

Cambridge O Level

ISLAMIC STUDIES**2068/13**

Paper 1 History and Scriptures

October/November 2024**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.

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

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This document consists of **20** printed pages.

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.

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.

Question	Answer	Marks
1(a)	<p>State <u>four</u> ways the Quraish showed they were the dominant tribe in pre-Islamic Mecca.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • they had conquered Mecca and established themselves around the area • they were custodians of the Ka'ba • they gave water to the pilgrims coming to Mecca • they looked after the idols in the Ka'ba • they offered sacrifices to the idols. <p>One mark for each response.</p>	4
1(b)	<p>Describe the conflict over the fixing of the Black Stone <u>and</u> the role of Muhammad (pbuh) in resolving it.</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 Ka'ba had been damaged by a fire and floods, which had caused cracks to appear in the walls. The Quraish wanted to repair the Ka'ba and the tribes got together to take the Ka'ba walls down and rebuild them.</p> <p>Once they had rebuilt most of the walls, they came to the side of the Ka'ba where the Black Stone was to be placed. Each tribe wanted to have the honour of placing the Black Stone, and so the tribes began to argue with each other.</p> <p>This continued for four or five days, and there was the threat that they would start fighting each other and blood would be spilled. The oldest of them, Abu Umayya, then suggested that they allow the first person who enters the Ka'ba to be the one to resolve the dispute and choose who will place the Black Stone.</p> <p>It was Muhammad (pbuh) who entered the Ka'ba and the Quraish were pleased about this because they knew he was honest and trustworthy, and that they all thought highly of him.</p> <p>They all told him the situation. The Prophet (pbuh) asked the men to bring him a sheet. When they brought the sheet they laid it on the ground and placed the Black Stone on it. Then, the Prophet (pbuh) asked each tribal chief to hold an edge of the sheet and lift it up together. The Prophet (pbuh) placed the Black Stone into its position himself.</p> <p>Everyone was happy with this decision, and the Prophet (pbuh) had managed to avoid a conflict from breaking out.</p>	10

Question	Answer	Marks
1(c)	<p>Discuss the different lessons Muslims can learn from this event about solving disagreements between friends. Refer to the event of the fixing of the Black Stone in your answer.</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>Muslims could learn to stay neutral because you do not have to like or dislike one side or the other, but you can just rely on the facts to help each side come to a conclusion. If you are honest and want to give the truth then it should not matter if it is a friend in the wrong – you should be able to give your opinion without anyone getting offended.</p> <p>Muslims could learn to have patience even when it is difficult. A person may prefer one side over another, or prefer one argument over another, and so it would be difficult to stay completely neutral. Also if they are friends then you are likely to side with your friend so as not to fall out with them, so a person might want to reflect on whether they are doing the right thing. The Prophet (pbuh) did not favour anyone when coming to a decision.</p> <p>The Prophet (pbuh) was patient and this led to his success so Muslims could learn from his example.</p> <p>Muslims can try to find the best solution that will help everyone involved, without preferring one over another.</p>	6

Question	Answer	Marks
2(a)	<p>State <u>four</u> places that people came from to trade in pre-Islamic Mecca.</p> <p>Responses may include four of the following and/or other relevant information:</p> <ul style="list-style-type: none">• Ta'if• Madina/Yathrib• Yemen• Abyssinia• Iran /Persia• Byzantium/Rome <p>One mark for each statement.</p>	4

Question	Answer	Marks
2(b)	<p>Describe the main professions people had in Mecca before Islam.</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 a number of different professions in Mecca, the main ones centred around trade.</p> <p>Merchants would sell goods in and around Mecca, mainly goods they had purchased that were grown or produced in Mecca.</p> <p>Meccans were known to travel to Syria in the North and Yemen in the South to sell their goods.</p> <p>Often there were traders who were involved in the trading of specific goods, such as luxury items that came from other countries, idols, and slaves.</p> <p>In the agricultural sector there were those who grew and cultivated dates, which would be harvested and sold. Shepherds were common, looking after the herds of various animals that were owned in Mecca, including camels, sheep and goats.</p> <p>There were also caravan owners who would own herds of caravans and rent them to traders and others who wanted to travel to other lands but did not have their own camels. Most people would travel in large caravans for safety.</p> <p>There were also money lenders, who made money through usury – lending others money and putting interest in the return so they receive back more than they gave.</p> <p>Candidates may offer other examples of professions people had and relevant answers should be credited.</p>	10

Question	Answer	Marks
2(c)	<p>Discuss the extent to which trade improved for the people with the coming of Islam. Give reasons to support your answer.</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>It could be said that trade changed for the better because with the coming of Islam rules were put in place for the fairness of buying and selling.</p> <p>Those who previously cheated others out of goods or money were not able to do so anymore. This would be beneficial for everyone as they would get something fair for their money.</p> <p>Interest was also stopped and so people were not able to charge lots of extra money/goods for any loans that they gave, and so this would prevent debts from building up.</p> <p>Some Meccans may have felt that the new rules were not as good as they were no longer able to sell idols and may have felt that this meant they were not making as much money.</p> <p>All relevant answers should be credited.</p>	6

Question	Answer	Marks
3(a)	<p>State <u>four</u> ways in which the Prophet (pbuh) received revelations.</p> <p>Responses may include four of the following and/or other relevant information:</p> <ul style="list-style-type: none">• revelation came through the angel Jibril• Angel Jibril also came in human form• it came in the form of direct revelation from God e.g. during the night journey• it came with the sound of a bell, which was hard for the Prophet (pbuh)• it would come in the form of dreams• the Prophet (pbuh) would sometimes hear the buzzing of bees. <p>One mark for each statement.</p>	4

Question	Answer	Marks
3(b)	<p>Describe ‘Ali’s conversion to Islam and his support of the Prophet (pbuh).</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>‘Ali ibn Abi Talib was the Prophet’s cousin and lived in the Prophet’s household to alleviate the difficulties Abu Talib was facing.</p> <p>After the Prophet (pbuh) received his prophethood, he told Khadija who accepted the message. One day ‘Ali saw the Prophet (pbuh) and Khadija praying and asked them about it. The Prophet (pbuh) told him about the new faith and if ‘Ali wanted to accept it he would have to do so in secret for the time being. ‘Ali accepted the Prophet’s message and was therefore one of the first Muslims. He was the first child to become Muslim, being around ten years old at the time.</p> <p>When the Prophet (pbuh) came to spreading the message to his kinsmen, he invited them for a meal. He told them about his experience of revelation and asked them to believe in One God and Muhammad (pbuh) as the final messenger. He asked who would support him, to which ‘Ali stood up and replied he would. No one else said anything. The Prophet (pbuh) asked three times and each time only ‘Ali stood up to offer his support.</p> <p>‘Ali supported the Prophet (pbuh) in Mecca and stayed with him whilst others migrated to Abyssinia. He stayed back in Mecca to return belongings to people when the Prophet (pbuh) migrated to Medina. He also slept in the Prophet’s bed as a decoy.</p> <p>In Medina he was made the Prophet’s brother when the Prophet (pbuh) was pairing Ansar with Muhajirun. ‘Ali took part in the construction of the mosque. He took part in most of the battles and was one of the Prophet’s scribes. He was a firm source of support for the Prophet (pbuh) throughout prophethood.</p>	10

Question	Answer	Marks
3(c)	<p>To what extent can young Muslims today continue the development of Islam? Give reasons to support your answer.</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>Young Muslims can continue to develop Islam, just like 'Ali, if they have a genuine belief in the faith and want others to benefit from it. They can take classes to gain knowledge and help others to understand what they have learned. Young people now are usually more able to use and understand the internet and other apps which can be used to tell others about Islam. They can get involved in youth groups and movements through their mosque for example, and promote Islam within the community especially to other young Muslims.</p> <p>By practising the knowledge they learn they can be role models for others and benefit the community by upholding good character.</p> <p>However, it could be that it's not easy for young Muslims to help the development of Islam because they will not have enough knowledge about Islam to be taken seriously. There is so much information on Islam online and on social media that it would be hard for someone without credentials or qualifications to be listened to.</p> <p>Other relevant opinions should be credited.</p>	6

Question	Answer	Marks
4(a)	<p>Describe <u>two</u> tribes that were living in Medina when the Prophet (pbuh) arrived.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • there were the Aws and Khazraj, two Arab tribes, who had been fighting each other. • there were also Jewish tribes, the Banu Nadir, who were wealthy and traded weapons and jewels. • Banu Qaynuqa who were goldsmiths and craftsmen. • Banu Qurayza were tradesmen who owned a lot of weaponry. • Banu Najjar and Banu Tha'laba were amongst the other smaller tribes there. <p>Give one mark for identifying a tribe and one mark for description.</p>	4

Question	Answer	Marks
4(b)	<p>Outline the Prophet's interactions with non-Muslims living in Medina <u>and</u> the Charter that was made with them.</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) migrated to Medina there were a number of tribes there who did not want to convert to Islam. The Aws and Khazraj became Muslim, but the Jewish tribes in Medina did not. To appease them and keep cordial relations in Medina, the Prophet (pbuh) decided to draw up a treaty to protect the lives and safety of all citizens of Madina.</p> <p>Some of the main points of the treaty were:</p> <ul style="list-style-type: none"> • Muslims and Jews were to form one community. They had the freedom to practice their own religion. • Everyone was to live peacefully and expel any enemy of the city. • If there was an attack, both Muslims and Jews would fight together to defend against the attack. • There was to be no protection offered to the Quraish and their allies. • The Prophet (pbuh) was the head of the community and decisions would rest with him. • If anyone were to break the treaty they would have to face consequences. <p>The treaty lasted for ten years and generally there were peaceful relations between Muslims and non-Muslims.</p>	10

Question	Answer	Marks
4(c)	<p>To what extent are the details of the Charter of Medina relevant for relations between people of different faiths today? Give reasons to support your answer.</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>This charter helps Muslims and non-Muslims to see that it is possible for different faith groups to live peacefully and respectfully together. It can help these communities now realise that they do not have to mistrust each other or live in fear of the other. It is important to have guidelines as to what is or is not permissible so that everyone lives to the same standards.</p> <p>It promotes cohesion and harmony, setting a precedent on how an interfaith community can thrive living side by side. Fairness and justice applies to all despite religious beliefs. Interfaith communities working together create a safe and strong community which not only breaks down misunderstanding but also allows everyone to thrive.</p> <p>It could be said that the Charter does not help interfaith relations today because people would not accept a person of one faith being the head of the community of other faiths.</p> <p>Other valid answers should be credited.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the teachings in these passages from Sura Quraish <u>and</u> what they told the people of Mecca about God.</p> <p>Mark according to the level descriptors for Assessment Objective 1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>The Quraish were an important tribe in the region due to being custodians of the Ka'ba and having good financial dealings. They had natural abilities and high standards and all this earned them a high level of respect.</p> <p>God is telling them that it is he who has given them these blessings, of security due to the respect they have been given and the sanctity of the land, and of the prosperous trade journeys in summer and winter which allowed them sustenance and respect.</p> <p>God also protected them. For example, when Abraha came to attack the Ka'ba, the Quraish did not have an army but Abraha was still defeated. It was God who protected the Ka'ba.</p> <p>For this they are asked to worship the Lord of the House, and recognise God's favours upon them. The Quraish acknowledged the Ka'ba was God's house so God is asking them to worship Him only as the one who provides them with their respect and prosperity.</p> <p>It highlighted to the people of Mecca that they should not be arrogant like the Quraish who did not acknowledge who was giving them their sustenance and wealth. It highlighted that they should always turn to God.</p>	12

Question	Answer	Marks
5(b)	<p>Discuss the importance of these teachings for Muslims today.</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>These teachings can be important now because Muslims should be able to see that their blessings come from God, and they should not become like the Quraish who did not believe that the One God gave them what they had, not just financially, but protection as well.</p> <p>It is easy to become arrogant when you have a lot and think that everything is due to your own hard work and success; but even if a person has worked hard, they should acknowledge that it is because of God that they have not faced barriers to prevent them from getting the success that they have.</p> <p>For that reason they should not take others as idols in place of God, and should always acknowledge and thank God for their blessings.</p> <p>Other valid answers should be credited.</p>	8

Question	Answer	Marks
6(a)	<p>Explain the teachings of this Hadith and how doing good deeds can give Muslims hope.</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 are a number of elements to this Hadith. The first relates to the teaching of <i>taqwa</i>: piety/being conscious of God. The Hadith is emphasising the fact that Muslims should know that God can see them wherever they go, and so they in turn should remember God wherever they are. In that way, they should always be striving to be good and do good, and worship Allah as much as they can.</p> <p>Then there is the element of doing deeds – humans are bound to err, and this Hadith gives hope that you can erase your bad deeds by doing a good deed. That means that a person does not have to live with the guilt of having done something bad, as long as they strive to change their ways and develop good habits. It gives hope to Muslims that they do not have to be perfect to be able to gain God's favour. God gives Muslims chances to develop and improve themselves.</p> <p>Another aspect of this Hadith is teaching people to have good character and good manners towards others. There are other Hadith that say that good manners towards others will enter a person into paradise. God can easily forgive sins against Him, such as forgetting to pray, but sins against other humans are harder to forgive. If you pray and fast but you treat your employees or family in a horrible manner, then the negative weight of your manners might be heavier than the positive weight of your prayers. Therefore, Muslims needs to be aware and conscious of how they are treating others.</p>	12

Question	Answer	Marks
6(b)	<p>Evaluate how the teachings of this Hadith could help a Muslim change their habits for the better.</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>This Hadith is all about change and emphasising how Muslims do not need to stay stuck in negative patterns of behaviour. It is a reminder that they can change and that Allah is there to forgive them and wants to give them as opportunities to change. God's mercy is vast. It is never too late to change and no amount of sin expels one from God's mercy as long as they repent.</p> <p>Knowing that God is watching you at all times can sometimes be daunting and make a person feel that they have done too many bad deeds to be able to change, but in this Hadith God is telling people that good deeds erase the bad, so not only can a person mobilize themselves to do good, they can erase their past sins.</p> <p>It is easy to become stuck in a negative mindset of guilt from having done something wrong, but God gives Muslims solutions to be able to get over their guilt and regret. Being good to others can also help in this as these good actions will also wipe out bad actions of the past as well and helping to improve relationships with people.</p>	8