



Cambridge O Level

ISLAMIC STUDIES

2068/13

Paper 1 History and Scriptures

October/November 2020

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	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>State <u>four</u> beliefs about God held by the hanifs.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • they believed in one Supreme Being • one God • who created the Universe • delivered revelations • a spiritual power • angels and prophets • no belief in sons and daughters of God • no belief in idol worship • they followed the tradition of Ibrahim • considered the Ka'ba sacred and holy. <p>One mark for each response.</p>	4
1(b)	<p>Outline the role of the Shaykh in 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>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. Even though the Shaykh's authority was paramount, there was a great sense of collective responsibility because life was difficult. Shaykhs were responsible for deciding about tribal alliances and warfare between tribes. Honour had to be preserved at all costs. They encouraged muruwah, which was a tribal chivalric code of honour that involved courage, patience, endurance and generosity. Hospitality was an important role.</p>	10

Question	Answer	Marks
1(c)	<p>Discuss which aspects of Arab character led Arabs to become 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>The best answers might develop arguments that show that as well as the undoubted vices in the Pre-Islamic society there were also many virtues. There was also a religious history of monotheism and piety. Certain aspects of Arab character such as the egalitarianism and code of honour that sustained the tribal system would also recognise the justice and honourable nature of Islam. As with Abu Bakr, ‘Umar and ‘Uthman.</p> <p>Those of noble nature and those who were pious and believed in one God rejected the corruption and vices of the society.</p> <p>The poorer people and those without rights were encouraged to turn to Islam because of the vices of society, e.g. violence, looting/raiding/feuds, the cruel treatment of slaves and women; lack of freedom, and lack of rights as well as female infanticide and debasement of girls.</p> <p>Others opposed Islam because they were reluctant to lose a lifestyle that had many benefits for them. Mecca was a source of trade and income. Also they believed in the religion of their ancestors and the privileges of their aristocratic birth.</p>	6

Question	Answer	Marks
2(a)	<p>State <u>four</u> religious beliefs or practices from the Pre-Islamic period that were continued by the Muslims.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • belief in Allah • and his angels (but as the servants of Allah) • the Ka’ba was reinstated as the House of Allah • pilgrimage continued • circumambulation of the Ka’ba was retained • Arafat and Mina retained their significance as places of pilgrimage • animal sacrifice • sacredness of the four months; Rajab, Dhul Qa’dah, Dhul Hijja and Muharram. <p>One mark for each response.</p>	4
2(b)	<p>Outline <u>two</u> examples from the early life of Muhammad (pbuh) that showed his character.</p> <p>Mark according to the level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include two of the following and/or other relevant information:</p> <p>His time as a shepherd. As a boy Muhammad (pbuh) was a shepherd. He developed a contemplative nature at a young age and never took part in the frivolous activities of other youths. He developed a sense of responsibility for God’s creatures at an early age. He was an orphan and had a humble lifestyle which led to an understanding of the suffering of orphans, widows and destitute in society.</p> <p>His involvement in Hilf al-Fudul (the League of the Virtuous) and his respect for the values and principles behind it. The cruelty and suffering he observed during the war (Harb al-Fijar) made him detest violence and convinced him of the need for peaceful solutions to conflict. He always remembered the alliance made to protect the vulnerable (Hilf al-Fudul) and this was reflected in his actions and teachings.</p> <p>Trading for Khadija and their marriage. He was aware of the vices of Meccan society by which he was surrounded and never took part. His dealings with others earned him the titles of the Truthful (as-Sadiq) and the Trustworthy (al-Amin). 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. She sent her servant Maysara with him. Muhammad (pbuh) traded Khadija’s goods and made a large profit. 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>	10

Question	Answer	Marks
2(b)	<p>The incident of the replacement of the Black Stone. Floods had damaged the structure of the Ka’ba, which the Quraish decided to rebuild. Four clans of the Quraish worked on this. During the rebuilding, it was necessary to replace the Black Stone (Hajar al-Aswad) in the Eastern wall of the Ka’ba. There was an argument as to who should have the honour of placing the stone in the wall. A wise chief suggested that the next person who entered the area of the Ka’ba through the as-Safa door should decide.</p> <p>When Muhammad (pbuh) was the first person to enter, he was warmly welcomed, as he was much respected. He listened to the problem (showing diplomacy) and agreed to arbitrate. He told the clan/tribal leaders to get a cloak (or a cloth) and each hold a corner of it whilst the Black Stone was placed on it. Muhammad (pbuh) then placed it in position himself. By doing this he demonstrated his ability to correctly judge the situation and what might have happened and bloodshed/a violent dispute was avoided.</p> <p>Generally, good morality. Candidates might develop examples of good morality shown by Muhammad (pbuh) from a young age as a more general point providing examples of his behaviour and principles in his early life. These might include his honesty, his trustworthiness, courage, his virtues and lack of vices without linking to one specific event.</p>	
2(c)	<p>‘The early life of the Prophet (pbuh) influenced his later teachings on the care of orphans.’ To what extent do you agree? Give reasons for your answer.</p> <p>Mark according to the level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Responses might argue that the unfortunate plight of being an orphan in a society where orphans had no rights undoubtedly shaped his teaching on the welfare and rights of orphans. His own care received from Halima, his grandfather and his uncle, ensured he had a stable upbringing but he had no rights of inheritance or property.</p> <p>Some candidates might recall that, at several times in his life, Allah reminds Muhammad (pbuh) that He (Allah) is responsible for providing the means for his care and, eventually, financial independence, through the marriage to Khadijah.</p> <p>It might be safe to assume that the teaching about taking care of orphans is based upon Muhammad’s own experience, but it is also Allah’s will and command. Some responses might explore the importance of the teachings for Muslims today.</p>	6

Question	Answer	Marks
3(a)	<p>Give <u>two</u> ways in which Khadija supported Muhammad (pbuh) after their marriage.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • financial support – so that he was free to spend time searching for truth and meditating upon the existence of God • moral support – she stood by him through all persecutions and rejections by the Meccans • immediately believing in him – she became a Muslim and believed his account of the revelation • taking Muhammad (pbuh) to her relative Waraqah bin Nawfal to confirm that he had been selected as a prophet of God • staying by his side and supporting him throughout the boycott and arranging for relatives to bring food to the Muslims • by providing a strong and stable relationship – while she lived, she was his only wife. <p>For each way – one mark for a simple statement plus one mark for development up to the maximum.</p>	4
3(b)	<p>Give an account of the measures taken against the Prophet (pbuh) by the Quraish after he had made his message public.</p> <p>Mark according to the level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>Feeling threatened by the new message because they could not dissuade the Prophet (pbuh) from preaching it, the Meccans started to persecute the Prophet (pbuh). They were angry at the Prophet (pbuh) and decided to harass and mock him at every opportunity. They called him a liar, ‘possessed’, and a magician. The wife of Abu Lahab used to throw dirt and thorns in his path. Offal from an animal was thrown on him and an attempt to choke him was made while he was praying. Abu Lahab forced his two sons to divorce their wives who were daughters of the Prophet (pbuh).</p> <p>The Prophet (pbuh) was protected by his uncle, Abu Talib, so they tried another tactic, through his uncle. They offered him bribes of wealth, power and marriage to stop preaching. The Prophet (pbuh) declined and recited verses of the Qur’an. Pressure was put upon Abu Talib to withdraw his protection from his nephew and restrain him from preaching. When Abu Talib appealed to Muhammad (pbuh) not to put himself or his family in danger, he replied ‘O Uncle, even if they place the sun on my right hand and the moon on my left ... I would not stop ...’. Abu Talib, hearing this, promised not to forsake him.</p> <p>The Meccans offered a compromise. They proposed that he should worship their gods and they would worship his God for a year and hostilities would cease: the offer was refused.</p>	10

Question	Answer	Marks
3(b)	<p>In the seventh year of prophethood the Quraish placed a boycott on the Banu Hashim. No one should hold any conversation with the Prophet's family, or call on them, or provide food and drink, intermarry or trade with them. The Prophet's clan was forced to live in Sha'ab Abu Talib, land belonging to Abu Talib. The boycott lasted for three years.</p> <p>Finally, there was a plot to kill the Prophet (pbuh).</p>	
3(c)	<p>'Muslims should follow the example of the Prophet (pbuh) when they face persecution today.'</p> <p>To what extent do you agree? Give your own opinion and reasons for your answer.</p> <p>Mark according to the level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Following the example of the Prophet (pbuh) might seem to be the best and most honourable course of action when persecuted for one's faith. Most responses are likely to give evidence and reasons as to why the steadfastness of the Prophet (pbuh) should be emulated. There is evidence that Muslims all over the world, in the direst circumstances, are already doing this. Examples might be given.</p> <p>Another view might be that today the same principles of patience, courage, resilience and unwavering belief can apply on a personal level, in the face of persecution. However, there are also other options and courses of action available to Muslims. Local and International laws can be used to protect the vulnerable and there are organisations to help those who are oppressed.</p> <p>Allah approved migration for the Prophet (pbuh) and the early Muslims to keep them out of harm's way.</p>	6

Question	Answer	Marks
4(a)	<p>Describe the events that happened in Medina when the Prophet (pbuh) became ill and died.</p> <p>Two months after the Prophet (pbuh) returned to Medina following Hajj, he fell ill. He gave a sermon in the Mosque for the last time, where he predicted his coming death. He told Fatima he would not recover and that she would soon follow him to his death.</p> <p>In the last few days of his illness, he asked Abu Bakr to lead the prayers.</p> <p>When his illness became worse he requested to be taken to the house of Aisha.</p> <p>He died in Aisha's room on 12 Rabi ul Awal 11 AH. He was buried in the same place, in the house of Aisha.</p> <p>One mark for a simple statement, three further marks for development.</p>	4
4(b)	<p>Give an account of the teachings in the Farewell Sermon.</p> <p>Mark according to the level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>In his address the Prophet (pbuh) demonstrated for Muslims that to follow Islam was a way of life that involved a total breaking away from previously held customs and traditions of the Pre-Islamic period.</p> <p>He spoke of equality in society. He said all were equal in the sight of Allah regardless of race, colour, social class or gender. All human beings are descended from Adam (AS). The only distinguishing factor was piety, e.g. how much a person was conscious of Allah (<i>taqwa</i>).</p> <p>The sanctity of human life and the protection of property and the need to abandon blood feuds, vendettas.</p> <p>He reminded those present that usury (<i>riba</i>) was unlawful as was any kind of exploitation.</p> <p>He warned them to avoid the temptations of Satan.</p> <p>He repeated the essentials of Islam (the Five Pillars) to be followed and what is sacred. The Prophet (pbuh) reminded Muslims that each person will be answerable to Allah directly on the Day of Judgement.</p> <p>The importance of family life was mentioned and the mutual rights and obligations in a marriage. All women were to be treated kindly and with compassion. Also the obligation to feed those who work for you (e.g. slaves) with the same food and clothe them with the same as you wear.</p> <p>The Prophet (pbuh) reminded Muslims they were one ummah, united by the Islamic brotherhood.</p>	10

Question	Answer	Marks
4(b)	<p>The finality of his prophethood was emphasised: ‘O people, no prophet or apostle will come after me’. He reiterated that everyone needs to follow the Qur’an and Sunnah. ‘I leave behind me two things ...’</p> <p>The farewell address was also important because the Prophet (pbuh) asked those present to convey this message to those who are absent and his words still resonate through the generations, who are charged to do the same.</p>	
4(c)	<p>To what extent do Muslims today follow the teaching of the Prophet (pbuh) about equality? Give your own opinion and reasons for your answer.</p> <p>Mark according to the level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates may discuss the actions of individuals, communities or states and attempt to evaluate the extent to which, in their opinion, Muslims today follow the teachings on equality.</p> <p>In support of the statement, evidence may be offered of brotherhood between individuals and communities of the ummah. There should be some consideration of the treatment of non-Muslims and attitudes that promote inclusivity.</p> <p>In balanced answers, there might be a critical attitude towards negative treatment of issues involving religion, race, and/or gender.</p> <p>All relevant comments should be credited appropriately.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the meaning of these verses of Sura Alaq which were revealed to Muhammad (pbuh) in cave Hira.</p> <p>Mark according to the level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>The command to the Prophet (pbuh) to ‘Read’ is made in the name of ‘Allah the Creator’. God is the creator of everything in the universe. Muhammad (pbuh) was chosen to receive God’s message and so even though he was unlettered his soul was filled with spiritual knowledge.</p> <p>The verses make humans aware that God has created humans from a simple cell but he has endowed them with a spiritual and intellectual potential for which they should be grateful and which they should be sure to put to good use.</p> <p>The symbol of the pen, used for the art of writing, shows that God has given humans the unique ability to record and transmit knowledge.</p> <p>‘Taught man what he knew not’ shows that man is utterly dependent on Allah for all knowledge. God teaches new knowledge to human beings all the time. He sends this knowledge through his prophets.</p> <p>Man should remember his origins and not be proud/boastful, but value the acquisition of knowledge.</p>	12
5(b)	<p>How might Muslims today make good use of the abilities given to them by God? Give examples and show that you have thought about different points of view.</p> <p>Mark according to the level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates might explore / explain ways in which Muslims might read and acquire knowledge that benefits themselves and others; how intellectual potential might be used to pursue different careers / jobs / situations to enrich themselves and others spiritually and materially. Examples of different pursuits might be given. Reading and following the teachings of the Qur’an might be an example used, or studying / learning a skill.</p> <p>Other ways might be: having care and compassion for others, loving others, raising a family, voluntary work to benefit others. Concentrating on peace and peaceful solutions rather than anger and aggression.</p> <p>Some responses might concentrate on the ways in which humans might be expected to live a fulfilled religious life. Worshipping / obeying God’s commands, living a pious life following the teachings of Islam and the Five pillars. Spreading the message of Islam, teaching others, setting a good example, providing a role model.</p> <p>All appropriate responses should be credited.</p>	8

Question	Answer	Marks
6(a)	<p>Explain the teachings in this Hadith <u>and</u> give examples of how it might be put into practice by Muslims.</p> <p>Mark according to the level descriptors for AO1 Knowledge and understanding.</p> <p>Teachings - This Hadith emphasises the importance and virtue of the mutual obligation of all Muslims to love one another; only then can one be counted as a true believer. Loving one's brother includes wanting for him/her everything believed to be good in the material and the spiritual sense. Islamic brotherhood lays responsibilities on its members to stand by one another and be genuinely interested in the welfare of each other.</p> <p>Application - Muslims might put the teachings into practice in their daily lives by showing compassion and caring for others in need. Examples of how this might be done might be related to the lives of individuals or communities.</p> <p>They should share good fortune, wish the best for others, and not be envious, selfish, dishonest, or, attempt to cheat, tell lies or exploit others.</p> <p>To act upon the teaching would mean that there would be no evil in society.</p> <p>Muslims should consider all other Muslims equal members of one ummah and not think of themselves as more deserving than others.</p> <p>Other relevant interpretations should also be credited.</p>	12
6(b)	<p>'Being kind is not the best way to help others.' To what extent do you agree? Give reasons to support your answer. You must refer to Islam in your answer.</p> <p>Mark according to the level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates might argue, with reasons, both for and against the statement.</p> <p>Responses might discuss how kindness / caring benefits people in the relief of poverty and suffering. Whether the recipients benefit from it or are encouraged to be complacent or take it for granted. Some candidates might refer to long term and short-term effects/ help or the manner in which kindness is expressed.</p> <p>There is a view that kindness given with the wrong motive might hinder people getting out of poverty or offend them.</p> <p>Another view might be that kindness alone is not sufficient and there are other / better ways to help people such as teaching them / enabling them to be self-sufficient or teaching about Islam to help them spiritually.</p>	

Question	Answer	Marks
6(b)	However, charity such as <i>Zakat</i> and <i>Sadaqah</i> helps the poor both physically and spiritually and might benefit the recipients more than just being kind. To receive charity is a human right. It helps as it frees them from the temptation to be jealous and resentful and they know that in accepting it, they too are doing God's will. It purifies them (as well as the giver) and by accepting they are worshipping God. In Islam, charity helps the poor both physically and spiritually.	