

# Cambridge O Level

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

Paper 1 History and Scriptures

**May/June 2024**

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 **16** 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.

**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>Describe <u>two</u> features of Muhammad’s character that impressed Khadija.</b></p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• He was known to be trustworthy and was called al Amin.</li> <li>• Her servant Maysara told Khadija about his honesty in trade.</li> <li>• He was able to sell his merchandise for a good profit and didn’t take advantage of Khadija.</li> <li>• He treated other people well in terms of how he traded with them.</li> <li>• He didn’t worship the idols; he didn’t join in the pagan festivals.</li> </ul> <p>One mark for a response, one for development.</p>	<b>4</b>
1(b)	<p><b>Explain how Abu Talib’s care helped to develop Muhammad’s character.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>After the death of his mother, Muhammad (pbuh) was taken care of by his grandfather, Abd al Muttalib. When Muhammad (pbuh) was eight years old, his grandfather died and his uncle, Abu Talib, who was a leader of the Quraish, took Muhammad (pbuh) into his household even though he himself was not well off. Muhammad (pbuh) was well loved in this household which gave him a good foundation to develop his character.</p> <p>Abu Talib loved Muhammad (pbuh) more than his own children and found it hard to be parted from him. Abu Talib was a merchant and as he grew older, Muhammad (pbuh) travelled with him on his business journeys. At the age of twelve, while on a journey to Syria, Muhammad (pbuh) and his uncle met a Christian monk named Bahira. Muhammad (pbuh) learned how to trade and how to interact with different people.</p> <p>Bahira recognised in Muhammad (pbuh) the signs of prophethood. It is said that he saw the seal of prophethood on his back between his shoulders. Some accounts say that Bahira had read about the coming of a prophet in the scriptures. He warned Abu Talib not to take Muhammad (pbuh) any further in case harm should come to him and to protect him from the Jews. His uncle sent him back to Mecca, always prioritising his care.</p> <p>In his youth, as well as trading, Muhammad (pbuh) also worked as a shepherd. This helped develop a different set of skills and character. Between 580–590 a sacrilegious tribal war broke out, the Battle of Fijar. Muhammad (pbuh) participated in this war with his uncles, but his role did not extend beyond picking up arrows. When he was fifteen years old a war broke out during the Hajj season and it lasted for many years. Seeing the ravages of war, some tribes decided to form an alliance, Hilf al–Fudul, to protect the rights of the oppressed and provide justice. Muhammad (pbuh) was present at the taking of this oath and wholeheartedly supported it. In later years, it was reported he said ‘I would not exchange for the choicest camels in all Arabia, the remembrance of being present at the oath’. Being allowed to be present here helped shape the Prophet’s justice.</p>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>Discuss how the Prophet’s experience of living with Abu Talib can help Muslims to provide care for others.</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>The Prophet’s example can show that when people are in need, and especially those who do not have other family, they should be helped in whatever way that you are able to help. Abu Talib did not have much financially, but he was still willing to open his house and look after Muhammad (pbuh) in any way that he could.</p> <p>Orphans in particular are highlighted as those in need of help and support, and so even if you are not able to take an orphan into your household, you may be able to help and support them in your community, or by donating to charities that provide care for orphans and those in need.</p> <p>Accept any other valid approach.</p>	<b>6</b>

Question	Answer	Marks
2(a)	<p><b>Give <u>four</u> ways in which nomadic people lived in Pre-Islamic Arabia.</b></p> <p>Responses may include <b>four</b> of the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• They were tribes that lived scattered in different areas.</li> <li>• They moved around to find water and food for their animals.</li> <li>• They often raided caravans.</li> <li>• They formed tribal groups and clans on the basis of kinship.</li> <li>• The Chief (shaykh) was elected by a Council of Elders.</li> </ul> <p>One mark for each response.</p>	<b>4</b>

Question	Answer	Marks
2(b)	<p><b>Describe the way tribes in Pre-Islamic society treated women, slaves and children.</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>Before Islam, women were amongst the lowest group of people in society. They were considered to be possessions (chattels) and were treated as though they were objects that could be traded or inherited like property or animals. Women were also used to pay off debts.</p> <p>They generally had no rights and no social standing – men would decide everything for them.</p> <p>A man could marry as many women as he liked and could divorce them without their consent. Bartering and exchanging women/slaves, using them as wagers in gambling and prostitution were common vices. Widows were amongst the most vulnerable and poorest members of society.</p> <p>There were some women from higher social groups/tribes that were able to escape this treatment due to their higher social standing, and as a result a few women were able to inherit, have their own businesses and get married without being ill-treated.</p> <p>Slavery was a common practice. Slaves were bought and sold in the markets.</p> <p>The owner of a slave had the right to decide whether the slave lived or died. The slaves were often treated cruelly, being punished by their masters at will. Like women, they were regarded as goods/possessions rather than as human beings. It was very difficult for a slave to gain their freedom as they were too valuable to slave owners to allow them their freedom.</p> <p>Due to women being regarded lesser than men, female infanticide was prevalent. The birth of a daughter was regarded as a matter of shame and boys were preferred because of their ability to work and earn money.</p> <p>Female children were murdered because their parents feared the poverty that would come from raising them.</p>	<b>10</b>

Question	Answer	Marks
2(c)	<p><b>To what extent did the position of women improve with the coming of Islam? 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>It could be said that the position of women improved significantly because Islam prohibited female infanticide and so girls were told their lives were just as important as boys.</p> <p>Women were now allowed to inherit, and they were allowed to have a choice in who they married and if they wanted to leave a marriage. The Prophet (pbuh) treated women with respect. This allowed others to follow his example and treat women better too.</p> <p>However, the culture of treating women badly was deeply embedded in society, and so even though Islam brought rights for women, it was not always easy for people to change and to implement these rights. Therefore, although Islam brought these changes and the Prophet (pbuh) treated women well, there were still those who may not have been able to give women the respect they deserved.</p> <p>Accept any other valid approach.</p>	6

Question	Answer	Marks
3(a)	<p><b>Describe <u>two</u> features of the Prophet’s character in Mecca when dealing with others.</b></p> <p>Responses may include the the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• The Prophet (pbuh) was known as al Amin and as Sadiq.</li> <li>• Everyone knew he would always tell the truth.</li> <li>• He could be trustworthy so they could leave their belongings with him without fear.</li> <li>• He was patient when dealing with hardships,</li> <li>• Even when he was being taunted and having rubbish thrown at him.</li> <li>• He continued to be kind to those who were bad to him.</li> </ul> <p>One mark for each response, one mark for development.</p>	4



Question	Answer	Marks
3(b)	<p><b>Outline the events of Muhammad’s night journey and ascension (<i>al-Isra’ wal-Mi’raj</i>).</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>In the tenth year of prophethood, Muhammad (pbuh) was taken on a journey by the command of God. The Qur’an refers to the night journey and mentions two mosques: ‘Glory to Him who took His servant for a journey by night from the sacred mosque to the farthest mosque.’ [17.1]</p> <p>Jibril came to him (pbuh), washed his heart, and took him to Jerusalem on a winged horse-like creature called Buraq.</p> <p>In Jerusalem they met the previous prophets and Muhammad (pbuh) led them in prayer. Then they travelled on Buraq to the heavens.</p> <p>On the way the Prophet (pbuh) met the different prophets on the different levels of heaven and spoke to them. The Prophet (pbuh) was also shown various details about the inhabitants of heaven and hell.</p> <p>He then reached the Lote Tree in the highest heaven, and Jibril was not able to go beyond this. The Prophet (pbuh) did and here he was in the presence of God and spoke to him.</p> <p>It is here that the five daily prayers were given to him, after being reduced from 50 due to the suggestion from the prophet Musa (AS).</p> <p>This journey happened in one night and when the Prophet (pbuh) returned, his bed was still warm. The Quraish ridiculed the Prophet (pbuh) saying it was impossible to go through this journey in one night, but they were shocked when he was able to give details of a caravan he saw coming from Syria. His friend, Abu Bakr, said that if the Prophet (pbuh) said it happened, then it did.</p>	10

Question	Answer	Marks
3(c)	<p><b>Discuss the characteristics of a good friendship, using the example of the Prophet (pbuh) and Abu Bakr.</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>The Prophet (pbuh) and Abu Bakr’s friendship can offer some insights into what a good friendship is like.</p> <p>They had been childhood friends so knew each other well; they knew each other’s character. This is important for friendship as it helps you to know what the person is really like, even if others do not know.</p> <p>The Prophet (pbuh) took the message of Islam to Abu Bakr, knowing that he could trust him.</p> <p>Knowing each other to be honest and trustworthy was important – Abu Bakr testified to the truth of Islam and the night journey because he knew about his friends’ character so he was able to support his friend.</p> <p>They were loyal to each other, which is important for knowing who you can trust in difficult situations. This can be seen during the <i>hijra</i> when Abu Bakr accompanied the Prophet (pbuh) and they provided hope to each other.</p> <p>Accept any other valid approach.</p>	6

Question	Answer	Marks
4(a)	<p><b>State <u>four</u> reasons why the Quraish became angry with the growing Muslim community.</b></p> <p>Responses may include <b>four</b> of the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• They felt threatened by the new faith.</li> <li>• They did not want to leave their traditions and the religion of their forefathers.</li> <li>• They thought Islam would cause them to lose money they got from idols/idol worship.</li> <li>• They thought their caravans would be raided.</li> <li>• They did not want to give up their social status.</li> <li>• Their own families were converting.</li> <li>• They did not want to have the same status as slaves and women.</li> <li>• They were angry the Muslims migrated to Medina.</li> <li>• They wanted revenge.</li> </ul> <p>One mark for each response.</p>	4

Question	Answer	Marks
4(b)	<p><b>Describe the preparations for the Battle of Uhud <u>and</u> the outcome of the battle.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>The Battle of Uhud was fought in 3AH. The Quraish wanted revenge for their defeat at Badr and raised an army of 3000 men which was led by Abu Sufyan.</p> <p>The Prophet (pbuh) heard of this plan and after consulting his Companions they decided to meet the Quraish outside of Medina. They had an army of 1000, but Abdullah ibn Ubayy and 300 hypocrites deserted the army.</p> <p>At Uhud, the Prophet (pbuh) positioned 50 archers on a hill to protect the Muslims from being attacked from the back. They were told not to leave their positions under any circumstances. The Muslims fought well and were gaining the upper hand. When the archers saw this, they thought the Muslims were winning so most of them left their positions to claim the spoils of war.</p> <p>Khalid ibn Walid (who was not Muslim at the time) saw this and attacked the Muslims from the rear. This caused the Muslims to retreat towards the mountain.</p> <p>Many Muslims lost their lives, including the Prophet’s uncle Hamza. He was killed by Wahshi, who was hired by Hind to avenge the death of her father at Badr. The Prophet (pbuh) was injured, and chaos and confusion ensued when a rumour spread that the Prophet (pbuh) had been killed.</p> <p>The Muslims managed to regroup when they heard the Prophet (pbuh) was alive, but the Quraish had left the battlefield.</p>	<b>10</b>

Question	Answer	Marks
4(c)	<p><b>Discuss how Muslims in difficult situations might be guided by the Prophet’s conduct at Uhud.</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>If you are in a difficult situation at work or school, it can be good practice to speak to others you trust to help you. The Prophet (pbuh) consulted the companions about fighting inside or outside of Medina, so this provides an example that it is good to seek advice from others.</p> <p>When facing challenges with work or project that needs doing, planning and taking into account all factors that affect you is important. The Prophet (pbuh) placed the archers on the hill due to the layout of the battlefield, so it is good to have a strategy before starting a task.</p> <p>The Prophet (pbuh) forgave those who made a mistake and left their posts, which gives the example of being able to apologise and accept an apology if someone has made a mistake and to not use their mistakes against them.</p> <p>If a person finds themselves in a life-threatening position or facing natural disasters, then the Prophet’s example can be taken to put your trust in God and pray to him, as the Prophet (pbuh) did when the Muslims found themselves on the verge of defeat at Uhud.</p> <p>Accept any other valid approach.</p>	<b>6</b>

Question	Answer	Marks
5(a)	<p><b>Explain the main teachings of Sura Fateha <u>and</u> the use of the Sura as a prayer.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>The first line is an invocation. A Muslim is required to commence all things with the name of God.</p> <p>Praise should only be for God as none other is worthy of worship. There is only one God. God is all-powerful and has created everything in the universe – ‘Lord of the Worlds.’ This confirms the principle of <i>tawhid</i>.</p> <p>‘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.</p> <p>Believers are reminded that on the Day of Judgment, God will require all humankind to give an account of their deeds. He will be the most just on that day and no deeds will go unnoticed.</p> <p>All Muslims must worship God and ask for God’s help because God has power over all and can fulfil their needs.</p> <p>‘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.</p> <p>The last line refers to the righteous path of the prophets and those blessed by God. The believer wishes to be like the righteous, who have been rewarded, not those who failed in their obligation to God and may be punished.</p> <p>These verses are used by Muslims in their daily life as they say Sura Fateha in their prayer every day, and they are also used outside of prayers to ask for help and guidance.</p> <p>Fateha means ‘The Opening’ and so often this passage is recited at the beginning of gatherings or important events.</p> <p>It is used by Muslims as a <i>rukya</i>, for healing from different ailments.</p>	12

Question	Answer	Marks
5(b)	<p><b>Assess how these teachings can help Muslims be responsible for their actions in their everyday lives.</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>The teaching that God is the Master of the Day of Judgement can help Muslims be responsible for their actions because they know that they will be asked about their actions and will be rewarded or punished accordingly. This can help Muslims be conscious of whatever they do and keep themselves in check so that everything they do is going to be written positively for them and will weigh heavy on their scale.</p> <p>The teaching of God being the Most Merciful helps Muslims know that even when they do make mistakes or commit sins, they can ask him for forgiveness and as the Most Merciful he is likely to forgive most sins as long as you do not go back to them. This also can help Muslims in their daily lives, so they do not feel overwhelmed when they have done something they think is wrong. It gives them hope that they can get back on the ‘Straight Path’ which is the path that leads to good and to God.</p> <p>The teaching of following the path of those who God has favoured helps Muslims to know that they should seek out the company of those who are righteous and do good in their lives and worship God.</p> <p>Accept any other valid approach.</p>	8

Question	Answer	Marks
6(a)	<p><b>Explain the teachings of this Hadith <u>and</u> why the Prophet (pbuh) repeated his advice.</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) recognised that being angry is a human quality and the repeated emphasis on not getting angry acknowledges how difficult it can be to remain calm.</p> <p>Being able to control one’s anger is an indicator of the strength of someone’s personality. The Prophet (pbuh) knew this was difficult to do, and he has said in another Hadith ‘The powerful person is not the one who can wrestle, but the one who can control himself when he is angry.’</p> <p>The emphasis is on tolerance which will promote peace and harmony and be positive rather than the negative attitude of anger that might lead to destructive or violent acts.</p> <p>The Hadith also teaches Muslims that someone went to the Prophet (pbuh) for advice and so Muslims in their daily lives should seek advice from knowledgeable people to help them when they are in difficulty.</p> <p>There are many harmful effects of getting angry and a Muslim can avoid some of these by remembering this Hadith and trying to do their best to avoid getting angry.</p> <p>When the Prophet (pbuh) wanted to emphasise something, he repeated it, which was a prophetic model of giving advice.</p>	<b>12</b>

Question	Answer	Marks
6(b)	<p><b>Evaluate different ways that Muslims can put these teachings into practice.</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>When angry, a person should seek refuge with God by saying, 'I seek refuge with God from the accursed Shaytan.' This reminds Muslims that God does not want them to remain in a state of anger and that anger comes from Shaytan, so they should try to control their anger. They can also make ablution (<i>wudu</i>) to help calm themselves.</p> <p>Another Hadith suggests that Muslims should drink water if they are feeling angry, or if they are standing then they should sit down and if sitting then they should lie down. There are also various supplications that can be made to help control anger.</p> <p>Other ways could be to get therapy for anger management, or to know the kinds of things that cause you to be angry, and then trying to avoid them.</p> <p>Accept any other valid approach.</p>	<b>8</b>