
ISLAMIC STUDIES

2068/01

Paper 1 History and Scriptures

For Examination from 2017

SPECIMEN MARK SCHEME

1 hour 30 minutes

MAXIMUM MARK: 60

This document consists of **13** printed pages and **1** blank page.

Generic levels of response marking grids for AO1 Knowledge and understanding

The table should be used to mark the 10 mark part (b) questions for Sections A and B and the 12 mark part (a) questions for Section C.

Level	Marks for Sections A and B	Marks for 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 marking grids for AO2 Evaluation

The table should be used to mark the 6 mark part (c) questions for Sections A and B and the 8 mark part (b) questions for Section C.

Level	Marks for Sections A and B	Marks for 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.

Section A: Arabia in the Pre-Islamic period

Question	Answer	Marks
1(a)	<p>Why was Mecca a place of importance in Pre-Islamic Arabia?</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • The Ka'ba existed pre-Islam as a focal point for religious, economic and social affairs. • It contained 360 idols. • It attracted pilgrims from all over Arabia. • Trade and pilgrim fairs were held each year. • It was a centre for trade – on a crossroad of trade routes. • It was a leading financial centre. • The settlement was based around a water source – Zamzam. <p>One mark for each response.</p>	4
1(b)	<p>Describe the tribal system in Arabia during the Pre-Islamic period.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may 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.</p> <p>Individual loyalty to the tribe was of paramount importance. There was a great sense of collective responsibility because life was difficult. Tribal alliances were valued. Honour had to be preserved at all costs. Warfare between tribes for revenge/superiority might go on for generations. Muruwah was a tribal chivalric code of honour that involved courage, patience, endurance and generosity. Hospitality was important.</p>	10

Question	Answer	Marks
1(c)	<p>To what extent was the tribal system a factor in the Meccans' opposition to Islam?</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>There were several factors that explain Meccan opposition to Islam. These included their strong belief in polytheism; their economic system based on trade and dedications to the gods; and their traditional society, which was resistant to change.</p> <p>Good answers should consider several factors and assess how important tribalism was within that, compared to other factors.</p> <p>Muhammad (pbuh) suffered from opposition from the Quraish. He and his clan were ostracised. However, he also had tribal protection from his uncle, Abu Talib. So this could be argued either way.</p>	6

Question	Answer	Marks
2(a)	<p>Describe the status of women in Pre-Islamic Arabia.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Women were regarded as chattels – they were bartered or used to settle debts. • They had no rights and no social status. • They could be inherited like a property or animals. • A man could marry as many women as he liked. • He could also divorce them at will. • The birth of a daughter was often a matter of shame in the family. • Female infanticide was common. • Some women had status as tradespeople. <p>One mark for each response.</p>	4

Question	Answer	Marks
2(b)	<p>Relate how Muhammad (pbuh) met and married Khadija.</p> <p>Mark according to levels of response descriptors AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Khadija was a successful businesswoman and a widow. She had been widowed twice and had children. She was in need of a trustworthy person to help her run her trading business. She employed Muhammad (pbuh) as she had heard of his reputation as honest and trustworthy, and of his great trading skills. She sent her servant Maysera to accompany him on a trading expedition to Syria. When they returned, Maysera praised his honesty – he had earned a great deal of profit for Khadija.</p> <p>Khadija was very much impressed and proposed marriage, which was accepted, after consultation with Abu Talib. Many prominent men had asked her hand in marriage but she had refused. At the time of his marriage, Muhammad (pbuh) was twenty-five and Khadija was forty years old. The marriage was a happy one.</p>	10
2(c)	<p>What do you think Muslims today can learn from the relationship between Muhammad (pbuh) and Khadija? Discuss <u>two</u> key aspects.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>Aspects of the relationship may include the following and/or other relevant information:</p> <p>Love and respect for each other The way that was shown and how it might be applied in relationships today.</p> <p>Moral and financial support for each other Khadija supported the Prophet (pbuh) in persecutions. She supported him financially so that he could continue his work. Both were loyal in their relationship. Despite all their sons dying in their childhood, the Prophet (pbuh) remained loyal and did not marry another woman while she was alive.</p> <p>Equality in the relationship Khadija had her own business and continued to work at it throughout their marriage. The Prophet's calling and vocation was believed and supported by her.</p> <p>For each aspect selected, candidates should develop the response to show application for Muslims today.</p>	6

Section B: Prophet Muhammad (pbuh)

Question	Answer	Marks
3(a)	<p>Describe the Second Pledge of Aqaba.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Seventy-three men and two women came from Yathrib in 622 CE. • They held a secret meeting with the Prophet (pbuh) at night on the 11th, 12th and 13th days of Dhul-Hijjah. • They pledged to help to protect the Prophet (pbuh). • They invited the Prophet (pbuh) to come to Medina as leader of the community. • Abbas, the uncle of the Prophet (pbuh), warned them of the risks. • They gave assurances that they had accepted Islam in full knowledge. <p>One mark for each response.</p>	4
3(b)	<p>Give an account of the events of the Prophet's migration to Medina (Hijra).</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>The Quraish were aware that Muslims had been migrating secretly to Medina. They held a meeting at the Council House (<i>dar al nadwah</i>) and made a plot to assassinate the Prophet (pbuh). One member from each tribe would participate jointly in the killing. The Prophet (pbuh) received a revelation from God and was told to leave Mecca.</p> <p>He asked 'Ali to occupy his bed and return people's goods to them (that had been left with the Prophet (pbuh) for safe-keeping), next morning. All night, the Quraish watched the Prophet's house but he was able to leave secretly, with God's help, by reciting Sura Yasin: <i>'We have put a barrier before them... so that they cannot see.'</i> Abu Bakr was waiting for the Prophet (pbuh) with two camels and provisions for the journey.</p> <p>Next morning, the Quraish were furious to find 'Ali in the Prophet's bed. They offered a reward of 100 camels and sent search parties out to find him.</p> <p>The Prophet (pbuh) hid in the Cave Thawr and a spider wove its web across the entrance so that they were not discovered. While hiding in the cave, the Prophet (pbuh) reassured Abu Bakr: 'Have no fear, Allah is with us.' After some time, they resumed their journey and reached Quba where they met up with 'Ali and established a mosque. When they arrived in Medina, the people joyfully welcomed the Prophet (pbuh); he stayed at the house of Abu Ansari, and his camel showed them the place where a mosque would be built.</p>	10

Question	Answer	Marks
3(c)	<p>Discuss why the Prophet (pbuh) was more successful in Medina, than he was during his years in Mecca.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Medina</p> <p>The Prophet (pbuh) had been invited to Medina and became undisputed governor from the first day. He was able to lay down the foundations of a Muslim society. He instituted the brotherhood of the Muhajareen and Ansar and the Muslims were united as one <i>ummah</i> in one centre. A mosque was established as a focal point, for freedom of worship and for military decisions, learning and debate. The Suras revealed in Medina gave rules for a Muslim community and for the Prophet (pbuh) as lawgiver and reformer.</p> <p>Mecca</p> <p>There was opposition, persecution and torture for the early followers. It was difficult to protect them – many were poor and slaves. The tribal system and the self-interest of the Quraish made them dangerous enemies and the continued existence of Islam was in danger. Muhammad (pbuh) was insulted and humiliated and only the protection of Abu Talib saved him (whereas he was valued as a leader in Medina).</p>	6

Question	Answer	Marks
4(a)	<p>Describe the events that led to the Battle of Badr.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • The Meccans were looking for an excuse to attack Medina. • A Meccan caravan led by Abu Sufyan was returning from Syria. • Two men reported this to the Prophet (pbuh). • The Muslims were attacking some caravans to replace the goods they left behind in Mecca. • The Prophet (pbuh) encouraged the Muslims to intercept the caravan. • Abu Sufyan sent a message to Mecca for help/protection. • He changed his route and arrived safely in Mecca. • Abu Jahl had already set off with a 1000-strong army. • He insisted on a battle – wanting to finish Muslims once and for all. <p>One mark for each response.</p>	4

Question	Answer	Marks
4(b)	<p>Describe what happened during the Battle of Badr.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>The battle of Badr took place on 17 Ramadan, 2 AH (624 CE). The Quraish force, led by Abu Jahl, was 1000-strong. The Prophet (pbuh) camped near the wells of Badr with 313 men, sixty camels and three horses. The Prophet (pbuh) sent ‘Umar to negotiate with the Quraish to avoid confrontation but the Quraish took it as a sign of weakness. The Prophet (pbuh) prayed to God for help. As was the custom, the confrontation began with duels. Hamza and ‘Ali, from the Muslims, overcame their opponents. The Muslims were victorious, they fought with courage and determination. (Sura 3:13 reveals that God sent angels to help.)</p> <p>Seventy of the enemy were killed (Abu Jahl was among them) and seventy were taken as prisoners of war. Fourteen Muslims were martyred. There was a great deal of booty. The prisoners were treated kindly and humanely and many of them accepted Islam. Rich prisoners were ransomed. Those who could read and write were asked to teach Muslim children for a fixed time and then they were set free.</p>	10
4(c)	<p>To what extent was the Battle of Badr a turning point in the history of Islam?</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Candidates might argue that it was a turning point, because the battle was the first decisive victory for the Muslims. It gave them confidence in their physical power and strengthened their faith that God was on their side [Sura 3:13: <i>‘Allah strengthens his aid to whom he pleases...’</i>]. Many people accepted Islam. Tribes around Medina began to form alliances with the Muslims; this was a loss of prestige for the Quraish. The victory at Badr inspired the Muslims and encouraged them to consolidate their success. It dealt a heavy blow to both the political and economic interests of the non-believers.</p> <p>On the other hand some candidates might argue that the victory at the Battle of Badr was followed by a defeat a year later at Uhud. The Muslims were over-confident and undisciplined. As a result, they lost prestige among other desert tribes. A great moral lesson still had to be learned – to remain united and disciplined and to become more resolute and sincere in their loyalty to the Prophet (pbuh) and Islam.</p>	6

Section C: Texts from the Holy Qur'an and Hadith

Question	Answer	Marks
5	<p>Sura 1: 1–7</p> <p>1 In the name of Allah most gracious, most merciful.</p> <p>2 Praise be to Allah, the cherisher and sustainer of the worlds;</p> <p>3 Most gracious, most merciful;</p> <p>4 Master of the Day of Judgment.</p> <p>5 You we worship and your aid we seek.</p> <p>6 Show us the straight way.</p> <p>7 The way of those to whom you have given your grace, not those who can earn your anger, not those who go astray.</p>	
5(a)	<p>Explain the teachings in the above passage.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <ol style="list-style-type: none"> 1. The first line is an invocation. A Muslim is required to commence all things with the name of God. 2. Praise should only be for God; none other is worthy of worship. There is only one God. God is all-powerful and has created everything in the universe. This confirms the principle of <i>tawhid</i>. 3. ‘Most gracious’ and ‘most merciful’ are attributes of God. ‘Most gracious’ indicates that God has given humankind many blessings. ‘Most merciful’ indicates protection and guidance from evil and forgiveness for sinners. 4. Believers are reminded that on the Day of Judgment, God will require all human beings to give an account of their deeds. 5. Muslims ask for God’s help because God has power over all and can fulfill their needs. 6. ‘Show us the straight way’ is an acknowledgement that keeping to the right path in life is often difficult. It is a plea that in every walk of life a believer may be free from error and guided away from the crooked or evil path. 7. In the last line, the righteous path of the prophets and those blessed by God is referred to; the believer wishes to be like the righteous, who have been rewarded, not those who failed in their obligation to God. 	12

Question	Answer	Marks
5(b)	<p>Discuss the importance of these teachings in a Muslim's life today.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>Responses may include the following and/or other relevant information such as the comparison with other teachings:</p> <p>Muslims have been taught to recite this Sura in all prayers. The Prophet (pbuh) said: 'No prayer is complete without the recitation of the Fatihah-al-Kitab.' The reciting of Sura Fateha is said to be equal to reciting two thirds of the Holy Qur'an. So, these teachings are seen as the foundation of Islam.</p> <p>The Sura is a prayer which begins any study or reading of the Qur'an as it is placed at the beginning. It is meant to strengthen the desire in the heart of the reader to seek guidance from God. It emphasises to the reader that God is the source of all knowledge.</p> <p>The teachings are important because they reassure Muslims of God's mercy and forgiveness, and remind them that they must follow their faith sincerely (the straight path) and do good actions, as God is also judge and they will be held accountable.</p> <p>Candidates might conclude that this Sura is of paramount importance to Muslims and a daily reminder of all the fundamental principles of Islam, in a condensed form.</p> <p>Other relevant interpretations should also be credited.</p>	8

Question	Answer	Marks
6(a)	<p><u>Hadith No 13</u></p> <p>None of you [truly] believes until he wishes for his brother what he wishes for himself.</p> <p>Explain</p> <p>(i) the teaching in this Hadith</p> <p>(ii) how individual Muslims might put this teaching into practice in life today.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Teaching</p> <p>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</p> <p>Between individuals, Muslims might put the teachings into practice in their daily lives by showing compassion and caring for others in need. 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. To act upon the teaching would mean that there would be no evil in society. Muslims should consider all other Muslims equal members of one <i>ummah</i> and not think of themselves as more deserving than others.</p> <p>Other relevant interpretations should also be credited.</p>	12

Question	Answer	Marks
6(b)	<p>To what extent is Hadith literature a primary source of guidance for Muslims?</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>For Muslims, what the Prophet (pbuh) said and did provides an important source for explaining the teachings of the Qur'an in more detail. The Prophet (pbuh) laid down principles regarding every aspect of life. Muslims turn to the Sunnah of the Prophet (pbuh) to emulate him: all his actions are virtuous in the eyes of Muslims. By emulating him, Muslims hope their actions are acceptable to God. Aisha is quoted as saying: 'His conduct was the Qur'an.' God himself directs Muslims in the Qur'an to: 'Obey Allah and obey the Prophet (pbuh).'</p> <p>However, although Hadith are a primary source of Islam, they are second in importance to the Qur'an. They never contradict the Qur'an. The Qur'an and Hadith are inter-dependent. The Prophet (pbuh) said: 'I leave you two things. If you hold fast to them both you will never be misguided: the Book of Allah and my Sunnah.'</p> <p>The Hadith might be seen as a primary source of guidance when the Qur'an is silent. Then, in conjunction with the Qur'an, it is used to make Islamic law using <i>ijma</i> and <i>qiyas</i>. An example might be given.</p>	8

