



ISLAMIC STUDIES

2068/13

Paper 1 History and Scriptures

October/November 2019

MARK SCHEME

Maximum Mark: 60

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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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 grid for AO1 Knowledge and Understanding

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

Level	Marks Sections A and B	Marks Section C	Level Descriptor
4	8–10	10–12	Very good/excellent: A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to demonstrate knowledge of Qur'an verses and Hadiths to support and illustrate points made. Confident and thoughtful.
3	5–7	7–9	Good: Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points may demonstrate knowledge of Qur'an verses and Hadiths 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.
1	1–2	1–3	Basic: An attempt to answer the question but lacks potential and/or is unfinished. Very limited knowledge 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 grid for AO2 Evaluation

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

Level	Marks Sections A and B	Marks 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 mature, thoughtful manner. Recognises fully the significance of the relationship between belief and practice in the lives of Muslims today.
3	4–5	5–6	Good: Understands the significance of the question, demonstrates touches of maturity and a willingness to engage with and discuss the issues. Recognises the significance of the relationship between belief and practice in the life of Muslims today.
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
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>Name <u>four</u> of the religious groups in Pre-Islamic Arabia.</p> <p>Responses might include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Polytheists • Idol worship/idolaters • Monotheists • Hanifs • Zoroastrians • Jews • Christians • Those who worship nature (e.g. sun, moon, trees and stones) <p>One mark for each response.</p>	4
1(b)	<p>Give an account of the social conditions during the Pre-Islamic period.</p> <p>Mark according to the level descriptors for Assessment Objective 1: Knowledge and Understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>The social conditions and values of the Arabs during the Pre-Islamic period were based on tribal traditions. There was no organised government other than the tribal system ruled by chiefs. However, both nomadic Bedouins and settled Arabs needed each other for social and economic stability. City dwellers still maintained tribal allegiances and loyalty.</p> <p>The tribal tradition meant that the concept of morality (Muruwah) prevailed. Courage, patience, endurance, loyalty and generosity (hospitality) were qualities they valued. Within the tribal system the weak were protected by the Sheik. Settled city dwellers in Mecca and Taif were engaged in commerce, trade and skilled industries such as leather making. However, for some, vices of drinking, gambling and prostitution resulted in poor social conditions and debt. Usury was commonplace. Slavery was widespread. Women had no status and few rights. Polygamy was unchecked. Male children were preferred and female infanticide was prevalent. Outside the cities the raiding of trading caravans was common.</p> <p>Arabic language and poetry was fully developed and poetry competitions were held during the season of the fairs.</p>	10

Question	Answer	Marks
1(c)	<p>‘Society in Pre-Islamic Arabia was not totally corrupt.’ Discuss this statement and give reasons to support your answer.</p> <p>Mark according to level descriptors for Assessment Objective AO2. Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>The discussion might involve a number of factors and an assessment made using material from part (b) to develop supporting arguments. There is evidence of religious beliefs and social factors (Hanifs, Christians, Jews, ethical behaviour, courage, hospitality) as well as cultural and intellectual developments that make the claim that it was a totally corrupt society seem over-simplified.</p> <p>However, candidates might argue that there does appear to be evidence to support this being known as a period of evil/ignorance because of immoral social conditions and ignorance of monotheistic religion. Descriptions of polytheism, barbaric practices, slavery and prostitution; lack of human rights, constant warfare and feuding give the impression of a depraved society. Arguments such as these might be made to give a more balanced view.</p> <p>Some responses might support arguments that disagree with the statement by contrasting the conditions in the Pre-Islamic period with the changes made by the advent of Islam and the improvement it brought for those who became Muslims.</p>	6

Question	Answer	Marks
2(a)	<p>Describe the circumstances that led to the marriage between Muhammad (pbuh) and Khadijah.</p> <p>Responses might include the following and/or other relevant information:</p> <p>Muhammad (pbuh) was well known for his integrity and honesty in business. Khadijah bint Khuwailid, a rich businesswoman, was in need of an agent to sell her goods in Syria. Muhammad (pbuh) was recommended to her. She sent her servant Maisara with him. On his return, Muhammad (pbuh) had earned a great deal of profit for Khadijah and her servant praised his honesty. Khadijah was very impressed and sent a proposal for marriage. After consulting his uncle, Abu Talib, Muhammad (pbuh) accepted the proposal. At this time, Khadijah was 40 and Muhammad (pbuh) was 25 years old.</p> <p>One mark for a simple statement and three marks for development.</p>	4
2(b)	<p>Give an account of Muhammad's first meeting with the angel Gabriel (Jibril) at cave Hira.</p> <p>Mark according to the level descriptors for Assessment Objective 1: Knowledge and Understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>Muhammad (pbuh), aged 40, used to spend time meditating in solitude, outside Mecca, in the cave Hira, on Jabal Nur. On one occasion (610 CE), towards the end of Ramadan, an apparition appeared. The angel Gabriel (Jibril) appeared in the form of a man. Tradition has it that Muhammad (pbuh) was unlettered and yet the angel commanded him to 'Recite' or 'Read'. The Prophet (pbuh) protested 'I cannot recite/read'. The command was made twice and on the third time the angel physically squeezed him (or he experienced a choking sensation) and commanded 'Recite in the name of your Lord who created, created man from a clot of blood. Recite and your Lord is Most Bountiful. He who has taught by the pen, taught man what he knew not.' (The first 5 verses of Sura Al Alaq.) This experience/vision shocked and frightened the Prophet (pbuh) and he fled the cave. However, outside, wherever he looked he saw Gabriel (Jibril), in his angelic form, filling the whole horizon and heard a voice saying 'O Muhammad you are the Messenger of God and I am Gabriel (Jibril).'</p>	10

Question	Answer	Marks
2(c)	<p>‘It is important for Muslims to know about the early life of Prophet Muhammad (pbuh).’ Discuss this statement and give reasons to support your answer.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates might agree with the statement and argue that the stories of the early life of Muhammad (pbuh) help to show his character and suitability to be chosen by God to be the last prophet to bring God’s universal message to humankind. Responses might give examples of these stories and qualities.</p> <p>Another view might be that it is the message, God’s words, the Qur’an that is more important than the messenger. Also, it can be argued that the teaching and example of Muhammad (pbuh) after his call to prophethood is more important for Muslims than information about his early life.</p>	6

Question	Answer	Marks
3(a)	<p>State <u>four</u> features of the boycott on the early Muslims in Mecca.</p> <p>Responses might include four of the following:</p> <ul style="list-style-type: none"> • Two clans; Banu Hashim and Banu Al-Muttalib • Were forced to live in a narrow valley/gorge on the outskirts of Mecca • Called Sh'ib Abu Talib • The boycott lasted for three years • There was no social contact outside the valley • No inter-marriage • No trading • Food and drink was scarce and conditions were near starvation • They could only leave the valley during the season of Hajj • Relatives/well-wishers smuggled food and drink to them <p>One mark for each response.</p>	4
3(b)	<p>Give an account of the events that occurred when Muhammad (pbuh) attempted to preach about Islam in Taif.</p> <p>Mark according to the level descriptors for Assessment Objective 1: Knowledge and Understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>After the death of Abu Talib and Khadijah during the boycott of Banu Hashim, the Prophet (pbuh) had lost the protection of his Uncle. Persecution by the Quraish increased under the new leader Abu Lahab. Muhammad (pbuh) decided to try to preach Islam outside Mecca.</p> <p>He went to Taif with Zayd ibn Harith as his companion, hoping the people there would hear his message and agree to protect the Muslims. However, the chiefs of Taif laughed at him and mocked his claim to be a prophet. People chased them out of Taif, throwing stones at them and injuring them (his shoes were filled with blood).</p> <p>They took refuge in a garden and prayed for Allah's protection. (One version of the story says that an angel came and offered to avenge Muhammad (pbuh) by destroying the people of Taif but he refused to curse them.) Muhammad (pbuh) also prayed for forgiveness towards the people of Taif, and that one day their progeny would become Muslims. The owner of the orchard sent a Christian slave boy, Addas, with grapes – he was from Nineveh. The boy was surprised that Prophet (pbuh) knew about Jonah (Yunus).</p>	10

Question	Answer	Marks
3(c)	<p>'Muhammad's experience at Taif was not encouraging.' To what extent do you agree? Give reasons to support your answer.</p> <p>Mark according to the level descriptors for Assessment Objective 2: Evaluation.</p> <p>Responses might consider some of the following and/or other relevant information:</p> <p>The visit to Taif might have been discouraging for the Prophet (pbuh) because in spite of his optimism that the people might listen to his message, they refused to do so. They were also angered by Muhammad's preaching and had boys throw stones at him and his companion. His mission had not been successful. So in the garden, he prayed for forgiveness of the people of Taif and that one day in the future they might see the light and embrace Islam. (There are some reports that Addas converted to Islam.)</p> <p>However, far from being discouraged, the Prophet (pbuh) showed even more courage, determination and perseverance on his return to Mecca (strengthened by the Mi'raj) because he realised that the continual persecution by the Meccans meant that he would have to try to spread his message outside the city and to people other than the Quraish and so he began to preach to the pilgrims visiting Mecca during the season of Hajj. This resulted in some success (as in the Pledges of Aqaba).</p>	6

Question	Answer	Marks
4(a)	<p>State <u>four</u> of the terms of the Treaty of Hudaibiyah.</p> <p>Responses might include four of the following:</p> <ul style="list-style-type: none"> • There would be no fighting for ten years • The Muslims were not able to perform Umrah that year • But they would be able to return the following year and stay for three days • Anyone who left Mecca for Medina (to join the Muslims) would be returned by the Prophet (pbuh) • Any Muslims who left Medina to go to Mecca would not be returned • Any Arab tribes could make alliances with either Muslims or Quraish <p>One mark for each response.</p>	4
4(b)	<p>Give an account of the events of the Conquest of Mecca before Muhammad (pbuh) entered the city.</p> <p>Mark according to the level descriptors for Assessment Objective 1: Knowledge and Understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>Banu Bakr (allies of the Quraish) attacked the Banu Khuza'ah (allies of the Muslims) causing heavy casualties, two years after the treaty of Hudaibiyah. Banu Khuza'ah asked the Prophet (pbuh) for help; he assured them of his full support as the treaty had been violated. The opportunity and reason for the Muslims to attack Mecca had arrived.</p> <p>The Prophet (pbuh) sent three conditions to the Quraish and asked them to accept one of them: (1) Pay blood money, (2) Have nothing to do with Banu Bakr or (3) Declare the pact made at Hudaibiyah null and void. They chose the third option. Abu Sufyan came to Medina to renew the treaty; the Prophet (pbuh) did not want to talk to him as this was unacceptable. Abu Sufyan returned to tell the Quraish about the Prophet's response.</p> <p>Meanwhile the Prophet (pbuh) had already decided on attacking Mecca but kept it secret. The Muslim army of 10 000 set out (Ramadan, January 630). They camped (at Marr uz Zahran) 10 miles from Mecca. Fires were lit at night to give the Quraish the impression that they were a strong force.</p> <p>Abu Sufyan came to meet the Prophet (pbuh) again to make peace; he met Abbas (the Prophet's uncle) and saw the size of the Muslim army. Abu Sufyan was shocked and in awe of the discipline of Muslims and their vast numbers. He became a Muslim in front of the Prophet (pbuh); the Prophet (pbuh) told him to tell the Quraish that whoever enters his (Abu Sufyan's) house, the Ka'ba, or stays at home would be safe.</p>	10

Question	Answer	Marks
4(c)	<p>Discuss the lessons that might be learned by Muslims leaders from Muhammad’s actions when he entered the city of Mecca.</p> <p>Mark according to the level descriptors for Assessment Objective 2: Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>The lessons that might be learned by leaders and others are that the Prophet (pbuh) showed humility and compassion towards his people and forgiveness towards them after all the years they had persecuted him. There were no reprisals, punishments or acts of revenge.</p> <p>He rode into Mecca with great humility, with his head down, showing everyone he was in no mood for revenge or killing, but he showed mercy.</p> <p>The Prophet’s first acts of leadership when he entered Mecca were examples of acts of piety and respect to God.</p> <p>He emphasised that all people are equal and spoke words of forgiveness. ‘Go your way in peace for you are the free ones!’</p> <p>Mecca had been the Prophet’s home since his childhood; the Quraish were his own people; he always hoped and prayed they would come round to accepting Islam, he did not feel any enmity towards them.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the teachings in Sura Fateha.</p> <p>Mark according to the level descriptors for Assessment Objective 1: Knowledge and Understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>The first line is an invocation. A Muslim is required to commence all things with the name of God.</p> <p>Praise should only be for God; none other is worthy of worship. There is only one God. God is all-powerful and has created everything in the universe. This confirms the principle of tawhid.</p> <p>‘Most gracious’ and ‘most merciful’ are attributes of God. ‘Most gracious’ indicates that God has given humankind many blessings. ‘Most merciful’ indicates protection and guidance from evil and forgiveness for sinners.</p> <p>Believers are reminded that on the Day of Judgment, God will require all humankind to give an account of their deeds.</p> <p>All Muslims must worship God, and should ask for God’s help because God has power over all and can fulfill their needs.</p> <p>‘Show us the straight way’ is an acknowledgement that keeping to the right path in life is often difficult. It is a plea that in every walk of life a believer may be free from error and guided away from the crooked or evil path.</p> <p>The last line refers to the righteous path of the prophets and those blessed by God. The believer wishes to be like the righteous, who have been rewarded, not those who failed in their obligation to God and may be punished.</p>	12

Question	Answer	Marks
5(b)	<p>Assess the ways in which being accountable on the Day of Judgement might influence the life of a Muslim.</p> <p>Mark according to the level descriptors for Assessment Objective 2: Evaluation.</p> <p>Responses might include the following and/or other relevant information:</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 for sins and depend on the mercy of Allah to allow them to gain Paradise and avoid punishment in the 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 it is rewarded both in this life and in the hereafter.</p> <p>Candidates might give examples from daily life or from the life of other Muslims as to the way faith is observed and the way compassion; mercy and forgiveness are shown to others. Some might give examples of how the concept of accountability shapes character and makes people disciplined, avoiding temptation and sin. Caring (for others); honesty and fair dealing.</p> <p>Some responses might comment on those people who do not let this belief affect/influence their life and actions and the possible consequences of this.</p>	8

Question	Answer	Marks
6(a)	<p>Explain the teachings in this Hadith <u>and</u> give examples of how they might be put into practice by Muslims.</p> <p>Mark according to the level descriptors for Assessment Objective 1: Knowledge and Understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>This Hadith emphasises that although anger is a human trait, the Prophet (pbuh) knew its consequences. The Hadith is about tolerating situations and it urges Muslims that no actions should be undertaken in anger. Anger needs to be kept under control for it clouds judgement and encourages rash and often destructive actions. (The Prophet (pbuh) also advised, in another place, that feelings of anger should be calmed by performing Wudu.)</p> <p>The emphasis is on tolerance which will promote peace and harmony and be positive rather than the negative attitude of anger that might lead to destructive or violent acts. Candidates should assess how the teachings might influence the behaviour of a Muslim(s). Some responses might provide examples from personal experience, others may respond by referring to general/world situations.</p>	12
6(b)	<p>Discuss the ways in which the example of Muhammad (pbuh) is relevant to Muslims today. Use <u>one</u> other Hadith you have studied to support your answer.</p> <p>Mark according to the level descriptors for Assessment Objective 2: Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Using one other Hadith, responses could be a discussion of how relevant the Hadith might be and whether the actions and sayings of Muhammad, as reported by others and which took place 1400 years ago, can have relevance in the twenty-first century.</p> <p>Some responses might evaluate whether attempts to follow Muhammad's exemplary acts and behavior as set out in the chosen Hadith, might prove an impossible task. Comments might be made about the different pressures experienced today.</p> <p>Another conclusion might be that the teachings in the Hadith are universal and apply to all situations in life and that Muhammad's teachings and action provide explanations and elaborations of the teachings in the Qur'an that are invaluable to Muslims who wish to follow their faith correctly.</p>	8