

**ISLAMIC STUDIES**

**2068/12**

Paper 1 History and Scriptures

**October/November 2017**

**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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**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.

<b>Level</b>	<b>Marks for Sections A and B</b>	<b>Marks for Section C</b>	<b>Level Descriptor</b>
<b>4</b>	8–10	10–12	<b>Very good/excellent:</b> 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.
<b>3</b>	5–7	7–9	<b>Good:</b> 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.
<b>2</b>	3–4	6–8	<b>Satisfactory:</b> 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.
<b>1</b>	1–2	1–3	<b>Basic:</b> 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.
<b>0</b>	0	0	<b>Irrelevant:</b> 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.

<b>Level</b>	<b>Marks for Sections A and B</b>	<b>Marks for Section C</b>	<b>Level Descriptor</b>
<b>4</b>	6	7–8	<b>Very good/excellent:</b> 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.
<b>3</b>	4–5	5–6	<b>Good:</b> 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.
<b>2</b>	3–2	3–4	<b>Satisfactory:</b> 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.
<b>1</b>	1	1–2	<b>Basic:</b> Limited understanding of the subject. The response is descriptive with no attempt to engage with or evaluate the material.
<b>0</b>	0	0	<b>Irrelevant:</b> No apparent attempt to answer the question set, or a wholly irrelevant response.

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
1(a)	<p><b>Describe <u>four</u> features of polytheism in Pre-Islamic Arabia.</b></p> <p>Responses might include four from the following:</p> <ul style="list-style-type: none"> <li>• many gods were worshipped</li> <li>• represented by statues/idols</li> <li>• made of stone, clay, wood etc.</li> <li>• attributed them with human characteristics</li> <li>• the Ka'ba was a centre of worship with 360 idols</li> <li>• worship included circumambulation of the Ka'ba (in a state of nudity)</li> <li>• there was knowledge of a supreme God, Creator (Allah)</li> <li>• other gods e.g. Hubal, al Uzza, al Lat, al Manat</li> <li>• personal deity for every household/tribe</li> <li>• many followed and respected the religion of their ancestors</li> <li>• they respected their priests and kahins</li> <li>• worship of nature - stone, trees, stars, sun, moon</li> <li>• ancestor worship</li> <li>• animals and humans were sacrificed</li> <li>• belief in angels as the daughters of Allah</li> </ul>	<b>4</b>  <b>(4 × 1)</b>

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
1(b)	<p><b>Why did the first revelation in the cave Hira cause Muhammad (pbuh) to be afraid?</b></p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>Muhammad (pbuh), aged 40, used to spend time meditating in solitude in the hills outside Mecca, in the cave Hira, on Jabal Nur. On an occasion, 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’. Shocked, the Prophet (pbuh) protested ‘I cannot recite/read’. The command was made twice and then the angel physically squeezed him (or he experienced a choking sensation) and said: ‘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.)</p> <p>This experience/vision so shocked and frightened the Prophet (pbuh) that he fled the cave. As he came out, wherever he looked he saw the angel filling the whole horizon and heard a voice saying ‘O Muhammad you are the Messenger of God and I am Gabriel (Jibril)’. This so disturbed and terrified Muhammad (pbuh) that when he got home he was shaking with fear and he asked his wife, Khadijah to cover him with a blanket.</p>	10

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
1(c)	<p><b>Which feature of Khadija's support for Muhammad (pbuh) helped him the most?</b></p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>From the beginning, Khadija recognised Muhammad's qualities of truthfulness and trustworthiness. Her financial support helped him when he began to preach Islam. After the revelation, when he was trembling and afraid, she comforted him and re-assured him that he was a good man.</p> <p>Her action in taking him to her cousin Waqarah bin Nawfal confirmed for Muhammad (pbuh) that he was a chosen prophet. Her unwavering faith in Muhammad (pbuh) meant that she was the first person to accept Islam. The Prophet (pbuh) said 'She was the wife who believed me when others rejected me'. 'When people refused to believe me, she affirmed my truthfulness.'</p> <p>Responses might conclude that all aspects of Khadija's support were of paramount importance in the beginning and then throughout the persecutions in Mecca and at the time of the boycott. However, it might be argued that her financial support throughout enabled Muhammad (pbuh) to devote his time to preaching the message of Islam. Or, some candidates might select her moral support at times of cruel persecution and her willingness to stand by the Prophet (pbuh).</p>	6

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
2(a)	<p><b>In Pre-Islamic Arabia some people followed the religion of Ibrahim. What does this mean?</b></p> <p>Responses might include some of the following:</p> <p>People believed that there could only be one supreme God who created the universe and who must exist outside it. Prophet Ibrahim (as told in the Qur'an) had rejected the idol worship of Ur and been chosen/ guided by God to discover the One True God. They were neither Christians nor Jews but worshipped the one Allah. Some of them were Hanifs.</p> <p>A statement 1 mark with 3 further marks available for development.</p>	<b>4</b>
2(b)	<p><b>What was the significance of the Ka'ba in Pre-Islamic Arabia?</b></p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>The Ka'ba, it was believed, was built by the first man, Adam. Later, God directed Ibrahim and his son, Ishmael to rebuild it. The Qur'an says that the Ka'ba was the first house of worship appointed for man by Allah. Prophet Ibrahim was commanded by God to proclaim pilgrimage to the House of God.</p> <p>Later it became a sanctuary of Allah with 360 idols around it. Pilgrims came from all over Arabia to worship there and circumambulate around the Ka'ba. Violence was forbidden within a twenty mile radius of the Ka'ba. The sanctity of the Ka'ba and the pilgrimage were essential to the survival and wealth of the Quraish who were the guardians of the Ka'ba and controlled Mecca. The town of Mecca had grown up around the Ka'ba and the nearby water supply of Zamzam. Taxes were levied on pilgrims and provided a source of income. Mecca was at the crossroad of trade routes from Yemen to Syria and Iraq so, often, pilgrimage to the Ka'ba was also a time of trade fairs.</p>	<b>10</b>

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
2(c)	<p><b>To what extent does the Hajj today focus on the history of the Ka'ba?</b></p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Today, on the Hajj, the spiritual and historical origins of the Ka'ba are recognised. One of the first acts is the circumambulation of the Ka'ba. The pilgrims offer prayer at Maqam Ibrahim, reportedly the stone on which he stood, to remember Ibrahim's rebuilding of the shrine. Ibrahim and Ishmael's obedience to God is also remembered during the stoning of the devil at Mina and the sacrifice at the end of Hajj on Eid al Adha.</p> <p>However, the primary, spiritual motivation for Muslims is that Hajj is a pillar of Islam and a compulsory obligation for all Muslims who can afford it. The rituals of Hajj symbolise complete submission to God. Muslims concentrate on God alone and during the compulsory Stand at Arafat (wuquf) repent their sins and hope to begin a new life.</p>	<b>6</b>

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
3(a)	<p><b>Describe the reaction when the Prophet (pbuh) first spoke openly at Safa.</b></p> <p>Responses might include some of the following:</p> <ul style="list-style-type: none"> <li>• the people told Muhammad (pbuh) that they would believe him</li> <li>• they had never heard him tell a lie</li> <li>• he was known to them as Al Amin – they trusted him</li> <li>• they rejected his message</li> <li>• they turned away in anger, saying he had gone mad</li> <li>• Abu Lahab said ‘May you perish forever. Did you call us for this?’</li> <li>• they all dispersed</li> </ul> <p>A statement 1 mark with 3 further marks available for development.</p>	4
3(b)	<p><b>Outline the persecution faced by Prophet Muhammad (pbuh) and the early Muslims in Mecca.</b></p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>The Quraish were angered by Muhammad's preaching. They harassed, jeered and insulted him at every opportunity. Called him a soothsayer, magician. Called him a liar at Safa. A woman threw thorns and dirt on him, on his way to the mosque. Abu Lahab forced his two sons to divorce their wives who were the Prophet's daughters.</p> <p>Through Abu Talib (who protected him), they offered him bribes of wealth, power and marriage but he refused.</p> <p>The early followers, who had no social standing, the poor and the slaves were tortured e.g. Bilal. Summayya and Yassir were cruelly killed. Even the wealthier early Muslims with social standing suffered torture e.g. Uthman was beaten by his uncle for becoming a Muslim. When life became unbearable some Muslims emigrated to Abyssinia.</p> <p>There was a social and economic boycott of the Prophet's clan, Banu Hashim and Banu Muttalib for three years in Shab Abu Talib. There was great hardship and suffering. No food or water, trade or marriage with them was allowed. Muslims were only allowed to venture outside Shab Abu Talib during the Hajj season. Abu Talib and Khadija died during the boycott period.</p>	10

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
3(c)	<p><b>What lessons might Muslims today learn from the Prophet's behaviour and attitude during those times of difficulty?</b></p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>The Prophet (pbuh) bore all the persecutions without retaliating. He depended on Allah and his faith was unshakeable. He gave his message calmly and peacefully. He was always aware of the suffering of the other Muslims and suggested they migrate to Abyssinia. The Prophet (pbuh) was respected for his good character even before he spoke of Islam.</p> <p>Responses might suggest that Muslims need to remember not to retaliate when provoked. They should keep a strong faith despite what those around them say or do. The best way to invite people to Islam is peacefully and to turn away if they don't wish to listen. They also need to have compassion for the suffering of others. Muslims need to remember to be good role models and to do good towards others, regardless of their religious beliefs.</p>	<b>6</b>

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
4(a)	<p><b>State four actions taken by Muhammad (pbuh) when he entered Mecca at the time of the Conquest.</b></p> <p>Responses might include four from the following:</p> <ul style="list-style-type: none"> <li>• He went directly to the Ka'ba</li> <li>• prayed two Ra'kahs</li> <li>• destroyed the idols</li> <li>• He asked Bilal to call the Azan</li> <li>• standing at the door of the Ka'ba he addressed the people of Mecca</li> <li>• 'Truth has come, falsehood has gone'</li> <li>• He abolished all privileges of blood, property or racial superiority</li> <li>• He asked the Meccans what they thought he was going to do to them</li> <li>• He unconditionally forgave his enemies (the Meccans)</li> </ul> <p style="text-align: right;"><b>(4 × 1)</b></p>	<b>4</b>
4(b)	<p><b>Give an account of the events leading up to the Conquest of Mecca.</b></p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>Two years after the Treaty of Hudaibiyah, Banu Khuza'ah asked the Prophet (pbuh) for help as they had been attacked by Banu Bakr (allies of the Quraish) in violation of the treaty. The Prophet (pbuh) assured them of his full support as the treaty had been broken.</p> <p>Three conditions were sent to the Quraish and they were asked to accept one of them. To pay blood money, to dissolve the alliance with Banu Bakr or declare the pact made at Hudaibiyah null and void. They chose the third option. Abu Sufyan came to see the Prophet (pbuh) to renew the pact but this was unacceptable to the Muslims and they secretly prepared to attack Mecca.</p> <p>A Muslim army of 10 000 camped outside Mecca. Fires were lit at night to exaggerate the strength of the force. Abu Sufyan was impressed by the large force and the discipline of the Muslims and came again to make peace. He met Abbas (the Prophet's uncle) who took him under his protection and brought him before the Prophet (pbuh). Abu Sufyan accepted Islam.</p> <p>Before entering Mecca the Prophet (pbuh) declared that Abu Sufyan should tell the Quraish that whoever remained in their homes would be safe and whoever enters the mosque (Ka'ba) or Abu Sufyan's house would be safe. He also told his army to avoid bloodshed and to protect the old and women and children.</p>	<b>10</b>

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
4(c)	<p><b>To what extent does the story of the Conquest of Mecca demonstrate that Islam is a peaceful religion?</b></p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>The conquest of Mecca was peaceful. The Prophet (pbuh) was prepared to support and defend his allies. The Banu Khuza'ah had unjustly suffered heavy casualties in violation of a peace truce. First, peaceful solutions were sought but the Quraish refused. Muhammad (pbuh) and the Muslim army were prepared to march on Mecca and attack it in defence of Islam. When he was about to enter Mecca, he planned a surprise attack to limit the violence.</p> <p>The story demonstrates that Jihad (holy war) should be against evil and not against people. Everything possible was done to guarantee the safety of the people of Mecca. Only eleven people were killed in a small skirmish of resistance outside the city. Muhammad (pbuh) and the Muslims entered the city peacefully, with humility. The evil (idols) in the Ka'ba was destroyed but the Meccans were unconditionally forgiven, even after all the years of persecution. As a result of this compassion and magnanimity everyone in Mecca accepted the faith and became Muslims.</p>	6

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
5(a)	<p><b>Explain the teachings in Sura Kauthar and the circumstances in which it was revealed.</b></p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>This Sura was revealed when the Prophet (pbuh) was at one of his lowest points. The Meccans felt that he was helpless as his infant sons had died and there was no one to carry his name. They had derided and insulted him calling him ‘abtar’ – someone who has no male heir. The Sura was sent to console him.</p> <p>At the beginning of the Sura, Allah makes the Prophet (pbuh) aware of the blessings he has bestowed upon him. The word ‘Kauthar’ denotes the abundant blessings of all that is good such as grace, knowledge, mercy, goodness, spiritual power and insight. It is also thought to mean a heavenly fountain that quenches the spiritual thirst of man. According to the Hadith it is a river in paradise.</p> <p>Allah commands that the Prophet (pbuh) should turn to prayer and sacrifice as consolation and support and continue his dedication to God.</p> <p>Allah reassures the Prophet (pbuh) that those who hate him will be the losers. It is they who will have no legacy (be childless). In fact the Meccans who abused him were the ones who were forgotten.</p>	12
5(b)	<p><b>What does Sura Kauthar tell us about the Prophet’s dedication to Islam and how might Muslims follow his example?</b></p> <p>Mark according to the level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Muhammad’s dedication to Islam cost him great sacrifices. The Meccans took every opportunity to persecute him. They continually laughed and jeered and looked for ways to ridicule or harm him. They gloated about the death of his sons.</p> <p>The Prophet (pbuh) never failed to steadfastly promote the message of Islam and One True God and this made him many enemies. At low points such as the death of his sons it would have been easy to despair and feel abandoned and give up Islam but he did not.</p> <p>Responses should then be further developed to show how this example and the teaching in Sura Kauthar might be used and followed by Muslims in their own lives. All relevant views/arguments should be appropriately credited.</p>	8

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
6(a)	<p><b>Explain what is meant by the following two Hadiths:</b></p> <p>(i)     <b>Hadith No 11 Doubt</b>  (ii)     <b>Hadith No 16 Tolerance</b></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 Prophet (pbuh) allows Muslims to judge whether something is permissible or not. The Hadith teaches that Muslims should perform an act or deed (which is permissible and proper) only if they are certain of it. If Muslims find that, in their heart, they are disturbed or they feel uncertain of something then they should stay away from it. This principle can be applied - to one's actions, to one's faith (as well as one's actions), to all aspects of life.</p> <p>(ii)     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>	12
6(b)	<p><b>Choose <u>one</u> of these Hadiths and discuss, with examples, how Muslims might apply it in their lives.</b></p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Having chosen one of the Hadith, candidates should assess how the teachings might impact on the life of a Muslim/Muslims. Some responses might provide examples from personal experience, others may respond by referring to general/world situations.</p> <p>In (i) the emphasis should be on using insight, conscience and judgement about what is permissible to a Muslim. Something that leads to doubt is false or wrong, something that is honourable/permissible will lead to tranquillity.</p> <p>In (ii) 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 acts or violence</p>	8