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**ISLAMIC STUDIES**

**2068/12**

Paper 1 History and Scriptures

**October/November 2019**

MARK SCHEME

Maximum Mark: 60

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**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 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	<b>Very good/excellent:</b> A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to demonstrate knowledge of Qur'an verses and Hadiths to support and illustrate points made. Confident and thoughtful.
3	5–7	7–9	<b>Good:</b> Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points may demonstrate knowledge of Qur'an verses and Hadiths to support points made.
2	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.
1	1–2	1–3	<b>Basic:</b> An attempt to answer the question but lacks potential and/or is unfinished. Very limited knowledge 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	<b>Irrelevant:</b> 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.

<b>Level</b>	<b>Marks Sections A and B</b>	<b>Marks 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 mature, thoughtful manner. Recognises fully the significance of the relationship between belief and practice in the lives of Muslims today.
<b>3</b>	4–5	5–6	<b>Good:</b> Understands the significance of the question, demonstrates touches of maturity and a willingness to engage with and discuss the issues. Recognises the significance of the relationship between belief and practice in the life of Muslims today.
<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
<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.

Question	Answer	Marks
1(a)	<p><b>State <u>four</u> types of trade practised at Mecca during the Pre-Islamic period.</b></p> <p>Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• Barter (trading) of goods and animals</li> <li>• Caravans carrying goods on trade routes to Syria, Persia</li> <li>• Financial</li> <li>• Banking</li> <li>• Usury, money lending</li> <li>• Taxing of pilgrims</li> <li>• Buying and selling of slaves</li> <li>• Making and selling of idols</li> </ul> <p>One mark for each response.</p>	<b>4</b>
1(b)	<p><b>Give an account of Mecca as a place of pilgrimage during the Pre-Islamic period.</b></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>At this time, Mecca was the focus of festivals and pilgrimages and was the capital city of the whole Arabian Peninsula. People from different parts of Arabia came to pay homage at the Ka'ba. It was believed to have been built by the first man, Adam (AS). Later, God directed Ibrahim (AS) 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 (AS) was commanded by God to proclaim pilgrimage to the House of God. The town of Mecca had grown up around the Ka'ba and the nearby water supply of Zamzam.</p> <p>By the time of Muhammad (pbuh), the Ka'ba had become a sanctuary of Al Lah with 360 idols around it. Pilgrims came from all over Arabia to worship, circumambulate around the Ka'ba and offer sacrifices. 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 controlled Mecca. The Quraish were the custodians of the Ka'ba and it was a source of prestige and economic gain for them. Taxes were levied on pilgrims and provided a source of income.</p> <p>Mecca was at the centre of the caravan trade routes to Syria and Persia and at the time of pilgrimage goods were exchanged and trade fairs were held. Pacts were made not to attack or raid caravans during the season of the fairs.</p>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>Discuss the factors Muslims might consider when choosing a job.</b></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>Answers might be arguments as to why Muslims must make sure the jobs and types of career they follow involve fair and honest dealing and do not put them in danger of committing acts that are forbidden (haram) and deviate from Islamic teachings. Examples might be the sale of alcohol or occupations that involve immoral/haram actions. Reference might be made to making sure there is respect and tolerance for religious practice, e.g. prayer and traditional customs. All relevant responses should be credited appropriately.</p> <p>In other arguments, candidates might discuss the various measures that might be taken to ensure that consumers/customers/business people are treated fairly. That measures and weights are accurate and fair and that there is no deceiving or cheating in the selling or buying of goods.</p> <p>Some might show knowledge of Islamic banking principles where no interest is charged or given and where all financial transactions are for the benefit of everyone.</p> <p>However, there might also be arguments about the need to earn a living to provide for a family and economic conditions or other circumstances might mean that choice is difficult.</p> <p>Some balanced views might consider that Muslims who cannot make a choice should ensure that they maintain their own high standards of principles and beliefs whatever the circumstances.</p>	<b>6</b>

Question	Answer	Marks
2(a)	<p><b>Describe <u>four</u> features of idol worship in Pre-Islamic Arabia.</b></p> <p>Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• Many gods were worshipped</li> <li>• Represented by statues/idols made of stone, clay, wood, etc.</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>• Gods named Hubal, al Uzza, al Lat, al Manat</li> <li>• Might intercede with one almighty God, Al Lah</li> <li>• Personal deity for every household/tribe</li> <li>• Worship of nature – stone, trees, stars, sun, moon</li> <li>• Ancestor worship</li> <li>• Animals and humans were sacrificed</li> <li>• Superstition and fortune tellers</li> </ul> <p>One mark for each response.</p>	<b>4</b>
2(b)	<p><b>Explain the importance of Ibrahim (AS) for people in the Pre-Islamic period.</b></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>Ibrahim (AS) is one of the earliest prophets mentioned in the Qur'an. In Pre-Islamic Arabia, at the time of Muhammad (pbuh), there were still people who followed the religion of Ibrahim (AS) and were monotheists. They were called Hanifs and did not take part in idol worship or rituals.</p> <p>Ibrahim (AS) was a native of Mesopotamia and his father, Azar, was an idol maker. However, Ibrahim (AS) rejected the religion of his people and discovered the one true God.</p> <p>Ibrahim (AS), with his son Ishmael, is believed to have restored the Ka'ba. It was thanks to Ibrahim (AS) that Mecca also became prosperous because of the Ka'ba. Some might refer to Ibrahim's prayer in Sura 14:35–37 to make 'this city' a centre to attract and be fruitful.</p> <p>The stories about Ibrahim (AS) are important because they show his persistence in rejecting idol worship and trying to understand the true nature of God and how God protected him, saved him from death and helped him in his search. In return, Ibrahim (AS) gave total obedience and devotion to God's commands. Candidates might make reference to details from the life of Ibrahim (AS) that influenced religion/religious belief at the time.</p>	<b>10</b>

Question	Answer	Marks
2(c)	<p><b>To what extent is it important for Muslims to know the history of their religion?</b> <b>Give reasons to support your answer.</b></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 might discuss reasons to agree with the statement, outlining some the values and principles that might be passed on through knowledge of the history of the religion as conveyed in the Qur'an and through stories of the perseverance and suffering of the early Muslims and Prophet Muhammad (pbuh).</p> <p>For many Muslims, the lives of the founding figures or the history of the development of the religion may not be/are not central in practising the religion. It is the authority of the Qur'an (and Hadith) that is paramount and the daily practice of the religion as in prayer and submission to God, e.g. carrying out the Five Pillars. For many Muslims that is sufficient.</p> <p>Also there could be arguments about lack of access to historical knowledge because of lack of literacy/language.</p> <p>However, any study of the Qur'an does involve knowledge of some of the history of the religion. Knowledge of the life and teaching of Muhammad (pbuh), or any other prophets, are also part of that history. Therefore it can be argued that it must be important.</p> <p>Another way of answering might be for candidates to make a selection of what they consider to be important/less important aspects of the history.</p>	<b>6</b>



Question	Answer	Marks
3(a)	<p><b>Give <u>four</u> reasons why the Quraish opposed Muhammad (pbuh).</b></p> <p>Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• They did not want to give up idol worship or their way of life</li> <li>• They believed Muhammad (pbuh) insulted the religion of their forefathers</li> <li>• They gained prestige as custodians of the Ka'ba and its idols</li> <li>• They also gained wealth from taxing pilgrims who came to the Ka'ba</li> <li>• They believed that Muhammad (pbuh), an orphan and a poor person would not have been chosen as a prophet</li> <li>• They believed that a prophet should not be an ordinary human but have super human powers, or should be an angel</li> <li>• They considered themselves superior to the slaves and poor people who became Muslim</li> </ul> <p>One mark for each response.</p>	<b>4</b>
3(b)	<p><b>Give an account of what happened on the night Muhammad (pbuh) left Mecca for Medina.</b></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 Quraish knew the Prophet (pbuh) had been encouraging Muslims to migrate to Medina and they guessed he too would leave soon. They held a meeting at the council House (Dar un Nadwa) and decided to participate jointly in killing him. At the same time, the Prophet (pbuh) received a revelation from Allah that he should leave Mecca. Muhammad (pbuh) made arrangements with Abu Bakr that they should leave together.</p> <p>That night the Prophet (pbuh) asked Ali to occupy his bed as a decoy and reassured him that Allah would protect him. He also asked Ali to return peoples' possessions (that had been left with him for safe-keeping) the next morning. That night the Quraish surrounded the house but with Allah's help he was able to leave unseen 'We have put a barrier before them ... so they cannot see'. He went to Abu Bakr's house where two camels and provisions were ready for the journey. They left immediately and instead of going north towards Medina they went Southwards to fool their pursuers.</p> <p>On their journey, the Prophet (pbuh) and Abu Bakr reached the cave of Thawr where they rested.</p>	<b>10</b>

Question	Answer	Marks
3(c)	<p><b>Discuss the importance of migration to the spread of Islam.</b></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 that without the migrations to Abyssinia and to Medina, in particular, Muhammad (pbuh) and the early Muslims might well have perished at the hands of the Quraish. The migration to Medina saved the beginning of Islam from extermination. Once free from the persecutions of the Quraish Islam began to flourish and grow under the leadership and statesmanship of the Prophet (pbuh).</p> <p>Another view might be that it was Allah who gave the command to migrate and protected Muhammad (pbuh) and the Muslims so that they migrated safely. Allah promised to protect and preserve the religion for all time and with Allah's help migration saved the Muslims. However, Allah would still have preserved Islam even without migration.</p> <p>Some candidates might comment that Islam was a continuation of the message to the Jews and the Christians and a correction of the way those messages had been corrupted and so not a new religion that could be obliterated by other humans killing its followers.</p> <p>Some candidates might compare the success of the different migrations to Abyssinia and Medina.</p>	<b>6</b>

Question	Answer	Marks
4(a)	<p><b>What part did the Muslim archers play in the Battle of Uhud?</b></p> <p>Responses might include the following and/or other relevant information:</p> <p>The Prophet (pbuh) posted 50 archers under the command of Abdullah bin Jubair to guard a pass and protect the Muslim army from attack at the rear. He gave the order that the archers were not to leave their positions under any circumstances. During the battle, the Muslims were beginning to gain the upper hand and the enemy started to flee from the battlefield. Some Muslims broke ranks to gather up the weapons and goods (booty) left behind. The archers, who had been posted on the pass, also left their positions and joined in collecting the spoils of war. The pass was left virtually unguarded. Khalid bin Whalid seized the opportunity to gather the Quraish cavalry and attack the Muslims from the rear. Confusion was created and the Muslims began to retreat.</p> <p>One mark for a simple statement and three marks for development.</p>	<b>4</b>

Question	Answer	Marks
4(b)	<p><b>Give an account of how the Muslims won the Battle of Trench.</b></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 Quraish, in their determination to crush the Muslims after the Battle of Uhud, made a pact with the Jewish tribes and other desert tribes. They assembled a force of ten thousand under the leadership of Abu Sufyan and marched towards Medina.</p> <p>When the Prophet (pbuh) learned of the preparations of the Quraish he held a Shura and consulted with his companions. This democratic approach resulted in a suggestion from Salman al Farsi, a companion from Persia experienced in warfare. He suggested that they dig a ditch around Medina. The Prophet (pbuh) and the companions were always open to new ideas and suggestions and readily accepted the proposal. The Prophet (pbuh), along with the other Muslims, dug the trench for eight days and nights. They toiled day and night but their morale was strong.</p> <p>When the Quraish army arrived they were taken by surprise by this new war strategy. They could not approach Medina from any side. Efforts were made to cross the ditch but horses floundered and the Muslims fought bravely and defeated any who tried to cross. The armies watched each other across the trench and the Muslims remained vigilant all the time and could not even assemble for prayers.</p> <p>The Arabs, who had planned to defeat the Muslims in a day or two, were not accustomed to fighting long drawn out battles and so were not prepared. Their supplies began to run out. They were short of food for themselves and for their animals. Also, because it was winter, icy winds blew and one day a massive storm of rain, wind and hail overturned their camps. Defeated by these conditions and the formidable obstacle of the trench that they had failed to cross, the Quraish raised the siege and retreated.</p> <p>The versatile, military leadership of the Prophet (pbuh), the superior strategy and strong morale of the Muslims unnerved the large force of the Quraish. Dissent among their allies and the deprivation caused by the weather conditions also contributed to their defeat.</p> <p>The victory of the Muslims in the Battle of Trench improved the stature of the Prophet (pbuh) and the Muslims and consolidated their position.</p>	<b>10</b>

Question	Answer	Marks
4(c)	<p><b>Discuss how Prophet Muhammad (pbuh) inspired great loyalty amongst his followers.</b></p> <p>Mark according to the level descriptors for Assessment Objective AO2: Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates might assess that there were a number of different reasons and give evidence of these or they might develop/elaborate on one strand from the possible reasons below.</p> <p>The Prophet (pbuh) bore all of the persecutions without ever retaliating; Muslims need to remember not to retaliate when provoked. He depended on Allah and his faith was unshakable; the Muslims needed to have a strong faith despite what the people around them did. He gave his message calmly and peacefully to whoever listened.</p> <p>The Prophet (pbuh) felt the pain that other Muslims suffered and hence suggested they migrate to Abyssinia. He set the example of the need to be aware of the suffering faced by others and the need to help one another in whatever way they could.</p> <p>He was trustworthy and honest and acted honourably and treated everyone equally. He was compassionate towards the poor and orphans and he lived frugally and acted with humility.</p> <p>Some responses might write about Muhammad’s courage and bravery in leading the Muslims into battle and/or his leadership qualities. Examples might be given.</p> <p>Another view might also be that he was able to motivate loyalty because he was chosen and inspired by God to be the last prophet and reveal the teachings of the Qur’an (God’s word) to his people.</p>	6
5(a)	<p><b>Explain the teachings in Sura An Naas and their relevance for Muslims today.</b></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 Sura explains the three attributes of Allah. He is Sustainer, King and Deity. It urges believers to seek protection of Allah from the evil that exists. The evil of mankind as well as that of Jinns and Satan. The Sura emphasises the existence of evil and warns of its presence everywhere.</p> <p>The Sura warns of the need to be aware of the forces of evil that are within a person (since the fall of Adam and Eve) and which return again and again in the form of temptations and evil inclinations. The evil may be in the form of Satan or Jinns, who have sworn to make mischief for humankind but it is also likely to be within – ‘in the hearts of mankind’. The protection of God is needed to combat human weakness in the face of temptation to do evil. A person needs to be ever watchful, to resist and to trust in Allah.</p>	12

Question	Answer	Marks
5(b)	<p><b>What is the best way for Muslims today to know about God’s message for humankind? Give reasons to support your answer.</b></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 evaluate a number of approaches or develop/elaborate on just one or two. All relevant views should be credited appropriately.</p> <p>Many candidates are likely to put emphasis on reading and understanding the Qur’an and Hadith as the primary sources of authority and assess the advantages/disadvantages of direct reading of text instead of listening to the teaching/advice of others. Another way is through the teaching of scholars, mullahs, imams, parents or other believers who have the authority and knowledge to try to interpret God’s message/commands.</p> <p>Madrassas, schools, seminaries and other educational institutions might be considered. Most responses are likely to refer to the internet as a modern day source that is accessible to everyone and the advantages and disadvantages of this might be assessed. The authenticity of some websites might be questioned as opposed to the respectable nature of others and the need for users to be aware of this.</p> <p>Consideration should be given to justifying any choice(s) made of the best way to learn about the faith; as well as the inspiration that might be gained from choosing the best way.</p>	8
6(a)	<p><b>Explain the teaching in this Hadith <u>and</u> give examples of how it might be put into practice by Muslims.</b></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 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 and to all aspects of life.</p> <p>Candidates should choose scenarios to explain and elaborate upon the use and application of the Hadith in a Muslim’s life today. Some of the more likely examples will be about food, dress, behaviour with others or influence by peers.</p> <p>Other appropriate examples should be credited.</p>	12

Question	Answer	Marks
6(b)	<p><b>‘The teachings in the Hadiths are about using your own judgement.’ Discuss.</b></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. Some of the Hadiths, such as 11 Doubt and 13 Love, are about using common sense and compassion. Responses might supply evidence from Hadith studied to support this argument.</p> <p>However, another view might be that this statement applies only to some of the Hadith. Some of them give explanations and elaborations of teachings in the Qur’an and show Muslims how to behave and act through the actions of the Prophet (pbuh).</p> <p>Other views might include the purpose of Hadith in enabling Muslims to make decisions as to the best course of action. Some responses might comment that some branches of Islam place less emphasis on the value of Hadith because the Qur’an is the ultimate authority.</p>	<b>8</b>