
ISLAMIC STUDIES**2068/12**

Paper 1 History and Scriptures

October/November 2018

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	3–2	3–4	Satisfactory: The response is descriptive but there is some attempt to move beyond the purely factual approach with some limited discussion of the issues and some understanding of the relationship between belief and practice. Covers main points.
1	1	1–2	Basic: Limited understanding of the subject. The response is descriptive with no attempt to engage with or evaluate the material.
0	0	0	Irrelevant: No apparent attempt to answer the question set, or a wholly irrelevant response.

Question	Answer	Marks
1(a)	<p>Give <u>four</u> features of polytheism in Pre-Islamic Arabia.</p> <p>Responses might include the following and/or other relevant information.</p> <ul style="list-style-type: none"> • idol worshippers • Laat, Uzza, Manat chief goddesses (name at least one) • Hubal chief god • Ka'ba was centre of worship with 360 idols • worship of stones, trees, sun, moon, stars • personal deities in the home • ancestor worship • worshipped spirits and angels • human and animal sacrifices were made <p style="text-align: right;">(4 × 1)</p>	4
1(b)	<p>Give an account of the importance of Mecca as a centre for pilgrimage in the Pre-Islamic period.</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 Ka'ba existed as a religious centre from the time of the Prophet Adam (AS). The Ka'ba stands in the centre of Mecca and was the first house of worship appointed by God. Ibrahim and his son Ismail are believed to have rebuilt the Ka'ba. In Pre-Islamic Arabia it was the sanctuary of Al Lah with 360 idols in it. Mecca was the focus of fairs/markets and pilgrimages in honour of these idols. Mecca was at the centre of trade routes and pilgrims from all over Arabia came to worship at the Ka'ba. The settlement at Mecca was based around a water source connected to the story of Hagar and Ismael's survival in the desert, the well of Zamzam. The sanctity of the Ka'ba was important and protected. Violence was forbidden (haram) within a twenty mile radius of the Ka'ba. Sacrifices and circumambulation of the Ka'ba were rituals practised by worshippers.</p> <p>Mecca was controlled by the Quraish. The chiefs of the Quraish were traditionally honoured as the custodians of the Ka'ba. The Ka'ba was a symbol of glory and power as well as spiritual benefit. The sanctity of the Ka'ba and pilgrimage to Mecca was essential to the survival of the Quraish who made their living from taxes levied on pilgrims.</p>	10

Question	Answer	Marks
1(c)	<p>‘The Quraish became enemies of Muhammad (pbuh) because he threatened their way of life.’ Discuss this statement. Give your opinion and show that you have thought about different points of view.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates are likely to argue from a number of reasons/factors, religious, financial and/or social, rather than just one cause as to why the Quraish so opposed Muhammad (pbuh).</p> <p>The Arabs did not want to lose their old way of life. They were attached to a way of life which, for many, included vices which were forbidden in Islam such as gambling, drinking and fornication.</p> <p>The Quraish were not ready to give up idol worshipping, the religion of their ancestors. They did not believe in life after death or the Day of Judgment. 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 was threatened and the income they made from the taxing of pilgrims and the routes of the pilgrimage.</p> <p>There were other factors too. They found it difficult to believe in Muhammad (pbuh) as a leader. They knew him as an orphan and a poor person. They believed that God would have chosen a prophet from among the rich and powerful chiefs of Mecca or Taif. They also believed a prophet should be able to perform miracles.</p> <p>The early converts were mostly slaves and people of humble background because Islam called for equality, fraternity and justice. The Quraish were class conscious and were not prepared to lose their superior position to such people.</p>	6

Question	Answer	Marks
2(a)	<p>State <u>four</u> aspects of the character of Muhammad (pbuh) that caused people to respect him.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • truthful (did not tell lies) • trustworthy • looked after people's possessions • reliable and did not cheat in business • thoughtful/respectful towards others • had compassion for the poor and orphans (helped them) • loyal to Khadijah • virtuous – did not take part in vices etc. • believed in justice and peace <p style="text-align: right;">(4 × 1)</p>	4
2(b)	<p>Relate how the incident of the replacing of the Black Stone (Hajr al-Aswad) showed the character of Muhammad (pbuh).</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>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 (Hajr al-Aswad) in the Eastern wall of the Ka'ba. The Black Stone was very revered, as it still is today. There was an argument as to who should have the honour of placing the stone in the wall. Such disputes often led to violence and bloodshed. No solution was reached and so a wise chief amongst them 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. They then shared the honour of lifting the cloak and carrying the Black Stone to its designated place. Muhammad (pbuh) then placed it in position himself.</p> <p>By doing this he demonstrated his ability and wisdom to correctly judge the situation. He ensured all were treated equally and arrived at a peaceful solution. Arguments that might have led to bloodshed /a violent dispute were avoided.</p>	10

Question	Answer	Marks
2(c)	<p>‘The message brought by the Prophet (pbuh) to the people of Mecca was not a new message.’ Discuss this statement. Give your own opinion 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>As well as the polytheistic Arabs there were also Christians and Jews in the vicinity of Mecca and Yathrib, and some believers called Hanif. The Hanif were neither Christians or Jews but worshipped one God. When Muhammad (pbuh) began to deliver his message it was a development of previous messages. Islam was a continuation of the same message from God sent to Judaism and Christianity and shared the same prophets.</p> <p>In the past, Prophet Ibrahim broke away from the idolatry of his family and the people of Ur. He and Musa, Dawud and Isa all brought scriptures, Suhuf, Tawraat, Zabur and Injil, all had the same message as that of Muhammad (pbuh) – to worship the one and only God.</p> <p>Some candidates might balance this view with the justification or examples that in fact there were aspects of Muhammad’s message that were new to the Arabs of Mecca and the surrounding area. By the Pre-Islamic period the message of the one true God had been corrupted and forgotten and although Christians and Jews (and Hanifs) lived amongst them, the Arabs mainly ignored any belief in monotheism and were steeped in vices. Previous messages had been send to a specific nation, delivered by a prophet of that nation – the message sent through Muhammad (pbuh) was universal, for all mankind, and was to be the last one delivered by a prophet.</p>	6

Question	Answer	Marks
3(a)	<p>Describe what happened when the Prophet (pbuh) was looking for a place to stay in Medina.</p> <p>Replies might include the following and/or other relevant information:</p> <p>In Medina, the people greeted Muhammad (pbuh) enthusiastically – everyone was eager that he should stay with them. The Prophet (pbuh) said they should let his camel go its own way and it stopped at a place that belonged to two orphan boys. The Prophet (pbuh) paid them the price of the land and built the Mosque of the Prophet there. While it was being built he stayed at the house of Abu Ayoub Al Ansari.</p> <p>One mark for a simple statement, three further marks for elaboration.</p>	4
3(b)	<p>Give an account of the Charter (Constitution) of Medina.</p> <p>Mark according to the level descriptors for AO1 Knowledge and understanding.</p> <p>Replies might include the following and/or other relevant information:</p> <p>The Prophet (pbuh) drew up a formal agreement between himself, as ruler and all the significant tribes and families of Medina. This was also known as the Charter of Medina. The aim was to bring to an end the bitter enmity between the Aws and Khazraj tribes.</p> <p>It established the first Islamic State and yet it was not governed by Islamic law (Shariah) but by tribal customs. It instituted a number of rights and responsibilities for all communities: Muslim, Jews and others, bringing them together as one community. There would be mutual advice and consultation on all matters affecting the people of the document.</p> <p>Religious freedom was guaranteed for all. In case of any attack, all parties would defend Medina. Medina was established as a sacred place and the security of the community was protected by barring all violence and weapons.</p> <p>The rights of all individuals, especially the security of women were protected. A tax system established to support the community in time of conflict. Disputes would be referred to a judicial system and if they could not be settled they would be referred to God. The Prophet (pbuh) would be the impartial arbiter of disputes between Muslims and his decision would be final. The paying of blood money, instead of taking a life, would be regulated.</p>	10

Question	Answer	Marks
3(c)	<p>What lessons about tolerance might Muslims learn today from the attitude of the Prophet (pbuh) towards the Jews of Medina?</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>When the Prophet (pbuh) first entered Medina he accepted the leadership on the understanding that there should be peace and tolerance between all parties. It was his intention that Jews should have full freedom to practice their faith and he knew there were many similarities between the Jews and the Muslims.</p> <p>In providing a full answer to the question, it is expected that candidates will demonstrate and exemplify ways in which Muslims today might follow this attitude of understanding, tolerance and compassion in their relationships and attitude towards people of other faiths. All relevant responses should receive appropriate credit.</p>	6

Question	Answer	Marks
4(a)	<p>Describe the part played by Abu Sufyan’s caravan in the lead up to the Battle of Badr.</p> <p>Responses might include the following and/or other relevant information</p> <ul style="list-style-type: none"> • a Meccan caravan, led by Abu Sufyan was returning from Syria • Muslims, under constant threat from the Quraish, were eager to attack caravans to make up for the possessions they left behind in Mecca • Abu Sufyan thought the caravan might be attacked by the Muslims and sent a message for help to Mecca • He then changed his route and reached Mecca safely, without incident • Abu Jahl had already set off with a 1000 strong army as he was keen to find an excuse to attack the Muslims <p style="text-align: right;">(4 × 1)</p>	4
4(b)	<p>Give an account of the ways in which the Muslims believed God helped them during the Battle of Badr.</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>At the Battle of Badr the Muslims had 313 men, sixty camels and three horses. They were vastly outnumbered by the Meccan force. The Muslims believed God helped them in the Battle of Badr and this is also mentioned several times in the Qur’an as the Day of Distinguishing (8:41). The Meccans were camped close to the wells of Badr, depriving the Muslims of water. The ground on which the Muslims stood was sandy. During the night before the battle it rained, quenching the thirst of the Muslims and this also made the ground smooth and firm, which was a blessing for the Muslims and strengthened them. ‘He sent down water on you from Heaven ... to strengthen your hearts and confirm your feet.’</p> <p>During the night the Prophet (pbuh) prayed for God’s help: ‘O Allah, if this small band perish there will be no one alive to worship you, and your faith will be destroyed forever’.</p> <p>During the battle the Muslims fought with courage and determination. Hamza and Ali overcame their opponents in the duels. The Prophet’s prayers were answered, the Qur’an says ‘... for indeed Allah did succour you at Badr when you were utterly weak...’.</p> <p>Muslims believe God influenced the Quraish to see the small number of Muslims as a much larger force. ‘... Allah showed them to you in a dream as few ... He made you appear as of little account in theirs’. 3000 angels, rank on rank, also assisted the Muslims in the battle (3:13). The Muslims were victorious. Abu Jahl and seventy other Quraish were killed. Many prisoners were taken and treated kindly.</p>	10

Question	Answer	Marks
4(c)	<p>‘At Badr, the Muslims had more to lose than the Quraish.’ Discuss this statement. Give your own opinion 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>It might be argued that the outcome of the Battle of Badr determined the destiny of Islam. Muslims were fighting for their existence and all they stood for. They had suffered persecution and made sacrifices for their convictions and their religion and this was now a matter of their survival (against a much stronger force). They had a lot at stake.</p> <p>In contrast, the Meccans were fighting for personal gain. They were already powerful in the Arabian peninsula and wanted to finish the Muslims once and for all. They were confident that they could stop the progress and growing influence of the Prophet (pbuh) in Medina.</p> <p>In the end, the Quraish were the greater losers. The defeat by the ill equipped Muslims was a blow to the reputation of the Quraish in the sight of the Roman and Persian empires. Whereas the victory inspired the Muslims with hope in the future and confidence in their physical power.</p>	6

Question	Answer	Marks
5(a)	<p>Describe the event when Sura Alaq was revealed <u>and</u> explain the significance of the teachings in these verses.</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>At the age of forty, during the month of Ramadan, Muhammad (pbuh) was spending time meditating in the cave Hira, on the hill called Jabal Nur. The angel Jibril (Gabriel) appeared to him and told him to ‘Recite/Read’. Muhammad (pbuh) replied ‘I cannot read (I am unlettered)’. This happened twice and then the angel squeezed him and said once more ‘Recite ... in the name of your Lord’. The first five verses of Sura Alaq were revealed.</p> <p>Frightened, the Prophet (pbuh) fled from the cave but all around him in the sky was the presence of Jibril and a voice said ‘O Muhammad you are a messenger of God and I am Jibril’.</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 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. ‘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>	12

Question	Answer	Marks
5(b)	<p>‘Studying religion increases faith.’ Discuss this statement. Give your own opinion and show that you have thought about different points of view. 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>Some candidates might draw on their own experience of studying religion to argue more than one point of view in this response and all relevant views should be credited appropriately.</p> <p>In favour of the statement, the more that is known about the history and practice of a religion and its scriptures then the better the understanding of the student will be and this will allow a person to make informed decisions about religious belief. For Muslims, it may allow a believer to differentiate between religious rituals and customs and cultural ones. To know the truth about what is taught in the Qur’an.</p> <p>Another point of view might be that studying religion may lead to a better understanding of Islam but it may also lead to questioning and doubt. However, finding answers might, in turn strengthen a Muslim’s faith.</p>	8

Question	Answer	Marks
6(a)	<p>Explain the teachings in this Hadith <u>and</u> give <u>two</u> examples of good character.</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 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>Candidates are likely to use examples of good character from Muslim life today, or, from Islamic teaching. All relevant answers should be credited appropriately.</p>	12
6(b)	<p>'Actions that have to be done in secret are always wrong.' Discuss this statement. Give your own opinion and show that you have thought about different points of view. 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>Actions that have to be done in secret because they are shameful are the types of actions referred to in the Hadith. Some candidates may give examples of dishonesty, bullying, violence, disregarding the laws of Islam, giving reasons why a person may wish to hide these actions.</p> <p>However, there might be times when actions done in secret are virtuous. Giving alms or doing good deeds discreetly and without show, as recommended by the Prophet (pbuh) and to protect vulnerable or needy people. Sadaquah and Du'a are actions that a Muslim may wish to do in private and so actions done in secret can be beneficial and bring blessings.</p>	8