Muslim) attacked from the exposed rear. There were heavy Muslim losses such as the Prophet's uncle, Hamza. The Prophet (pbuh) was injured. Chaos and confusion followed and a rumour was circulated that the Prophet (pbuh) had died. The Muslims were disheartened. Later the Muslims rallied but it was too late, the Meccans had left the battlefield. The Quraish mutilated the bodies of the Muslims e.g. Hamza.</p>	10
4(c)	<p>What lessons might Muslims today learn from the defeat at Uhud?</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might include some of the following:</p> <p>A valuable lesson to remain united and disciplined might be learned as the Muslims disobeyed the Prophet's orders and broke ranks. A moral lesson might be learned about what happens when people let greed and ill discipline rule their lives. Also the psychological impact of low morale (caused by their own actions) led the Muslims to believe rumours of the Prophet's death and so there was chaos and confusion. Also, the defeat at Uhud might be attributed to what happens when there is a lack of faith in God and the Prophet (pbuh).</p> <p>However, the Muslims did regroup and challenged the Meccans to return to the battlefield. The Prophet (pbuh) worked to rebuild lost prestige in the eyes of other tribes. So, there is a lesson in determination and learning from mistakes and in maintaining faith.</p> <p>Some candidates may relate the events to examples from life today and should be credited appropriately.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the background and the teachings of Sura Ikhlas.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>This is one of the earliest Meccan Suras proclaiming the fundamental belief of Islam (Tawhid). The Prophet (pbuh) described this Sura as one third of the Qur'an. It so succinctly expresses the nature of God. Sura Ikhlas was revealed in response to questions by the Quraish about God's ancestry. It rejected the prevailing polytheism of the Quraish and the belief that angels were the daughters of God. It also rejects the Christian belief that God had a son.</p> <p>The teaching in this Sura explains the essence of God and his oneness. 'As Samad' the word describing god as eternal, absolute, the primary cause, is unique to this passage. He is without beginning and without end. He is supreme and no one/nothing shares in his power. He has no parent or offspring. God is unique and there is nothing in the universe that can be compared to him in any way. The whole Sura reaffirms for Muslims that shirk is a grave sin.</p>	12
5(b)	<p>Discuss how belief in God affects the life of a Muslim.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Belief in God requires complete submission to His will and to have complete trust and hope in Him. Muslims use the Qur'an for guidance on how to lead a righteous life and therefore they need to be able to read and understand its teachings. Throughout life, thoughts and actions must be acceptable to God.</p> <p>The belief that God is watching and will judge all souls on the Last Day encourages Muslims to do good deeds and obey His commands. Muslims need to ask for forgiveness and depend on the mercy of God to allow them to gain Paradise and avoid punishment in the life hereafter.</p> <p>Another view might be that belief in God demands sacrifice and self-discipline from Muslims and that life on earth is a test that they must strive to overcome. This demands constant effort (an example might be given) but is rewarding.</p> <p>Some candidates might express views gained from personal experience.</p>	8

Question	Answer	Marks
6(a)	<p>(i) Explain the teaching in this Hadith <u>and</u> (ii) Give an example of a situation where a Muslim might follow up a bad deed with a good one.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>(i) The teaching in this Hadith is about piety. Piety is known as <i>takwa</i> which means fear of God; <i>takwa</i> is one of the most frequently mentioned religious concepts in the Qur'an. Fear of God is an obligation at all times and in all places. It means that a Muslim should be ready at all times to obey God.</p> <p>The Prophet (pbuh) advises whoever sins should to hasten to repent and do good deeds (e.g. alms, obeying the Five Pillars) as atonement. Every human sins but good deeds erase bad deeds. On Judgement Day the good deeds, however small or large, will be weighed against the bad.</p> <p>God is merciful and compassionate towards humans and they in turn should be forgiving and tolerant towards others, Muslims and non-Muslims. They should and act with compassion and generosity at all times.</p> <p>(ii) Candidates' own examples should be credited as appropriate. Responses should be thoughtful and demonstrate an understanding of the religious teaching in the Hadith.</p>	12
6(b)	<p>Choose one other Hadith that you know and discuss whether the teaching in it is relevant to young people today</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might include some of the following:</p> <p>Other Hadiths in the set texts are No 11 doubt, No 13 Love, No 15 Generosity, No 16 Tolerance, No 27 Obedience and good character. Or, candidates may choose a different one.</p> <p>The focus of the response should be an evaluation of whether the Hadith is an accessible and relevant teaching for young people to apply in their lives today.</p> <p>All relevant comments should be credited appropriately.</p>	8