



# Cambridge O Level

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**ISLAMIC STUDIES**

**2068/12**

Paper 1 History and Scriptures

**October/November 2023**

**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 **17** 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 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	<b>Very good/excellent:</b> 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	<b>Good:</b> 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	<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 and understanding.
1	1–2	1–3	<b>Basic:</b> 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	<b>Irrelevant:</b> 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	<b>Very good/excellent:</b> 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	<b>Good:</b> 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	<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. Covers main points.
1	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.
0	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 goods traded in pre-Islamic Arabia.</b></p> <p>Responses could include the following and/or other information:</p> <ul style="list-style-type: none"><li>• Dates</li><li>• Animal skins</li><li>• Slaves</li><li>• Agricultural products, e.g. fruits – grapes, etc.</li><li>• Grains – wheat, barley, etc.</li><li>• Chinese/Syrian/Indian crafts</li><li>• and spices</li><li>• Idols</li><li>• Carpets</li><li>• Animals</li><li>• Weapons</li><li>• Perfume</li><li>• Jewels/jewellery</li></ul> <p>One mark for each response.</p>	<b>4</b>

Question	Answer	Marks
1(b)	<p><b>Outline the main religious beliefs and practices in pre-Islamic Arabia.</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>There were different beliefs and practices amongst the Arabs at that time in pre-Islamic Arabia. The majority of people were pagans and idol worshippers. They prayed to various different idols, e.g. Lat, Uzza, Manat and Hubal. They had 360 idols in total. They believed in God as a deity, but they also took the other gods as intercessors, which gave them a belief system as well as a livelihood as many of them made a living from the pilgrims who came to worship the idols, and from selling carvings of the idols.</p> <p>They also worshipped things in nature, such as the sun and the moon, attributing their brilliance to god-like qualities. There was also a belief in being connected to their spiritual ancestors and the belief that angels were daughters of God.</p> <p>Some of their practices were observing the rites of pilgrimage, such as staying at Arafat and doing <i>tawaf</i>, but they would circumambulate around the Ka'ba clapping and singing and without clothing. They would offer sacrifices to the idols.</p> <p>Other than the pagans there were some Christians, who believed in Isa (AS) being divine. They would pray in their Churches and read from the Injeel (Bible).</p> <p>There were Jews, who believed in Musa (AS) as their prophet and who were waiting for another prophet to come. They would pray in their temples and read from the Tawrat (Torah). They would observe the Sabbath and Passover.</p> <p>There were some Zoroastrians/Magians, who believed in one God and represented him in living form as fire. They believed in keeping a flame lit for eternity, using sandalwood and frankincense.</p> <p>Then there were hanifs, who rejected the worship of idols, believing that there was one god they should submit to. They only ate food sacrificed in the name of one God, they would purify themselves and worship at the Ka'ba, Sa'i and Arafat.</p> <p>Candidates may also refer to divination, soothsayers and fortune tellers.</p>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>Discuss the challenges faced by someone when becoming a Muslim. Refer to the pagan Meccans in 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>It may be hard for some to become Muslim and let go of their traditions for many reasons. It could be for fear of losing their status, e.g. many Meccans felt that they did not want to be considered equal to women and slaves or those from different social classes. For some Meccans it was difficult for economic reasons; they were afraid of losing their wealth from the religious fairs that brought pilgrims and wealth to the area. Some found it hard due to their own arrogance and did not want to change because someone else was telling them to.</p> <p>These challenges may be similar for those considering becoming Muslim today, as Muslims in some countries are looked down upon or face hostility. There may also be challenges from within a person's own family, if they have a negative opinion of Islam, or do not want their family to change their religion. There may also be challenges felt if the person becoming Muslim does not know other Muslims and can feel lonely, especially when trying to learn new information and practising the rituals of Islam.</p>	6

Question	Answer	Marks
2(a)	<p><b>Give the names of <u>four</u> people who looked after Muhammad (pbuh) before he became a prophet.</b></p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Amina</li> <li>• Abd al-Muttalib</li> <li>• Abu Talib</li> <li>• Halima</li> <li>• Baraqa/Umm Ayman</li> <li>• Khadija</li> </ul> <p>One mark for each statement.</p>	4

Question	Answer	Marks
2(b)	<p><b>Describe what happened when Halima cared for Muhammad (pbuh) as a child.</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>When the Prophet (pbuh) was an infant, he was taken by Halima to live with them in the desert.</p> <p>The tradition at the time was for women who acted as wet-nurses to take children to live away from the city, as it was considered better for their health and wellbeing to spend their formative years in the desert.</p> <p>When Halima came to get a child to take for nursing, she noticed that no one was taking the infant Muhammad (pbuh) because he was an orphan and people preferred to take babies from richer families. She also did not want to take him but at the same time did not want to leave without a child, so she agreed to take him home.</p> <p>Things changed as soon as she took the child. Her weak mount gained strength and ran ahead of the others. Her goats and animals increased in milk and in strength. Her own milk production increased. During a time of drought and famine, Halima and her family were a bit more comfortable due to the blessings the infant brought with him.</p> <p>Halima nursed Muhammad (pbuh) until the age of two as was the custom, but when it came to returning him to his mother she was hesitant and wanted to keep him with her due to the blessings that she had in those years. Due to an illness in Mecca at the time, Amina agreed to let Halima take the child again.</p> <p>One day the Prophet (pbuh) was playing with his foster brother. Two men dressed in white approached Muhammad (pbuh) and split open his chest, washed it and returned it, though Muhammad (pbuh) did not know what they were doing. It is narrated that the Prophet's foster brother ran to get his parents, and when they arrived they found Muhammad (pbuh) standing and pale in colour. He said, 'Two men in white clothing came to me, laid me down, and split open my abdomen. By Allah, I do not know what they have done.'</p> <p>After this, Halima was worried and took the boy back to his mother in Mecca.</p>	10



Question	Answer	Marks
2(c)	<p><b>To what extent did Muhammad's childhood experiences help him gain understanding of the needs of others? 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>Muhammad (pbuh) was given love and affection by his grandfather and uncle when he was an orphan. Losing his own parents allowed him to understand the hardships and needs of the less fortunate and vulnerable in society.</p> <p>Being a shepherd gave him a sense of humility and caring for others. Being raised in the desert gave him patience and understanding of how to live in different conditions. Living with different people gave him an understanding of others and their needs.</p> <p>It could also be said that other experiences, like business dealings, going on trade journeys and diplomacy later in his life, helped him more, as they prepared him for dealing with the Quraish and other tribes, who would oppose him because they felt their wealth and lifestyle were threatened.</p>	6

Question	Answer	Marks
3(a)	<p><b>Name <u>four</u> of the earliest converts to Islam.</b></p> <p>Responses might include the following:</p> <ul style="list-style-type: none"> <li>• Khadija</li> <li>• Abu Bakr</li> <li>• 'Ali</li> <li>• Zayd ibn Haritha</li> <li>• The Prophet's daughters: Fatima, Ruqayya, Umm Kulthum, Zaynab</li> <li>• Sumayya</li> <li>• Yassir</li> <li>• Ammar</li> <li>• Uthman ibn Affan</li> <li>• Zubayr ibn al-Awwam</li> <li>• Abdur-Rehman ibn Awf</li> <li>• Sa'd ibn Abi Waqqas</li> <li>• Talha ibn Ubaidullah</li> <li>• Bilal ibn Rabah</li> </ul> <p>One mark for each response.</p>	4

Question	Answer	Marks
3(b)	<p><b>Explain how ‘Uthman supported the Prophet (pbuh) during his prophethood.</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>‘Uthman was born into a wealthy family in Mecca, from the Umayyad clan of the Quraish. Due to their wealth and status ‘Uthman was educated; he could read and write and learned to become a successful trader and cloth merchant. He became Muslim through Abu Bakr, and despite the status of his family, he was persecuted and his family did not protect him. He was abused and tortured by his own uncle. He supported the Prophet (pbuh) by marrying his daughter Ruqayya, who had been divorced. When the persecutions on him were increasing, some Muslims were given permission to migrate to Abyssinia. ‘Uthman and Ruqayya went in the first migration and the Prophet (pbuh) said: ‘After Lot, ‘Uthman is the first man who, with his wife, has given up the comfort of his home for the sake of God.’</p> <p>They returned to Mecca, then migrated to Medina with the other Muslims. As someone who could read and write, ‘Uthman was able to write Qur’anic verses and was also involved in teaching others the rituals of Islam.</p> <p>He did not fight in the Battle of Badr but fought in the others. He was part of the Treaty of Hudaibiya and was considered trustworthy enough to go to Mecca to negotiate with the Quraish. There he was taken hostage by the Meccans. The Prophet (pbuh) took an oath to avenge him, but he returned safely.</p> <p>When he was in Medina there were shortages of water. The water wells were controlled by a few people. Being a successful trader, he managed to secure half of a well, where he had use of it for one day and the other man had it the next day. ‘Uthman used his day to provide water for free and so no-one paid to use the well on the other days, which allowed him to buy the well outright.</p> <p>He was known for his generosity in Mecca and Medina, and he regularly gave from his wealth when needed. When the Prophet (pbuh) asked for donations for the Tabuk expedition, ‘Uthman’s donations surpassed everyone else’s as he gave hundreds of camels, gold and dinars.</p> <p>He lived a simple life despite his wealth, which he often gave for the cause of Islam. He was in the practice of buying slaves and freeing them, and this often meant he did not keep a servant for himself.</p>	<b>10</b>

Question	Answer	Marks
3(c)	<p><b>Evaluate different ways Muslims today can practise living a more simple life.</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>Some ways to live simply could be to buy less, whether it is clothes and shoes, or food. Often we have more than we need, so we can reduce how much we buy and ensure we use what we have already.</p> <p>Another way could be to use and re-use the items we already have, so when we have clothes that are wearing out we can sew them or turn them into other items. We can also reduce the amount of things we have in our homes and stop hoarding.</p> <p>In current times, living more simply could be to consume less TV and social media, which can help people to not feel they have to compare themselves with others all the time or want what others have.</p> <p>Candidates should be able to say how effective the ways they have mentioned are in living simply.</p>	6

Question	Answer	Marks
4(a)	<p><b>Describe <u>two</u> features of the Prophet Muhammad's character.</b></p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• He was generous and would give away most of what he had at the end of the day. He was generous with the time he gave to others.</li> <li>• He was truthful/honest, and was known by the Quraish to be Al-Amin. They testified to this when he was on Mount Safa to call people to Islam.</li> <li>• He was trustworthy which was shown by the fact that the Quraish, even after prophethood, would keep their belongings with him for safekeeping.</li> <li>• He was kind; he would speak to people with gentleness and would visit those who were sick.</li> <li>• He was just, and he would judge fairly in situations whether the person was Muslim or not, or of a high social status or not.</li> </ul> <p>One mark for the feature and another for the elaboration.</p>	4

Question	Answer	Marks
4(b)	<p><b>Give an account of the main points in the farewell address <u>and</u> the events of the Prophet's illness and death.</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) and his family and some companions travelled to Mecca to perform Hajj, in the 10<sup>th</sup> year of Hijri. When he arrived at Arafat, there were over 100,000 people gathered there. Here the Prophet (pbuh) climbed Jabal Rahma and addressed the crowd. This would become his final sermon.</p> <p>In it he told people to protect property and honour, he prohibited the giving and taking of usury (<i>riba</i>), and warned people of Shaytan and his tricks.</p> <p>He told men to be kind to women and said that men and women have rights over each other. He reminded the pilgrims to perform the pillars of Islam and that they would give an account of their deeds on the Day of Judgment.</p> <p>He established the equality of human beings, that no Arab was superior to a non-Arab, and also presented the obligations people had towards their slaves, to feed and clothe them and treat them well.</p> <p>He reminded the people that if they followed the Qur'an and Sunna they would not go astray, that he (pbuh) was the final prophet and that they should go and tell people about his message.</p> <p>A few months later, he (pbuh) became ill in Ramadan and he secluded himself in his house for 20 days. Jibril came and revised the Qur'an with him twice. Abu Bakr was appointed to lead the prayers in the mosque. On the day before he passed away, he (pbuh) freed his slaves, gave charity and gave his weapons as gifts. He passed away in the house of Aisha.</p>	10

Question	Answer	Marks
4(c)	<p><b>Choose <u>two</u> points from the farewell address and discuss their significance for Muslims today.</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 can choose any two of the points from the sermon and discuss their relevance or impact for Muslims today.</p> <p>For example, the teaching on not taking usury affects Muslims as they have to be careful when they are banking and engaging in financial transactions as many things now involve interest.</p> <p>The teaching about treating women well, and about men and women having rights over each other, is important as it means people need to take more care over how they will treat each other when they get married and have to be careful they do not put cultural traditions over religious ones.</p> <p>The teaching about Arabs or black/white people not having superiority over each other is important as it helps people not to be arrogant over their background and helps ensure that racism is not tolerated.</p> <p>Whatever example is given, it should be elaborated on.</p>	<b>6</b>

Question	Answer	Marks
5(a)	<p><b>Explain the main teachings of these verses from Sura Alaq and how they relate to the importance of gaining knowledge.</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 main teachings of this Sura relate to the first revelation, the importance of reciting/learning, and the importance of God as creator and teacher.</p> <p>This Sura was revealed to the Prophet (pbuh) in Ramadan in Cave Hira and was the first revelation. Angel Jibril came to the Prophet (pbuh) while he was in seclusion in the cave and told him to 'Recite!' Then the first five verses were revealed, and the Prophet (pbuh) said he felt the verses imprinted on his heart.</p> <p>The teaching of reciting/learning is important as it indicates the importance of learning, but mainly that God is the one who initiates learning. The Prophet (pbuh) was asked to recite, and then the second time indicates that he should teach and proclaim the message.</p> <p>Humans can be taught and can learn because of how God has created them and because of his grace and mercy.</p> <p>He is the creator, the one who brings everything into being, which also indicates his power. He has created humans from a humble and insignificant state.</p> <p>The importance of gaining knowledge can be seen from the fact that God has given his creation the ability to learn. Gaining knowledge/learning is what distinguishes humans from the rest of creation.</p> <p>The pen represents knowledge and writing and is a gift to humans, and so everyone is encouraged to learn. Learning is also a way for humans to get to know God and his message and be able to get closer to him, so this is important.</p>	12

Question	Answer	Marks
5(b)	<p><b>Evaluate the ways Muslims can help their communities by using the different abilities God has given them.</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>God has given everyone different abilities and humans can use these in different ways, for good and for bad. Candidates should say how they can use their abilities to help their communities in different ways.</p> <p>Candidates could talk about having intellectual capabilities, and how they can put them to good use by getting themselves an education, then using this education to get jobs and support themselves and their families. They can also use what they know to teach others.</p> <p>They could talk about having physical abilities to be able to do things for themselves and for others. If they are good at sports, they can help their family and others keep fit and stay in good health. If they are good at art and design/making things, they can help maintain their communities in a positive way.</p> <p>All valid responses should be credited.</p>	8

Question	Answer	Marks
6(a)	<p><b>Explain the main teachings of this Hadith and how they relate to the treatment of others.</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>This Hadith teaches Muslims about the benefit of their speech and being generous.</p> <p>Generosity can be in speech or in actions. In speech, Muslims should say good things to others, be a source of kindness and be positive towards others. Its importance is shown by the Hadith saying that if you are not able to say something good, then it is better to be silent and not say anything at all.</p> <p>Generosity in actions could be helping others, being generous with your time or money. The Prophet (pbuh) always shared with others even when he had very little and this tells Muslims that it is not about how much you give; it is the act and the thought behind the giving that matter.</p> <p>Being good to your neighbours and those who are guests is emphasised in this Hadith, showing the importance of those two groups.</p> <p>Generosity to neighbours could be in kind words and behaviour, not disturbing them, and also sending food to them.</p> <p>Generosity to guests could be kindness when hosting them by offering them food/drink, giving them food from the best that you have, and making them feel comfortable in your home.</p>	<b>12</b>



Question	Answer	Marks
6(b)	<p><b>To what extent might Muslims find it easy to be generous in their everyday lives? 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>Some Muslims might find it easy to be generous because they have a lot, whether it is money or food, and so they feel that they are able to give freely to others.</p> <p>Other people may have grown up in a family or community where they have seen people giving to others and being generous, so it is normal and easy for them to do so.</p> <p>People may also feel it is easy to be generous because they give their time to others for good deeds, whether it is volunteering for charities or offering help to friends and family.</p> <p>Others may find that it is not easy to be generous as life can be hard now as things are expensive, so they do not feel that they are able to give much.</p> <p>Other people may feel that they want to keep hold of their money because they are afraid of not having enough.</p>	8