

Cambridge O Level

ISLAMIC STUDIES

2068/12

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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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>Describe how poetry played a part in Arab life in the Pre-Islamic period.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • the Arabs excelled in poetry • poetry was an important tradition • they had excellent memories and were very eloquent • traditionally, poetry celebrated the virtues of loyalty (to the tribe), honour, bravery and courage in war • there was a custom of poetry competitions at the annual fairs • the best poems were written in gold and hung on the wall of the Ka'ba. <p>One mark for each statement.</p>	4
1(b)	<p>Give an account of how trade and pilgrimage were important in Mecca at this time.</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>Life for Arabs in settled communities, e.g. Mecca and Taif, had the advantage of commerce. Mecca was situated at the crossroad of caravan trade routes from Yemen to Syria, Abyssinia to Iraq. These caravan routes brought trade to the city/community and provided wealth and income. Traders travelled far and wide. Trade fairs were held and pacts were made not to attack caravans during the season of the fairs. Tribal allegiances were strong and so fairness in dealings was important. The leading Meccans were rich, shrewd financiers and engaged in usury.</p> <p>Pilgrimage had taken place since the time of the Prophet Ibrahim (AS). Hanifs still followed the pilgrimage as taught by Ibrahim. He and his son, Ishmael (AS) built the Ka'ba. By the Islamic period, the Ka'ba was a sanctuary of Allah with over 360 idols in and around it. Pilgrims from all over Arabia came to worship there. The settlement was based around the water source of Zamzam, where Hagar and her infant son discovered water in the desert. The Quraish made their living from trading. Trade fairs were held during the pilgrimage season and taxes levied on pilgrims. Violence was forbidden within a twenty-mile radius of the Ka'ba. Circumambulation of the Ka'ba was carried out but often corrupted with nudity and music. Arafat and Mina were also important places of pilgrimage.</p>	10

Question	Answer	Marks
1(c)	<p>‘Only the poor people of Mecca became Muslims.’ To what extent do you agree? Give reasons for 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>When Muhammad (pbuh) first began to preach his message, the early converts were mostly slaves and people of humble background because Islam called for equality, fraternity and justice. Those suffering cruelty and oppression were the ones most prepared to listen to Muhammad’s message and they contributed to a growing number of Muslims. Candidates might give examples such as the slave Bilal and others.</p> <p>A few notable exceptions were Abu Bakr, ‘Uthman, ‘Umar and others who were wealthy and were attracted to the principles of Islam. (Abu Bakr was rich enough to free some of the slaves who were persecuted, e.g. Bilal.)</p> <p>However, many of the richer Meccans, mostly from the Arab aristocracy, found it difficult to accept Muhammad (pbuh) as a leader. They knew him as an orphan and a poor person. They also believed a prophet should be able to perform miracles. When Muhammad (pbuh) delivered his message they felt he was insulting their religion and their ancestors and they felt threatened by the growing number of Muslims. Their position as custodians of the Ka’ba and the income they made from the taxing of pilgrims and the routes of the pilgrimage was threatened.</p>	6

Question	Answer	Marks
2(a)	<p>Describe the role played by ‘Abd al-Muttalib in the early life of Muhammad (pbuh).</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Abd al-Muttalib was chief of his tribe and a guardian of the Ka’ba • he was Muhammad’s grandfather • it was Abd al-Muttalib who chose the name Muhammad for him • he predicted that Muhammad (pbuh) would grow up into a man of ‘great rank’ • at age 6, following the death of his mother, Muhammad (pbuh) was then taken care of by his grandfather • Abd al-Muttalib loved Muhammad (pbuh) dearly • he took Muhammad (pbuh) with him to meetings of the tribal leaders • unfortunately, after two years Abd al-Muttalib too died and then Muhammad (pbuh) passed into the care of his uncle Abu Talib. <p>One mark for each statement.</p>	4

Question	Answer	Marks
2(b)	<p>Give an account of the signs in his early life that Muhammad (pbuh) was chosen by God.</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>When he was a youth, aged twelve, he went on a trade journey to Syria with his uncle Abu Talib. They met a Christian monk called Bahira. He had seen a cloud that appeared to be shadowing Muhammad (pbuh) / the unusual behaviour of a branch (bowing). Bahira recognised the seal of prophethood on Muhammad's back / recognised him as a prophet. He warned Abu Talib that he should not take his nephew further as harm would come to him, and Abu Talib took Muhammad (pbuh) back to Mecca.</p> <p>When Muhammad (pbuh) was a child, living with Halima in the desert, he experienced blessings; Angels came and washed and purified his heart and replaced it.</p> <p>As a young boy he worked as a shepherd, as had other prophets before him. This gave him time for reflection, thought and a sense of responsibility.</p> <p>As a young man Muhammad (pbuh) was recognised for his good character, honesty and fair dealings. People used to leave their possessions with him for safekeeping. He was given the titles As-Siddiq (the Truthful) and Al-Amin (the Trustworthy).</p> <p>He was a religious man and did not take part in idolatrous practices or the vices common at the time. He was charitable towards others / poor and orphans. He frequently retired to meditate e.g. in the cave Hira.</p>	10

Question	Answer	Marks
2(c)	<p>‘The visit to Waraqa bin Nawfal proved that Muhammad (pbuh) was to be a prophet.’ To what extent do you agree? 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>Candidates are likely to respond with a description of the meeting with the Christian relative of Khadija. Answers should focus on why Waraqah was able to explain what had happened in the cave Hira. He was learned in the Scriptures and recognised the messenger to Muhammad (pbuh) as the Angel Gabriel, who had brought messages to prophets throughout history. He also knew from his studies that a prophet was to come who would be persecuted by his own people. He warned Muhammad (pbuh) about this.</p> <p>However, it is unclear whether this meeting between the Christian scholar and Muhammad (pbuh) was crucial to Muhammad’s understanding that he had been chosen as a prophet. Khadija’s words of consolation and her trust in him as well as his own meditations, the dreams he started having and further revelations would have made all this clear to him – he had been called by God.</p>	6

Question	Answer	Marks
3(a)	<p>Give <u>four</u> features of Muhammad’s special relationship with his daughter Fatima.</p> <p>Responses might include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> • youngest (some say favourite) daughter of the Prophet (pbuh) and Khadijah • she witnessed the persecution and suffering of her father and Muslims in Mecca • removed filth that was put on his back while he prostrated in prayer • was the mother of the Prophet’s grandchildren • Muhammad (pbuh) always showed her great respect and stood when she came into the room and made her sit next to him • she died six months after the Prophet (pbuh) in accordance with his prediction • the Prophet (pbuh) said 'among all the women of the world Mariam, Khadijah, Asiya and Fatima are sufficient to emulate.' <p>One mark for each statement.</p>	4

Question	Answer	Marks
3(b)	<p>Explain the importance of the title ‘Seal of the Prophets’ and what it means for 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>According to the Qur’an and the Hadith, there will be no more prophets after Muhammad (pbuh). In his farewell address Muhammad (pbuh) emphasised that he would be the last prophet from a line of prophets, which began with the first man, Adam (AS).</p> <p>‘People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore O people and understand the words I convey to you. I leave behind two things the Qur’an and my sunnah, and if you follow these you will never go astray.’</p> <p>After the Prophet (pbuh) had delivered his farewell sermon, he received a final revelation that the religion was perfected.</p> <p>A line was drawn between those who accepted the Prophet (pbuh) as the last prophet (true Muslims) and those who did not. (After the death of the Prophet (pbuh), during Abu Bakr’s caliphate, false prophets arose and were defeated in the Riddah wars.)</p> <p>The Qur’an is believed to be uncorrupted and universal, for all humankind. Prophet Muhammad (pbuh) is the final prophet with a universal scripture for all. This is why he is called the Seal of the Prophets. Muslims now see it as their individual and collective responsibility to continue God’s message and to spread and protect Islam.</p>	10

Question	Answer	Marks
3(c)	<p>‘For most people, the internet is now an important source of information about Islam.’ Discuss this statement. Give your own opinion and reasons for your answer.</p> <p>Mark according to the level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates might discuss the advantages and disadvantages of using the internet as a resource to either supplement other learning in Islam or to seek new information.</p> <p>Examples might be given of the type of resources Muslims (and others) might find useful and the reasons why. There are advantages in using the various websites as a reference tool and to provide clear translations of teaching from the Arabic and/or to supplement other learning/teaching.</p> <p>The disadvantages of false information and biased views might be discussed as an alternative view. A balanced view might be that the internet is a valuable resource but it might have to be treated with caution in some circumstances.</p> <p>The benefits of authentic scripture, scholars etc. might be discussed.</p>	6

Question	Answer	Marks
4(a)	<p>Briefly describe how Muhammad (pbuh) delivered his message at the hill of al-Safa.</p> <p>Responses might include some of the following and/or other relevant information:</p> <ul style="list-style-type: none"> • after three years of quiet preaching, the Prophet (pbuh) was commanded to preach openly to the polytheists • the Meccans assembled at the Safa Hills and Muhammad (pbuh) addressed them • Muhammad (pbuh) asked them whether, if he told them an army was at the back of the hills, would they believe it • they replied that they would • Muhammad (pbuh) had never told a lie, they knew him as Al-Amin • Muhammad (pbuh) then invited them to accept that there was only one God, Allah. <p>One mark for each statement.</p>	4

Question	Answer	Marks
4(b)	<p>Give an account of the Mi'raj, when the Prophet (pbuh) was taken on the Night Journey.</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>In the tenth year of prophethood in 621 AD, Muhammad (pbuh) was taken on a night journey by the will and command of Allah. The Prophet (pbuh) described how he had been awakened by the Angel Gabriel and taken from Mecca to Jerusalem in one night. Gabriel took the Prophet (pbuh) to the Ka'ba and then on Buraq, a horse-like winged creature, to Jerusalem and then up to Heaven to the presence of God, Himself.</p> <p>In Majid Al Aqsa, Jerusalem, he met all the prophets who had preceded him and led them in prayer. Then he was taken through all the different levels of Heaven and shown Hell. Finally he beheld the glory of Allah and Allah spoke to him directly. During this journey the instruction for the five daily prayers was given to him.</p> <p>The Qur'an refers to the Night Journey and mentions two mosques: 'Glory to Him who took His servant for a journey by night from the sacred mosque to the farthest mosque ...'</p> <p>Many of the Makkans mocked the Prophet (pbuh) about the impossibility of making such a journey in such a short span, but he described in detail a caravan that he had seen coming from Syria, which proved that he had actually made the journey.</p>	10

Question	Answer	Marks
4(c)	<p>‘The Mi’raj gave the Prophet (pbuh) the courage to complete his mission.’ Discuss this statement. Give reasons for your answer.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>This journey happened after the deaths of Abu Talib and Khadija and the Prophet’s unsuccessful visit to Taif to spread the message of Islam. It gave strength to the Prophet (pbuh) after the deaths of Abu Talib and Khadijah and the rejection by the people of Taif.</p> <p>This was a period of great disappointment for the Prophet (pbuh); he called it the year of grief. Progress in establishing Islam in Mecca had been hindered because of persecution. There had been much suffering.</p> <p>However, the Mi’raj was a sign that Allah had not abandoned him. It was meant as consolation and encouragement: ‘That we might show him some of our signs’. The event showed that Muhammad (pbuh) was blessed by Allah and his leading the other prophets in prayer showed his importance.</p> <p>At this low point in his life the event of the Mi’raj would have spiritually strengthened the Prophet (pbuh) in preparation for the second phase of his mission, which would lead to the eventual migration from Mecca to Medina, freedom from persecution, a role as a statesman/leader and the wider spreading of Islam.</p> <p>Some candidates might discuss the possibility that the Prophet’s own faith, strength of character and personality meant that he would overcome any difficulties.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the reason why Sura Kauthar was revealed and the teachings it contains.</p> <p>Mark according to the level descriptors for Assessment Objective 1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>This 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

Question	Answer	Marks
5(b)	<p>‘If people suffer they should not blame God.’ Discuss this statement. Give your own opinion and reasons for your answer. You must refer to Islam in your answer.</p> <p>Mark according to the level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Responses are likely to argue that many people in the world suffer from famine, natural disasters or war and it is not their fault. However, there might be arguments that human beings are sometimes evil or don't care enough about others or the environment and most suffering by humans is caused by humans.</p> <p>Some Muslims might believe that suffering is a part of life and should be accepted.</p> <p>In Islam, the belief in Qadr (pre-destination) indicates that perhaps some people are destined to suffer and the reasons for this may be known only to God. Life on Earth is seen as a test for the life hereafter and suffering might be a part of that challenge. Some candidates might point out that mortal life involves disease and death and suffering is an inevitable part of that.</p>	8

Question	Answer	Marks
6(a)	<p>Explain the teachings in this Hadith and give <u>two</u> examples of how they might be put into practice.</p> <p>Mark according to the level descriptors for Assessment Objective AO1. Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>The teaching in this Hadith can be used to distinguish between right and wrong. The Hadith teaches that in order to be virtuous/good, a Muslim must carry out actions of piety and/or benefit to others. If a thought or action is in accordance with this teaching, then a person's soul and heart will be at peace ('tranquil' in another version of this Hadith). However, any thought or action that creates doubt about its rightfulness and which a Muslim would dislike others finding out about is likely to be sinful or shameful and should be avoided.</p> <p>The Hadith is about making decisions about right actions and the role of a person's conscience in allowing them to judge how to act in the right way.</p> <p>Candidates should provide appropriate examples of putting the teaching into practice and these should be credited appropriately.</p>	12

Question	Answer	Marks
6(b)	<p>‘Making the right decisions is difficult in today’s world.’ To what extent do you agree? Give reasons for your answer.</p> <p>Mark according to the level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates might argue, with reasons, both for and against the statement.</p> <p>Candidates might discuss whether modern day challenges and materialistic distractions are making it harder for Muslims when making moral decisions. Examples from personal life, or more general examples of how decision-making is arrived at, might be used. Islam teaches that Muslims have the inherent ability to choose between right and wrong but are sometimes tempted towards wrong / evil actions as shown in the fall of Adam (AS) and Eve (Hawa).</p> <p>Most responses are likely to conclude that, for Muslims, following the basic teachings/guidance of the Qur’an and the Sunnah of the Prophet (pbuh) are the best way to overcome this difficulty and to be certain. This way it should not be considered difficult for Muslims to make the right decisions.</p> <p>Using conscience, guilty feelings, doubt, or measurements such as ‘for the benefit of others’ all help people to make the right decisions. However, sometimes even though actions might be judged right in one situation, they may be wrong in another.</p>	8