
ISLAMIC STUDIES

2068/13

Paper 1 History and Scriptures

October/November 2018

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 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	4–6	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 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 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>State <u>four</u> features of a city dweller's life in Pre-Islamic Arabia.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> settlers in towns followed a commercial ethos to survive trade was the main economy Mecca was situated on the caravan trade routes barter and exchange of goods at trade fairs carving and selling of idols money lending was common unfair rates of interest were charged buying and selling of slaves – often treated cruelly women and girls had no status Taif was a centre of the leather/tanning industry taxation system <p style="text-align: right;">(4 · 1)</p>	4
1(b)	<p>Give an account of the nomadic life and tribal customs in the Pre-Islamic period.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>Outside the cities the Arabs led a nomadic lifestyle; they were scattered tribes, crossing the desert areas from oasis to oasis to find water and food for their animals. They were proud and warlike and often raided caravans. Nomadic Arabs (Bedouins) formed tribal groups and clans on the basis of kinship. The clans were the family groups within a tribe. The Chief (Shaykh) was elected by a Council of Elders. The Shaykh was chosen on merit – not a hereditary position. The Shaykh had ultimate authority. He was depended upon to protect the tribe, lead raids on neighbouring tribes (to capture camels and cattle), solve disputes and dispense justice, distribute goods and possessions, and protect the weaker members.</p> <p>Individual loyalty to the tribe was of paramount importance. There was a great sense of collective responsibility because life was difficult. Tribal alliances were valued. Honour had to be preserved at all costs. Warfare between tribes for revenge/superiority might go on for generations. Muruwah was a tribal chivalric code of honour that involved courage, patience, endurance and generosity. Hospitality was important.</p>	10

Question	Answer	Marks
1(c)	<p>To what extent did these customs change when people became Muslims?</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates might argue that change was inevitable when people became Muslims, as the message of equality and fraternity spread. What had been tribal loyalties became universal loyalties to Allah and the Ummah. Membership of the Ummah became more important than tribal loyalties. Prophet Muhammad (pbuh) gave importance to all individuals regardless of tribe/lineage. Blood revenge was limited and the relatives of a dead man could punish only the murderer not any member of the tribe. This prevented violence and long drawn out feuds. Raiding and violence between tribes lessened, Islam promoted peace.</p> <p>However, some aspects of the tribal customs were retained and incorporated into Islam. The code of honour, Muruwah was continued and its emphasis on loyalty was also a feature of Islamic brotherhood. The selection of Shaykh on merit, without aristocracy or inherited office, also characterised the life and equality of the Prophet (pbuh) and the early Muslims.</p>	6

Question	Answer	Marks
2(a)	<p>Describe how Khadijah gained evidence about the character of Muhammad (pbuh) before they married.</p> <p>Responses might include the following and/or other relevant information:</p> <p>Due to his reputation for business ability and trustworthiness, at the age of twenty-five, Muhammad (pbuh) received a proposal from Khadija bin Khuwaylid, a wealthy widow, to look after her business in Syria.</p> <p>She sent her servant Maysara with him. Muhammad (pbuh) traded Khadija's goods and made a large profit.</p> <p>When they returned Khadijah was so impressed by the favourable report by her servant Maysara that she sent a proposal of marriage to Muhammad (pbuh).</p> <p>One mark for a simple statement, three further marks for elaboration.</p>	4

Question	Answer	Marks
2(b)	<p>Outline the main events of Muhammad's early life with his uncle, Abu Talib.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>After the death of his mother, Muhammad (pbuh) was taken care of by his grandfather, Abd al Muttalib. When Muhammad (pbuh) was eight years old, his grandfather died and his uncle, Abu Talib, who was a leader of the Quraish, became his guardian.</p> <p>Abu Talib was a merchant and as he grew older, Muhammad (pbuh) travelled with him on his business journeys. At the age of twelve, while on a journey to Syria, Muhammad (pbuh) and his uncle met a Christian monk named Bahira. Bahira recognised in Muhammad (pbuh) the signs of prophethood. It is said that he saw the seal of prophethood on his back between his shoulders. Some accounts say that Bahira had read about the coming of a prophet in the scriptures. He warned Abu Talib not to take Muhammad (pbuh) any further in case harm should come to him and to protect him from the Jews. His uncle sent him back to Mecca.</p> <p>Between 580–590 a sacrilegious tribal war broke out, the Battle of Fijar. Muhammad (pbuh) participated in this war with his uncles but his role did not extend beyond picking up arrows. When he was fifteen years old a war broke out during the Hajj season and it lasted for many years. Seeing the ravages of war, some tribes decided to form an alliance, Hilf al-Fudul, to protect the rights of the oppressed and provide justice. Muhammad (pbuh) was present at the taking of this oath and wholeheartedly supported it. In later years, it was reported he said 'I would not exchange for the choicest camels in all Arabia, the remembrance of being present at the oath'. In his youth, as well as trading, Muhammad (pbuh) also worked as a shepherd.</p>	10

Question	Answer	Marks
2(c)	<p>To what extent did Muhammad's early years with Abu Talib contribute to his preparation for prophethood?</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Drawing on (b), candidates might develop their response to show that the example of his uncle in fair trading and his own qualities of honesty and trustworthiness, were preparations for his calling as a prophet. Also, he experienced love and kindness from Abu Talib, and as an orphan, he always recognised the need for compassion and kindness for the poor and needy. His solitary time as a shepherd, gave him time for reflection and meditation. The Battle of Fajr and the league of Hilf al-Fudul gave him military experience (which he was to need later) but also showed him the evil of war and the need to ensure equality, peace and justice for the oppressed.</p> <p>Another point of view might be that, although the upbringing with Abu Talib gave Muhammad (pbuh) love and security, it was Muhammad's own inherent qualities of character that prepared him for his calling. He suffered hardship and sorrow but he was truthful and virtuous all his life. Or, that it was his destiny, Allah's divine will that he should be the final prophet.</p>	6

Question	Answer	Marks
3(a)	<p>Describe the persecution of Bilal, an early follower of the Prophet (pbuh).</p> <p>Responses might include the following and/or other relevant information:</p> <p>Bilal was a slave so he had no social standing the early Muslims who were vulnerable were persecuted and tortured Bilal was tied down on the burning sand of the desert with a heavy stone crushing his chest He remained steadfast to Islam and only cried out 'Allah! the One, Allah! the One' Abu Bakr freed him from his master</p> <p style="text-align: right;">(4 · 1)</p>	4

Question	Answer	Marks
3(b)	<p>Give an account of the migration to Abyssinia.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>As persecution from the Meccans increased the Prophet (pbuh) suggested Muslims should seek asylum in Abyssinia. In Abyssinia was a Christian King named Negus, he was honest and just ‘under whom no injustice will be done ...’. There they would be safe and welcome.</p> <p>The first migration consisted of ten or eleven men and women including Uthman and his wife Ruqayyah (the Prophet’s daughter). They returned after three months, on hearing false rumours that the Meccans had become Muslims.</p> <p>A second, larger migration was led by Jafar bin Abi Talib. The Quraish sent a delegation to the ruler Negus, bearing valuable gifts. They told Negus that the Muslims had deserted the religion of their people and asked Negus to send them back.</p> <p>Negus was a just man and he wanted to hear what the Muslims had to say. Jafar bin Abi Talib spoke on their behalf. He told Negus how the people had been living in ignorance, worshipping idols and doing evil and how Allah had sent a messenger, Muhammad (pbuh). Many had accepted the message and become Muslims but had been cruelly persecuted by the Quraish. Negus then asked to hear the teachings of Islam. Jafar recited Sura Maryam about the birth of Isa. This moved Negus to tears and he said ‘this ... and the Bible are two brands of the same lamp’.</p> <p>He told the Quraish he would not hand over the Muslims to them and they might live in Abyssinia for as long as they wanted and they would be secure. The most important outcome of the migration was that now the Muslims knew that it was possible to seek shelter and be secure.</p>	10

Question	Answer	Marks
3(c)	<p>‘The suffering of the early Muslims cannot be matched today.’ Discuss this statement. Give your own opinion and show that you have thought about different points of view.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates are likely to argue, with reasons, that the sacrifice and suffering of the early Muslims was unmatched because they were fighting for the very existence of Islam. If they had not been steadfast in the face of persecution and torture and aggression, Islam would have perished altogether. Some lost their lives. Most forfeited their homes, family and possessions to follow the Prophet (pbuh) in the name of Islam.</p> <p>However, it may be argued that there are also many places in the world today where Muslims are suffering in much the same way. This argument might be developed, with examples, as another view.</p> <p>Another argument might be that even where Muslims have religious freedom and there is no persecution or where they live in Muslim countries, there is still a need for (self) sacrifice. In everyday life, in following God’s commands and in following the right path in every aspect of their lives, Muslims today are willingly making sacrifices and following the example of the Prophet (pbuh) and the early Muslims.</p>	6

Question	Answer	Marks
4(a)	<p>Describe how Muhammad (pbuh) consulted with his companions before the Battle of Trench.</p> <p>Responses might include the following and/or other relevant information:</p> <p>In 5 AH (627 CE) the Quraish planned an attack on Medina. Abu Sufyan raised a force of 10 000 to march upon Medina.</p> <p>The Prophet’s uncle Abbas (in Mecca) sent him a warning. The Muslims had ten days to work out a strategy.</p> <p>The Prophet (pbuh) conducted a Shura. He consulted his companions and Salman al Farsi, a Persian, suggested that a trench should be dug around the exposed area of Medina, wide and deep enough to prevent horses jumping over.</p> <p>One mark for a simple statement, three further marks for elaboration.</p>	4

Question	Answer	Marks
4(b)	<p>Give an account of the events of the Battle of Trench.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>Everyone worked at the digging, day and night, reciting poems and singing, including the Prophet (pbuh). When the trench was dug, the earth was used to build an escarpment shielding Medina and used as a vantage point. The crops in the oasis were cut to store food.</p> <p>When the Meccans and their allies arrived with their great force, they were surprised to see the trench; this was a strategy unknown to the Arabs. They laid siege to Medina. However, soon, the confederates were running out of food and grazing for their horses. The Muslims had to be vigilant throughout the siege as the Quraish attempted many small attacks on many fronts. It was a test of endurance for both sides.</p> <p>The protracted siege also brought to the surface the insincerity and infidelity of tribes and individuals. Banu Qurayza, the Jewish tribe, broke their treaty with the Muslims and conspired with the Quraish. The Prophet (pbuh), in return, suggested that Nuaym ibn Masud should stir up discord amongst the confederates about the trustworthiness of the Jews.</p> <p>The siege lasted twenty-five days and the Arabs, especially the Bedouins were not used to protracted war. Their supplies started to run out. A storm of strong winds and heavy rain uprooted their tents and killed their cattle and caused the confederates to break camp, raise the siege and return to Mecca.</p> <p>The confederates returned without having fought a battle, they were defeated and it was a victory for the Muslims.</p>	10

Question	Answer	Marks
4(c)	<p>‘The Battle of Trench was a test of the strength of the Muslims.’ Discuss this statement. Give your own opinion and show that you have thought about different points of view.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates are likely to agree with the statement. The Muslims were alone in facing the vastly superior force of the confederates. They did not have time to involve any of their allies. They faced the prospect of extermination. However, they were open minded to new ideas (Salman Farsi’s trench) and focused on following the commands of the Prophet (pbuh). They were strong in unity, working together, preparing the whole defense scheme in 10 days. The Prophet (pbuh) worked alongside them.</p> <p>When the siege began, they faced the prospect of death, they had to remain vigilant and they could not assemble for prayers. They bravely fought and repelled the many attempts to cross the ditch. Supplies were running low and they were betrayed by the hypocrites within Medina, the Banu Qurayzah. It was a test of endurance.</p> <p>However, God’s help was also paramount. God came to their rescue by sending the bitter winds and storm. The situation changed overnight in favour of the Muslims. The Qur’an says ‘... we loosed against them a wind, and hosts you did not see ... Allah spared the believers of fighting’.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the background to Sura Ikhlas <u>and</u> what it teaches Muslims about the nature of God.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>This is one of the earliest Meccan Suras. It was a response to a question by the unbelievers, the Quraish, about the ancestry and nature of Allah. It was reported that the people of Quraish asked Muhammad (pbuh) to describe his Lord and whether his God was made of gold or silver. The Sura rejects the polytheism of the Quraish and proclaims the most fundamental Muslim belief, Tawhid.</p> <p>The word ‘as Samad’ describing God as Absolute, the Primary Cause, is unique to this passage. It also rejected the (Christian) belief that God had a son. The Prophet (pbuh) described this Sura as one third of the Qur’an. This Sura explains the essence of God as One, Tawhid. He is without beginning and without end. He is not affected by time or space. He is and always will be. Nothing can change or alter Him. He has no parent or offspring, no sons or daughters (the polytheists believed the angels were the daughters of Allah and Christians believe in the Trinity). God is unique. There is nothing in this universe that can be compared to him in any way.</p>	12

Question	Answer	Marks
5(b)	<p>Discuss how these teachings about God might influence a Muslim's life today.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>The belief that God is One, supreme and eternal requires Muslims to live according to his commands. They are expected to have complete trust in him. The Qur'an should be used for guidance on how to live as a Muslim and follow the straight path. The Sunnah/Hadith of the Prophet (pbuh) should also be used for guidance. In every aspect of life, it is necessary that Muslims should please God and be good human beings as they believe God is watching and will be the judge of all deeds. Muslims also need to ask for forgiveness and trust in His mercy.</p> <p>In discussion, some candidates might give examples of how belief influences actions and thoughts e.g. In Sha'a Allah, according to His will, is a common saying that indicates that all things in life depend upon God permitting them to happen. Or, shirk; denying the oneness of God or worshipping material things is a grave sin.</p>	8

Question	Answer	Marks
6(a)	<p>Explain the teaching in this Hadith <u>and</u> give examples of generous actions.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>This Hadith teaches that generosity can be in speech or actions. If a Muslim believes in Allah and the Day of Judgment and so considers themselves a good Muslim they must not judge others. They should be generous in speech, say good things rather than be hurtful.</p> <p>Generosity towards neighbours, suggests concern for others materially and otherwise. Muslims need to be pre-active in helping others (not just other Muslims). Generosity towards guests suggests hospitality and a welcoming attitude no matter who it is. An example of this is the sharing of food. In the Prophet's household, no matter however meagre the food, it was shared with whoever arrived at the door.</p> <p>Candidates might give examples of generous actions in any of these categories and from their own experience.</p>	12

Question	Answer	Marks
6(b)	<p>‘Not everyone can be generous to others.’ Discuss this statement. Give your own opinion and show that you have thought about different points of view. You must refer to Islam in your answer.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>This is an evaluation of the ways in which people might respond on a number of levels to the teaching to be generous to others.</p> <p>It might be seen as a matter of degree. All people, whatever their means have the capacity to be generous to others. It is commonly thought that generosity is applicable only to material wealth but it is applicable in every aspect of life.</p> <p>The majority of responses are likely to disagree with the statement and illustrate a variety of ways in which generosity of spirit might be shown to others.</p> <p>The alternative points of view might be matters of degree of generosity e.g. in receiving zakat/charity the poor are allowing the rich to receive blessings. Or, a kind word/praise might be more valuable than a gift of money. All relevant views should be credited appropriately.</p>	8