

# Cambridge O Level

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**ISLAMIC STUDIES****2068/12**

Paper 1 History and Scriptures

**May/June 2025****MARK SCHEME**

Maximum Mark: 60

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Published

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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.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

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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 descriptions 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.

**Annotations guidance for centres**

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

**Annotations**

Annotation	Meaning
	Correct point

## Using the mark levels

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

## Generic levels of response grids

**Table A – AO1 Knowledge and understanding**

Use this marking grid for **Questions 1–4 part (b)** and **Questions 5 and 6 part (a)**.

Level	Marks		Description
	Q1–4 part (b)	Q5 and Q6 part (a)	
<b>4</b>	9–10	10–12	<ul style="list-style-type: none"> <li>• Answers most aspects of the question, using a range of detailed, accurate and relevant knowledge.</li> <li>• Effective use of relevant examples or sources to support points made.</li> <li>• Demonstrates understanding through clear and well-developed explanations.</li> </ul>
<b>3</b>	6–8	7–9	<ul style="list-style-type: none"> <li>• Addresses many aspects of the question, using accurate and relevant knowledge.</li> <li>• Use of some examples or sources to support points made.</li> <li>• Demonstrates understanding through clear explanation, which covers the main points.</li> </ul>
<b>2</b>	3–5	4–6	<ul style="list-style-type: none"> <li>• Partially answers the question, using elements of accurate and relevant knowledge.</li> <li>• Minimal use of examples or sources.</li> <li>• Demonstrates some understanding which covers a few of the main points.</li> </ul>
<b>1</b>	1–2	1–3	<ul style="list-style-type: none"> <li>• An attempt to answer the question, using limited relevant knowledge.</li> <li>• Responses are unsupported by examples or use of sources.</li> <li>• Demonstrates a basic understanding.</li> </ul>

Level	Marks		Description
<b>0</b>	0	0	<ul style="list-style-type: none"> <li>• No creditable response.</li> </ul>

**Table B – AO2 Evaluation**

Use this marking grid for **Questions 1–4 part (c)** and **Questions 5 and 6 part (b)**.

Level	Marks		Description
	<b>Q1–4</b> part (c)	<b>Q5 and</b> <b>Q6</b> part (b)	
<b>3</b>	5–6	6–8	<ul style="list-style-type: none"> <li>• Evaluates the question showing awareness of various viewpoints.</li> <li>• Discusses the issues in a reflective way, with clear understanding.</li> <li>• Effectively shows the significance of belief and practice in the lives of Muslims.</li> <li>• Refers to relevant examples or sources to support points made.</li> </ul>
<b>2</b>	3–4	3–5	<ul style="list-style-type: none"> <li>• Includes some evaluation, may show awareness of one or more viewpoints.</li> <li>• There is discussion of one or more issues.</li> <li>• Shows some understanding of the significance of belief and practice in the lives of Muslims.</li> <li>• One or two examples or references to sources may be given.</li> </ul>
<b>1</b>	1–2	1–2	<ul style="list-style-type: none"> <li>• Answer is mainly descriptive, there may be an awareness of a single viewpoint.</li> <li>• Shows limited understanding of belief and practice in the lives of Muslims.</li> <li>• There is limited or no reference to examples/sources.</li> </ul>
<b>0</b>	0	0	<ul style="list-style-type: none"> <li>• No creditable response.</li> </ul>

Question	Answer	Marks
1(a)	<p><b>Give the names of <u>four</u> prophets who came before Muhammad (pbuh).</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• Adam (AS)</li> <li>• Musa (AS)</li> <li>• Isa (AS)</li> <li>• Yusuf (AS)</li> <li>• Ibrahim (AS)</li> </ul> <p>Accept any other valid points.</p>	4
1(b)	<p><b>Describe the social conditions that existed in pre-Islamic Arabia.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The tribe was the principal form of social and political organisation. Most people at this time were pastoral nomads, living a rough and demanding existence based on the rearing of camels, sheep, and goats. The tribe, headed by its chief, provided both a sense of identity and physical security. There was a focus on the strength and importance of tribes. Tribes fought each other, even though they depended on each other, and this caused a lot of mistrust between them.</li> <li>• For many Arabs, especially in Makkah, life revolved around the Ka'bah, with people coming from other parts of Arabia to worship and trade there, and the many idols at the Ka'bah were central to their lives. People also believed in using soothsayers, spirits and shrines, all of which were common in those days.</li> <li>• There were many social vices at the time such as drinking and gambling, which were common. Sins such as female infanticide, prostitution, fornication, theft, etc., were all things that were present and caused the men to be dominant in society at the expense of the welfare of others.</li> <li>• Women had no status. The number of women a man could marry was not fixed. When a man died, his son inherited all his wives except his own mother. Women had no rights such as education.</li> <li>• Slavery was common among the better off and rich Arabs. There were men, women, and children slaves. Men were reserved for market work, business, and cultivation. Women were kept as maids, for housework and for sexual satisfaction.</li> </ul>	10

Question	Answer	Marks
1(c)	<p><b>To what extent can Muslims today protect themselves from negative social conditions in society? Give reasons to support your answer.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Candidates could say that the Prophet (pbuh) encouraged Muslims to keep righteous company and avoid bad company. The Prophet (pbuh) said: 'Verily, the parable of good company and a bad company is only that of a seller of musk and a blacksmith. The seller of musk will give you some perfume, you will buy some, or you will notice a good smell. As for the blacksmith, he will burn your clothes or you will notice a bad smell.' In this way, Muslims should be conscious of the people they are spending time with and take care to ensure that they are around people who do good and not bad.</li> <li>• Muslims can also learn about their faith and act upon what they learn. It is up to them to learn themselves what will benefit them and what will not. This can be done by holding on to the Qur'an and Hadith. Learning teachings from Qur'an and Hadith put positive ideas into Muslims' lives which they can act upon to combat any negative influences in the society around them.</li> <li>• On the other hand, candidates may say that it is not always easy to protect themselves from negative social conditions because the way people live and interact causes them to be easily influenced by what is going on around them.</li> <li>• This is more prominent now with the rise of social media as the same trends are shared across the world and it can be difficult to detach from them even if they are negative.</li> </ul>	6

Question	Answer	Marks
2(a)	<p><b>Identify <u>four</u> types of trade practised during the pre-Islamic period.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Slave trade</li> <li>• Exchange of goods/bartering – animals, weapon, etc.</li> <li>• Prostitution / exchange of women</li> <li>• Tax levies</li> <li>• Usury</li> </ul> <p>Accept any other valid points.</p>	4

Question	Answer	Marks
2(b)	<p><b>Explain the importance of the Quraysh tribe in Makkah.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Quraysh had settled in Makkah and established themselves around the area. There were a few tribes that were all part of the Quraysh and they had a high status in society.</li> <li>• Firstly, they were custodians of the Ka'bah which meant that they were able to control everything that related to the religious and social aspects of pilgrimage. They looked after the idols in the Ka'bah which gave them a lot of importance and prestige. They gave water to the pilgrims coming to Makkah. This meant that visitors coming and going through Makkah would need to follow their rules in order to perform pilgrimage.</li> <li>• They were able to control the markets in Makkah and so would make money from trade. If they wanted to cheat and act dishonestly with their trading, they could.</li> <li>• The Makkans would add taxes and levies to visitors to the Ka'bah, which meant that they had a lot of financial gains from their position. High rates of interest were also put on goods, so this also gave them financial benefits.</li> <li>• They lived in luxury due to their wealth and status and wanted to ensure they kept things this way.</li> </ul>	10
2(c)	<p><b>Evaluate the reasons why the Quraysh did <u>not</u> want to change their ways of living.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Most of the Quraysh were not open to the message of Islam. They were arrogant and did not want to change their ways. They did not want to stop worshipping idols and wanted life and society to continue in the way it always had done.</li> <li>• The Quraysh also did not want to lose their status. They had a high status being one of the main influential tribes, and because they were custodians of the Ka'bah they were held in high regard.</li> <li>• They did not want to have the same status as slaves and the poor who were amongst the first converts to Islam.</li> <li>• They also feared losing their financial benefits, which were related to their status, as their position brought them a lot of financial gains. As custodians of the Ka'bah they were given a lot of gifts and benefited from those who came to trade and those who came to worship at the Ka'bah.</li> </ul> <p>As part of the evaluation, candidates should make a judgement on the different reasons, for example if they agree with them or not.</p>	6

Question	Answer	Marks
3(a)	<p><b>Give the names of <u>four</u> tribes living in Madinah.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Aws</li> <li>• Khazraj</li> <li>• Banu Nadir</li> <li>• Banu Qurayza</li> <li>• Banu Qaynuqa</li> <li>• Banu Najjar</li> <li>• Banu Awf</li> </ul> <p>Accept any other valid points.</p>	4
3(b)	<p><b>Describe the events of the Battle of the Trench.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Banu Nadir had broken the agreement they had with the Prophet (pbuh) and plotted to kill him. They sent word to the Quraysh and together they were going to attack Madinah. They gathered an army of 10,000. The Muslims heard about this and gathered 3000 men, so were outnumbered.</li> <li>• Salman al-Farsi suggested to the Prophet (pbuh) to dig a trench around the city as this is something he had seen being done before. The Muslims dug trenches that were wide enough and deep enough that it would be difficult to cross them.</li> <li>• The hypocrites in Madinah withdrew their support, making excuses. Banu Qurayza did not initially want to break their agreements with the Prophet (pbuh), but they were later convinced to help the Quraysh.</li> <li>• There was little food and water whilst they were digging, with the Prophet (pbuh) also participating. The Prophet (pbuh) tied stones to his stomach. Jabir invited the Prophet (pbuh) to eat after slaughtering a sheep, and the Prophet (pbuh) fed the whole army with this one animal.</li> <li>• The Quraysh were surprised to see the trench. They tried to jump over it and a couple of riders managed to cross a part that was narrower; 'Ali fought them off.</li> <li>• The siege lasted weeks without any fighting going on. The Prophet (pbuh) used his strategic skills to create mistrust between the tribes, sending Nuaym ibn Masud to sow seeds of mistrust between the allies.</li> <li>• The Makkans eventually gave up after a storm for three days which prevented them from lighting fires, cooking food and keeping warm. Banu Qurayza were punished for their treachery by their own laws.</li> </ul>	10

Question	Answer	Marks
3(c)	<p><b>Discuss <u>two</u> different lessons Muslims could learn from the events of this battle.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The main lesson should always be related to trusting in God that no matter how great the difficulty you should believe that he will help and give a person success in some way, even if it is not how they anticipate it.</li> <li>• Another lesson could be that Muslims can be positive in difficult situations and try to find a way out; in this case it was the digging of the trench. This could be related to lessons in having hope in difficult circumstances.</li> <li>• It could also be said that a lesson is to seek advice from those who you are close to, as someone may have good ideas that you have not thought about.</li> <li>• It could also be said that it is not always necessary to fight in a battle, but taking defensive measures that would prevent combat could be a way of preventing or ending conflict.</li> </ul>	6

Question	Answer	Marks
4(a)	<p><b>State <u>four</u> qualities of the Prophet's character.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Kindness</li> <li>• Forgiveness</li> <li>• Patience</li> <li>• Simplicity</li> <li>• Tolerance</li> <li>• Honesty</li> <li>• Trustworthiness</li> </ul> <p>Accept any other valid points.</p>	4

Question	Answer	Marks
4(b)	<p><b>Describe the Prophet's relationship with his wives 'Aishah and Umm Salamah.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• 'Aishah was the daughter of the Prophet's friend Abu Bakr. She was married to the Prophet (pbuh) at a young age. Marriage to 'Aishah strengthened the ties between Muhammad (pbuh) and Abu Bakr.</li> <li>• It is said that she was the most beloved of his wives, after Khadijah. She had an excellent memory and learned about Islam directly from the Prophet (pbuh) during his lifetime.</li> <li>• Some Qur'an verses were revealed in relation to events in her life once when she was slandered and once when verses relating to tayummum were revealed. 'Aishah was considered an expert in matters of faith as she memorised many of the Prophet's sayings; 2010 Hadith are attributed to her.</li> <li>• When he was fatally ill, the Prophet (pbuh) retired to 'Aishah's apartment. He died and was buried there.</li> <li>• Umm Salamah was a widow and had migrated to Abyssinia with her first husband. She later migrated to Madinah. She was going to migrate with her husband, but she was stopped by her tribe and her husband went on without her. She was later reunited with him after migrating alone with her son.</li> <li>• After she married the Prophet (pbuh) she took part in some battles and was present at the Treaty of Hudaybiyya. She gave advice to the Prophet (pbuh) to shave his head and sacrifice his animal and then the companions would follow suit.</li> <li>• Qur'an verses were revealed in response to her asking the Prophet (pbuh) why men are mentioned in the Qur'an and women are not (Qur'an 33.35). She narrated over 300 Hadith from the Prophet (pbuh).</li> </ul>	10

Question	Answer	Marks
4(c)	<p><b>To what extent can Muslims today follow the way the Prophet (pbuh) took care of his wives? Give reasons to support your answer.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Prophet (pbuh) valued the opinions of his wives. This is shown by the fact that he would consult them (e.g. Khadija) and he would take their advice when they gave it (e.g. Umm Salamah). Muslims today can follow this example.</li> <li>• The Prophet (pbuh) provided for the needs of his wives, ensuring they had accommodation and food, that they were given his time and that he was loving and kind towards them. This is something that Muslims can do now as they should look to get married when they are able to provide financially and emotionally.</li> <li>• The Prophet (pbuh) also taught and educated his wives with the Qur'an and teachings of Islam. Muslims now can provide their wives with education, especially now as there are many ways of learning about Islam online, so even if they don't have a centre of learning near them, they are still able to access some knowledge.</li> <li>• On the other hand, it could be said that it is not always easy to follow the way the Prophet (pbuh) looked after his wives as he was the best of creation and so the way he treated people was fair and just in a way that is not possible for people to do now, as they do not have prophetic qualities.</li> <li>• It may also be argued that some Muslims do not have the means to provide for their wives as society expects and so it may be considered that they are not looking after their wives.</li> </ul>	6

Question	Answer	Marks
5(a)	<p><b>Explain the teachings of Surah 94 and how this revelation helped the Prophet (pbuh).</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Surah 94 was revealed when the Prophet (pbuh) was going through difficulties in his life. It was sent for consolation and to show how God helps him and gives ease.</li> <li>• At the beginning of the surah, God makes the Prophet (pbuh) aware of the blessings he has bestowed upon him. Saying that God has expanded the Prophet's breast refers to the knowledge, guidance and courage etc. that God has given the Prophet (pbuh), suggesting that this should give him comfort and ease the anxiety.</li> <li>• God has relieved the Prophet (pbuh) of his heavy burdens relating to pre-Islamic society, worshipping multiple gods, theft, adultery, etc. and has also raised his status in society. God repeats there is difficulty and then relief to emphasise that hardships do not last forever and that God will grant ease to those who turn to him. So God is asking the Prophet (pbuh) and Muslims to strive hard and spend time worshipping God.</li> <li>• Surah 94 helped the Prophet (pbuh) as it reassured him that God was still with him and would still help him. It also reassured the Prophet (pbuh) that all the difficulties he was going through for the sake of God would be rewarded, and that his followers were also going to be given ease and even if they are tested in life, the difficulties would not last forever.</li> </ul>	12
5(b)	<p><b>To what extent might Muslims find the answers to all their problems in the Qur'an? Give reasons to support your answer.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• It can be argued that Muslims can find all the answers to their problems in the Qur'an as God has said that he sent the Qur'an to all of humankind for all of time for their benefit. It contains rules and regulations but also stories for humans to reflect on.</li> <li>• Reading and reflecting on the Qur'an allows people to find information that can help them in their own lives.</li> <li>• However, it could also be said that even if the answers are there, it may not be easy for some Muslims to access them as they may not be able to read the Arabic or the translation, they may not understand it, or they may not have access to teachers/scholars who can help them make sense of what is written.</li> <li>• Some answers can be found in the sunnah, from the life of the Prophet (pbuh) or his companions, and other sources can be used to find answers too, such as ijma' and qiyas.</li> </ul>	8

Question	Answer	Marks
6(a)	<p><b>Explain the teachings of this Hadith <u>and</u> how these teachings help Muslims have good character.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>Responses might include the following and/or other relevant information: The meaning of this Hadith relates to a person's character and their actions. There are two elements to this Hadith, one is that a person should not harm others and the second is that they should not respond to harm, or bad actions, with harm and bad actions themselves.</li> <li>Harming others can be done in many ways, such as being unfair or unjust in business dealings, being unkind with words or actions. A person should also not harm others whilst benefitting themselves.</li> <li>Not harming anyone also relates to not harming yourself too. This can be through not having harmful thinking, or neglecting prayer etc. Not reciprocating harm is about not responding to someone's dealings with you with something that will cause greater harm to them or yourself. This all relates to promoting peaceful community relations, working towards keeping positive relations in society as you are actively working towards fulfilling the rights of others.</li> <li>The guidance given in the Qur'an and sunnah is all for the benefit of people and following the guidance given by the Qur'an and sunnah helps keep harm away in society. These teachings can help Muslims have good character as it helps them to become aware of their actions and to keep themselves in check about how they are interacting with others and their treatment of others in their everyday lives. This can be in their family lives and their work lives.</li> </ul>	12

Question	Answer	Marks
6(b)	<p><b>Discuss what you think are the most effective ways Muslims can show good character in their everyday lives.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• There are many ways of showing good character and building good habits towards others.</li> <li>• Candidates could say that one of the best ways to show good character is to treat people well, especially your parents. There are many places in the Qur'an that mention being good to parents straight after being told to believe in God, which shows the importance of this. For example, by doing simple tasks for parents, making them tea, serving them food, doing chores they ask you to do, is an effective way of showing good character.</li> <li>• Another way of showing good character is to take into consideration the interactions you have on a daily basis in work or at school. It is important to show kindness by helping others. It is important to develop good relations with those you work with so that they feel comfortable with you and not afraid to be in your company. It is also important to think good of others and not expect them to treat you better than others. These are all ways that you would develop good relations with people and avoid harming them, thereby showing your good character.</li> <li>• Keeping to the teachings of Islam and praying prayers on time as well as following the other pillars is also a way of showing good character and it could be said this might be the most effective way as the prayers and pillars of Islam should change you in a positive way. Reading the Qur'an and learning about Islam will also help develop good character if you use them to help guide you in your behaviour and attitude to others.</li> </ul>	8