



Cambridge O Level

ISLAMIC STUDIES

2068/13

Paper 1 History and Scriptures

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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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This document consists of **15** printed pages.

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 grids for AO1 Knowledge and understanding

The table 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	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 marking grids for AO2 Evaluation

The table 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	2–3	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>Give the names of <u>four</u> idols worshipped in pre-Islamic Arabia.</p> <p>Responses could include the following and/or other information:</p> <ul style="list-style-type: none"> • Hubal • Al Uzza • Al Lat • Al Manat • Na'ilah • Isaaf • Yaghuth • Wadd • Nasr • Suwa' • Ya'ug • Nasr <p>One mark for each response.</p>	4
1(b)	<p>Explain the importance of Mecca as a place for pilgrimage before the coming of Islam.</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>Mecca has been an important place since the time of Adam (AS) as it is believed he laid the initial foundations for it.</p> <p>During Ibrahim's time, he and his son Ismael rebuilt the Ka'ba and established Mecca as a place of pilgrimage. The Qur'an refers to the Ka'ba as being the first house appointed by God for humankind to worship Him. As such, the town of Mecca grew around this place of worship and the nearby well of Zamzam.</p> <p>Over time the well was covered, but the house remained as a place of pilgrimage, with people from various parts of the Arabian peninsula visiting. At the time of the Prophet's youth, Mecca was an important religious and trade centre. Its sanctity was preserved with a 20-mile radius in which no violence was allowed.</p> <p>It housed 360 idols which were revered and pilgrims came to visit them, circumambulate around the Ka'ba and offer sacrifices.</p> <p>Some came for trade as Mecca was on the trade route for caravans and people could sell their goods as well as pay homage to the idols.</p> <p>Mecca was important for the Quraish who made a living from these trade fairs – it gave them prestige to be the custodians of the Ka'ba and they introduced taxes on the pilgrims as a source of income for themselves. It was important for their honour and status to keep the Ka'ba, and Mecca, as the centre of pilgrimage.</p>	10

Question	Answer	Marks
1(c)	<p>Discuss the significance of the history of Mecca for Muslims today.</p> <p>Mark according to level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Being aware of the history of Islam, and of Arabia before Islam, can give Muslims a context to what was going on and help them understand the circumstances when Islam was revealed. The history of Mecca and how people lived their lives can help Muslims understand their faith now and can help them relate to the first Muslims.</p> <p>It can help them to know about previous prophets and the circumstances they lived in.</p> <p>It can help connect Muslims today to Muslims and prophets that have come before them as they are able to know how they lived and the circumstances that led to the choices they made.</p> <p>It can also help Muslims today to understand the hardships and difficulties faced by previous Muslims, and seeing that they held fast to their faith can be reassuring for Muslims now who are going through difficulty.</p> <p>Candidates might also mention the Ka'ba and its significance: it was the first house built for the worship of God by Adam (AS) and later Ibrahim (AS), showing the importance of Mecca. Reference may be made to verses of the Qur'an. Candidates may also mention the story of Ibrahim (AS) and Hajar and its importance in relation to Mecca becoming a centre of worship.</p> <p>All relevant responses should be credited.</p>	6

Question	Answer	Marks
2(a)	<p>State <u>four</u> ways in which Khadija supported Muhammad (pbuh) before his prophethood.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • She recognised his honesty and good qualities. • She helped him financially by offering him a job. • She looked after his children. • She allowed him space to spend time in the Cave Hira. • She would visit him there and take him food. • She proposed marriage to him though he was poor. • She bore his children and looked after them. <p>One mark for each statement.</p>	4

Question	Answer	Marks
2(b)	<p>Describe the events of the first revelation given to the Prophet (pbuh).</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 his marriage to Khadija, Muhammad (pbuh) would spend an increasing amount of time in the Cave Hira to meditate.</p> <p>One day when he was there, at the age of 40, Angel Jibril appeared to him and asked him to read/recite (<i>iqra</i>). The Prophet (pbuh) replied that he could not read.</p> <p>The Prophet (pbuh) said: 'The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, 'I do not know how to read,' whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, 'I do not know how to read (or, what shall I read?)."</p> <p>The first 5 verses of Sura Alaq were revealed, with the Prophet (pbuh) saying that he felt that the verses were imprinted on his heart.</p> <p>The verses are: '1. Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created 2. Created man out of a (mere) clot of congealed blood: 3. Proclaim! And thy Lord is Most Bountiful 4. He Who taught (the use of) the Pen 5. Taught man that which he knew not.'</p> <p>The Prophet (pbuh) was frightened and ran out of the cave. As he was going down, he heard a voice saying 'O Muhammad! you are the apostle of Allah and I am Jibril.' He looked up and everywhere he looked he saw Jibril and he was saying the same thing.</p> <p>Muhammad (pbuh) ran home and was shivering, and he asked Khadija to cover him. She did and asked what had happened. He told her and she comforted him, and reassured him that God would not cause something bad to happen to him.</p> <p>She then took the Prophet (pbuh) to her cousin Waraqa bin Nawfal, and he confirmed that Muhammad (pbuh) was the final prophet and that some of his people would turn against him.</p>	10

Question	Answer	Marks
2(c)	<p>Discuss why the Prophet (pbuh) did <u>not</u> preach publicly at the beginning of his prophethood.</p> <p>Mark according to level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>After the revelation, the Prophet (pbuh) did not proclaim his message publicly for another three years. Some reasons could be that he needed time himself to learn more and come to terms with the huge task that he had and the great responsibility he had, or he needed to get reassurance from those close to him, and so it was important for him to only tell those closest to him to see what they said.</p> <p>His closest family and friends were among the first converts, believing in Muhammad (pbuh) wholeheartedly. This was important to gain support so that when he announced the message publicly he was not alone.</p> <p>It could also be because the changes needed to the mindset and practice of the people of that time would need time, and so could not be rushed.</p> <p>The Quraish were already used to their vices so it would not be easy to change them.</p> <p>Another reason could be because he did not get the command to do so by God.</p> <p>All valid responses should be credited.</p>	6

Question	Answer	Marks
3(a)	<p>Give <u>two</u> reasons why the Prophet (pbuh) and his companions went to Hudaibiya.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • The Prophet (pbuh) had a dream where he was performing Umrah. • In 627, the Prophet (pbuh) and 1400 companions set off from Medina to perform the lesser pilgrimage in Mecca (Umrah). • The Prophet (pbuh) decided to change the route and go to Hudaibiya to avoid confrontation. • They stopped at Hudaibiya and the Prophet (pbuh) sent someone to search for news. • The Prophet (pbuh) learnt that Khaled Bin Walid with 200 fighters wanted to stop them. They had blocked the road to Mecca to oppose the Muslims performing pilgrimage, so they had to stay in Hudaibiya until they had negotiated with the Quraish. 	4

Question	Answer	Marks
3(b)	<p>Describe the events that happened while the Prophet (pbuh) stayed at Hudaibiya.</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>'Uthman was appointed as a representative to speak with the Quraish. 'Uthman told the Quraish that the Muslims came peacefully to perform the pilgrimage, they were not interested in fighting, and would leave as soon as they had finished. The Quraish did not agree to allow the Muslims to come, but they offered 'Uthman the chance to perform umrah which he refused. Meanwhile, the delay in 'Uthman returning allowed a rumour to spread that he had been killed. The Muslims made a pledge that they would avenge his death. The pledge was called Bait al-Ridwan and is referenced in the Qur'an, 48.18.</p> <p>When the Quraish heard about this they were afraid, and after 'Uthman returned safely, the Muslims and Quraish agreed to make a treaty of reconciliation. The main terms of the treaty were:</p> <ul style="list-style-type: none"> • The Muslims would return and come back the following year, but they would stay in Mecca for three days. • They should not return armed. • War activities were to be suspended for ten years. • If anyone from Quraish went to Muhammad (pbuh) without his guardian's permission, he would be sent back to Quraish, but if any of Muhammad's followers returned to Quraish, they would not be sent back. • Whoever wanted to join Muhammad (pbuh) or enter into a treaty with him would have the liberty to do so, and likewise, whoever wanted to join the Quraish, or enter into a treaty with them, would be allowed to do so. <p>Some of the companions, most notably 'Umar, were not happy with the terms of the treaty saying that it humiliated them. However, the Qur'an references this event as a 'Manifest Victory', 48.1.</p> <p>Abu Jandal was sent back to Mecca after escaping, as the treaty had been agreed. The companions, who were still unsure about the terms and if they were favourable, did not come out of their ihram when the Prophet (pbuh) asked them. His wife, Umm Salama advised the Prophet (pbuh) to act and then the companions would follow him.</p>	10

Question	Answer	Marks
3(c)	<p>Discuss different ways Muslims can show patience when facing difficult situations in their lives.</p> <p>Mark according to level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Everyone faces difficulty in their lives and will encounter situations where they are not sure what to do. Sometimes they may be angry, but they have to try and remain calm and assess what getting angry will do, whether it will help the situation. They should seek advice from people that they trust to decide what they should do.</p> <p>Patience can also be shown by trusting in God and asking him to show clarity in a situation. Events from the life of the Prophet (pbuh) can be used to understand the situation and might help a person to see what they should do. They should seek knowledge/information from Islam to know what the best course of action should be in that situation.</p> <p>They can also pray and seek help from God.</p>	6

Question	Answer	Marks
4(a)	<p>Name <u>four</u> of the wives of the Prophet (pbuh).</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Khadija • Sawda • Aisha • Umm Salama • Hafsa • Maimuna • Juwairiya • Zainab bint Khuzaima • Zainab bint Jahsh • Ramla/Umm Habiba • Safiya • Rehana • Mariya <p>One mark for each response.</p>	4

Question	Answer	Marks
4(b)	<p>Give an account of the lives of the Prophet's daughters and how he supported them.</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>Fatima was the youngest of the Prophet's daughters and the only one to survive him. She was born a few years before prophethood. She was upset when she saw the harsh treatment of her father by the Quraish. She married 'Ali and they had two sons, Hasan and Hussain, and two daughters, Zainab and Umm Kulthum. They had a third son Muhsin who died in infancy. The Prophet (pbuh) showed her a lot of affection and would visit her before he went on a journey and immediately after he returned. Before the Prophet (pbuh) passed away he told her he was going to die, and she began to cry, but then he also told her she would be joining him soon and she smiled. The Prophet (pbuh) would get up and give his seat to Fatima when she arrived. She defended him when the Quraish threw filth on him. She died 6 months after the Prophet (pbuh).</p> <p>Zainab was the eldest daughter who was born when the Prophet (pbuh) was 30. She was married to Abu al-Aas bin Rabi and had two children with him, 'Ali and Umayma. Her husband did not initially become Muslim when she did, and when the Muslims left for Medina, she stayed behind in Mecca with him. When her husband was captured after the Battle of Badr, she sent her mother's necklace for his ransom. He was freed on condition that she be sent to Medina and was injured when she left. They eventually were reunited in Medina and he became Muslim. She died a year later.</p> <p>Ruqayya was three years younger than Zainab and initially was married to Utbah, Abu Lahab's son. When Sura Lahab was revealed he was told to divorce her. She was then married to 'Uthman and they both migrated to Abyssinia. They migrated to Medina before the Prophet (pbuh). She had a son who died at the age of 6 (after her own death). She was ill at the battle of Badr and 'Uthman was told to stay with her. She died before the Prophet (pbuh) returned from the battle.</p> <p>Umm Kulthum was the third daughter of the Prophet (pbuh) and was married to Utaiba, Abu Lahab's son. Like Ruqayya, she was divorced by her husband after the Prophet (pbuh) openly called the Quraish to Islam. She suffered the boycott to Shib-i-Abi Talib and stayed behind in Mecca when her father migrated. She married 'Uthman after Ruqayya's death and she had no children.</p> <p>The Prophet (pbuh) supported his daughters by never abandoning them when they were in difficulty. For example, he supported his daughters when they were divorced and consoled them, and eventually he married them to a beloved companion. When Zainab sent her necklace for her husband's ransom, her father supported her by sending the necklace back and freeing her husband. Fatima was supported through the love and affection the Prophet (pbuh) gave her, particularly as she had lost her mother and older sisters, ensuring she knew how important she was to him.</p>	10

Question	Answer	Marks
4(c)	<p>Discuss what the lives of the Prophet's wives and daughters can teach Muslims about the role of women in society.</p> <p>Mark according to level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Women can have various roles in society as seen from the roles of the wives and daughters of the Prophet (pbuh).</p> <p>Khadija's example shows that women can work and have their own business, support their husbands as well as being mothers and looking after their children.</p> <p>Aisha's example can teach Muslims that not all women will have children and that their role in society may be something else – e.g. to be educated and to teach.</p> <p>From the other women's lives it can be seen that women can be reciters and memorisers of the Qur'an, that they can have lives after being divorced and that they can support their husbands, fathers, children and other women in their lives.</p> <p>Their roles are varied and far reaching, and they should not be ignored or hidden away.</p> <p>All relevant responses should be credited.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the main teachings of Sura Fateha and how it is used in the everyday lives of 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>The teachings of this Sura are related to God's Oneness, his mercy and forgiveness, guidance and earning the favour of God, not his anger.</p> <p>The Sura begins with Bismilla which is said before doing any actions and to recognise and remember God in everything that is done.</p> <p>The first line acknowledges God's superiority (<i>tawhid</i>) and so all praise should only be for him. He is the one who sustains and controls everything in existence.</p> <p>His attributes of 'Most Gracious' and 'Most Merciful' indicate that he has given humankind many blessings and that he will provide guidance and forgiveness when sought.</p> <p>On the Day of Judgement, he will be the most Just and will require humans to give an account of their deeds – a reminder for them to think about their actions.</p> <p>He is the one to be worshipped and all help should be sought from him as the one who can answer all prayers.</p> <p>His guidance is sought to keep on the straight path, which is not always easy, and there is a reference to keep believers on the path or in the company of those that God has already blessed, and to keep them away from those who have gone stray, such as the Shaytan, or those who have failed in their obligation to God.</p> <p>The Sura is called the opening and is often used to begin things – it is recited at the beginning of the daily prayers and is recited at the beginning of gatherings. It also is the first Sura of the Qur'an and is known as Umm al-Kitab, the mother of the book.</p> <p>Its importance is seen by the fact that prayers are not considered valid without its recitation, and so Muslims recite it daily in their prayers.</p> <p>Sura Fateha is said to be a supplication (<i>dua</i>) to seek God's help and favour. It can also be used as a cure from illness (<i>ruqya</i>).</p>	12

Question	Answer	Marks
5(b)	<p>To what extent is it easy for Muslims to follow the straight path as set out in Sura Fateha? Give reasons to support your answer.</p> <p>Mark according to level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>It could be said it is easy to follow the straight path because Muslims have been left with the Qur'an and Sunna and so by following these, Muslims have all they need to lead a good life where they will not be led astray.</p> <p>The teachings of performing prayers and fasting, etc., and how to be good to others, etc., are set out in the Qur'an and Hadith, so reading them and understanding them, especially with the help of a teacher, will help Muslims to follow the path that God wants them to follow.</p> <p>It could also be said that there are many interpretations of Islam and knowing who to follow can be difficult. It is also not easy to find a teacher who can teach them the correct meanings of the Qur'an and Hadith, which can lead to confusion. This may mean that Muslims do not know how to follow the straight path. It may be that some feel that for Muslims now, living by the Qur'an and Hadith is not that easy, that life is not as simple now and that there are many distractions which can lead people to stray from the path.</p> <p>Not having an understanding of Arabic can also create a barrier to understanding Islam and therefore implementing its teachings. Some would argue it is difficult to follow the straight path, especially in the West as there is so much temptation. Furthermore, times have changed, and Muslims do not have the level of faith or understanding of Islam to keep on the straight path. Having friends who do not follow the teachings of Islam could also make it difficult to follow Islam and remain on the straight path. For young people, being in an environment which is not Islamic and where they feel like the odd one out will also make it very difficult to follow the straight path (e.g. schools, college, university). Living in a predominantly non-Muslim area can also make it difficult to follow the straight path of Islam as one does not have fellow Muslims around them.</p> <p>All valid responses should be credited.</p>	8

Question	Answer	Marks
6(a)	<p>Explain the teachings of this Hadith and what it means to have good character.</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 meaning of this Hadith relates to having good character (<i>Birr</i>). This can relate to many things such as being just in your dealings, having kindness, being generous and offering salat and zakat.</p> <p>The Hadith is asking believers to look within themselves if they have these qualities and whether they are doing the things that put their heart at ease. If they do not find these qualities within themselves, they should strive to improve their situation.</p> <p>The Hadith also suggests that those who have good character and are righteous will find that sins/bad deeds will make their heart uneasy, and they should therefore stay away from these actions. This is suggesting that humans have an internal guiding system that directs them towards God and the right path, and they should try to understand it so they can always be guided to the truth. Of course, this refers to those who do actions within the realm of the Islam/Sharia, and does not refer to those who feel they are being guided to wrongdoing.</p> <p>Good character is therefore following the guidance given by the Qur'an and Sunna, implementing the teachings of these in one's life, and doing good actions and deeds. Doing this will allow a person to be guided to the right way.</p>	12
6(b)	<p>Evaluate <u>two</u> ways Muslims can be role models for their children.</p> <p>Mark according to level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>There are many ways to teach children, but one of the best ways to instil good character in them is to model it oneself. Therefore, if parents/teachers have good character, are kind to others, pray and carry out their duties, then this will be a good example for children to follow.</p> <p>Teaching children about the life of the Prophet (pbuh) and giving examples from his life where he was kind, etc., can be another way of giving children a model to follow.</p> <p>Another way could be to teach them about Islam, to offer their prayers on time and to be aware of God at all times. This can help them want to do good deeds to please God.</p> <p>All relevant responses should be credited.</p>	8