

Cambridge O Level

ISLAMIC STUDIES

2068/12

Paper 1 History and Scriptures

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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 **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	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> features of the beliefs of the hanifs.</p> <p>Responses might include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> • they believed in one Supreme Being/God • who created the universe and delivered revelations • they believed in angels and prophets and the afterlife • they did not believe in sons and daughters of God nor in idol worship • they followed the tradition of Ibrahim (AS) • they considered the Ka’ba sacred and holy, and performed pilgrimage. <p>One mark for each response.</p>	4
1(b)	<p>Describe the way polytheism was practised in pre-Islamic society.</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>Polytheism was prevalent in pre-Islamic times. Although there was the idea of a Supreme God called Allah, most people believed in multiple gods and worshipped different gods.</p> <p>Most gods were represented by statues/idols, which were made from stone, clay, wood, etc.</p> <p>The Ka’ba was a centre of worship and it housed 360 idols inside and around it. Worship included circumambulation (<i>tawaf</i>) of the Ka’ba in a state of nudity.</p> <p>People came from around the world to take part in fairs and often brought their own idols with them.</p> <p>Other prominent gods were Hubal, Uzza, Lat, Manat, with Hubal being the chief god. Every household and every tribe had a personal deity to worship.</p> <p>There was also worship of the natural world – stone, trees, stars, sun and moon. People had many superstitions, such as divination which would help them make decisions.</p> <p>The memories of ancestors were revered and there was traditional ancestor worship.</p> <p>Animals and humans were sacrificed at festivals and at other times of worship.</p> <p>There had a belief in angels being the daughters of God.</p>	10

Question	Answer	Marks
1(c)	<p>To what extent does a person’s connection to God change when they become Muslim? 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>There are different ways that a person’s connection to God might change once they become Muslim. Once a person says their Shahada, they are declaring their faith to God, and therefore would feel a connection to him and want to practice the faith as he has commanded.</p> <p>By praying, learning to read the Qur’an, supplicating to God, etc. a person would cultivate that connection to God which would be different to how it was before due to their increase in conscious worship.</p> <p>It might be said that a person’s connection to God may not change – that they were always connected to God and that they just needed to find Islam to learn how to worship him actively and to be part of a community.</p> <p>The everyday acts in their lives that could have brought that connection to God for them, such as going for walks in nature, would still be part of their life and where they would continue to feel that connection.</p> <p>Some candidates might give examples of Arabs at the time of the Prophet (pbuh) who may or may not have believed in one God before Islam, but after converting to Islam their belief allowed them to cultivate their connection to their Lord.</p> <p>All valid answers should be credited.</p>	6

Question	Answer	Marks
2(a)	<p>State <u>four</u> reasons why the Ka'ba was important to people in pre-Islamic times.</p> <p>Responses may include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> • it was believed the Ka'ba was first built by Adam (AS), the first prophet and man on Earth. • it had always been a place of pilgrimage since the time of Abraham. • it was a religious sanctuary/house of God. • it was protected by a supreme authority. • it housed 360 idols. • people came from all over Arabia for pilgrimage. • they brought goods and it allowed trade to flourish. • it brought wealth to the area. • there was a nearby supply of water from the zamzam well. <p>One mark for each statement.</p>	4
2(b)	<p>Describe the role of the shaykh of a tribe in pre-Islamic Arabia.</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>Nomadic Arabs (Bedouins) formed tribal groups and clans on the basis of kinship. The clans were the family groups within a tribe. The Chief (shaykh) was elected by a Council of Elders. The shaykh was chosen on merit – it was not a hereditary position. The shaykh made the final decision after consulting others in the council.</p> <p>He was depended upon to protect the tribe and lead raids on neighbouring tribes to capture camels and cattle. He would solve disputes related to family and financial issues, and he dispensed justice.</p> <p>Another role was to distribute goods and possessions, and when booty was distributed he would give himself more. He also protected the weaker members of the tribe.</p> <p>Even though the shaykh's authority was paramount, there was a great sense of collective responsibility because life was difficult. Shaykhs were responsible for deciding about tribal alliances and warfare between tribes, especially as the tribes fought a lot. Honour had to be preserved at all costs.</p> <p>They encouraged muruwah, which was a tribal chivalric code of honour that involved courage, patience, endurance and generosity. Hospitality was an important role and the shaykh would ensure that guests were treated well.</p>	10

Question	Answer	Marks
2(c)	<p>To what extent did the social conditions at the time allow Islam to become established? 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>The social conditions at the time were quite poor for the lower social classes in society and also for those who did not believe in idolatry. They did not take part in the vices that were common at the time, such as gambling and drinking.</p> <p>When Islam was revealed, it gave the same rights to people from different social groups, it encouraged the worship of one true God as paramount, and established other rules and regulations about how to conduct one's life in a just way.</p> <p>For those who did not believe in polytheism and who did not like the current societal ways, Islam offered them hope of living a life worshipping a being they could believe in. It also offered hope to those in lower classes who were treated poorly, that their hardships would not go unnoticed and they would eventually be rewarded.</p> <p>People were lost and for this reason Islam helped to bring meaning to their lives, therefore allowing it to become established.</p> <p>However, some people were so accustomed to the social conditions, it was hard for them to let Islam into their lives. Therefore, it took longer for some to establish Islam as the people had to make a lot of changes.</p> <p>All valid answers should be credited.</p>	6

Question	Answer	Marks
3(a)	<p>Give <u>four</u> ways the Quraish persecuted new Muslims.</p> <p>Responses may include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> • they would torture the Muslims by whipping them, • ... by tying them up and keeping them under the burning sun; • ... by tying them to animals and dragging them around the streets; • ... by wrapping them in leaves and setting fire to them. • they burned their skin with hot iron. • they were severely beaten and injured, e.g. losing their eyesight. • they refused to trade/sell goods to them/boycotted them. <p>One mark for each statement.</p>	4

Question	Answer	Marks
3(b)	<p>Describe the events that took place when the Muslims migrated to Abyssinia.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>The Muslims in Mecca were facing increasing persecution, which was especially difficult for the poor and those who did not have tribal protection. The Prophet (pbuh) advised the Muslims to migrate to Abyssinia as the Christian ruler Negus was known to be kind and just.</p> <p>The first migration consisted of 12 men and 4 women including ‘Uthman and his wife Ruqayyah (who was the Prophet’s daughter). They returned after three months, on hearing false rumours that the Meccans had become Muslims.</p> <p>A second, larger migration was led by Ja’far ibn Abi Talib. The Quraish sent a delegation led by ‘Amr ibn al-‘As and Abdullah ibn Abi Rabi’a, to the ruler Negus, bearing valuable gifts. They told Negus that the Muslims had deserted the religion of their people and asked Negus to send them back.</p> <p>Negus was a just man, and he wanted to hear what the Muslims had to say. Ja’far ibn Abi Talib spoke on their behalf. He told Negus how the people had been living in ignorance, worshipping idols and doing evil and that Allah had sent a messenger, Muhammad (pbuh) who forbade all those actions. Many had accepted the message and become Muslims but had been cruelly persecuted by the Quraish.</p> <p>Negus then asked to hear the teachings of Islam. Ja’far recited Sura Maryam about the birth of ‘Isa (AS). This moved Negus to tears and he proclaimed, ‘this and the Bible are two brands of the same lamp’.</p> <p>He told the Quraish he would not hand over the Muslims to them, that they could live in Abyssinia for as long as they wanted and that they would be secure.</p>	10

Question	Answer	Marks
3(c)	<p>To what extent is it easy to welcome new migrants into your community? 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 easy as you can treat new migrants as you would a new neighbour and introduce yourself to them and find out more about them. You could send some food to them, or invite them to your house, or if there is a community gathering/event then invite them to that. You could help them to find their way around the area, give them information about where they can find shops and schools, etc.</p> <p>Perhaps it may not be as easy if you already live in an area where people do not know their neighbours. Or, if the new migrants do not speak the same language as you, it may feel difficult to help them.</p> <p>All valid answers should be credited.</p>	6

Question	Answer	Marks
4(a)	<p>Give <u>four</u> names of people who supported the Prophet (pbuh) after the first revelation.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Khadija • Waraqa • Abu Bakr • Abu Talib • Bilal • 'Ali • Sa'd ibn Abi Waqqas • Zayd • 'Uthman <p>One mark for each name.</p>	4

Question	Answer	Marks
4(b)	<p>Give an account of the events that happened after the Prophet (pbuh) was commanded to preach openly.</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) had been preaching the new faith of Islam to a handful of people, and most of this had been done in secret. After three years, the Prophet (pbuh) was given permission by God to preach openly – ‘And warn your tribe (O Muhammad) of near kindred.’ [26:214]</p> <p>He called members of Banu Hashim for a meal and told them he believed in the Oneness of God and that they should follow him as the Messenger of God. He asked who would support him, and no one replied other than ‘Ali.</p> <p>The Prophet (pbuh) later ascended Mount Safa and called out to the Quraish to get their attention. When they had gathered around him, he said, ‘If I told you that horsemen were advancing to attack you from the valley on the other side of this mountain, will you believe me?’ ‘Yes’, they replied, ‘We have always found you truthful.’ The Prophet (pbuh) said, ‘I am a plain warner to you of a coming severe punishment.’</p> <p>The Prophet (pbuh) had previously been known as Al-Amin by the Quraish, they knew that he was truthful and trustworthy, and had always taken his advice and opinions.</p> <p>This time Muhammad (pbuh) had come with a different message, telling the tribes that there was only one God worthy of worship, Allah, and that he was the Messenger of Allah.</p> <p>The Prophet (pbuh) invited them to accept monotheism over polytheism to save themselves from God’s punishment.</p> <p>The Quraish were angry that the Prophet (pbuh) was insulting their gods, and they walked away. Abu Lahab was especially angry and said, ‘May you perish! You gathered us only for this reason?’ It was after this that Sura Lahab was revealed.</p>	10

Question	Answer	Marks
4(c)	<p>To what extent could the Prophet (pbuh) feel confident about preaching openly? 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>The Prophet (pbuh) now had the confidence because firstly he had been instructed by God, and so that gave him the confidence to know that the time is right. He got his confidence from God because he accepted God's command.</p> <p>He also had support from the first followers, so he knew he was not alone in the new faith.</p> <p>He also had support from Abu Talib, who although had not become Muslim, said that he would provide support and protection to the Prophet (pbuh) as much as possible.</p> <p>He could feel confident because he was now given the command by God, he had some supporters and he was firm in his belief in the message.</p> <p>On the other hand, he may not have been confident (or even scared) because Islam wasn't established and he didn't know how people would react to him, especially his nearest kin.</p> <p>All valid answers should be credited.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the main teachings of Sura Kauthar <u>and</u> how the Sura was revealed to put the Prophet (pbuh) at ease.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>This Sura was revealed when the Prophet (pbuh) was at one of his lowest points. The Meccans felt that he was helpless as his infant sons had died and there was no one to carry his name. They had derided and insulted him calling him ‘abtar’ – someone who has no male heir. The Sura was sent to console him and give him ease.</p> <p>At the beginning of the Sura, Allah makes the Prophet (pbuh) aware of the blessings he has bestowed upon him. The word ‘Kauthar’ denotes the abundant blessings of all that is good such as grace, knowledge, mercy, goodness, spiritual power and insight. It is also thought to mean a heavenly fountain that quenches the spiritual thirst of man. According to the Hadith it is a river in paradise.</p> <p>Allah commands that the Prophet (pbuh) should turn to prayer and sacrifice as consolation and support and continue his dedication to God.</p> <p>Allah reassures the Prophet (pbuh) that those who hate him will be the losers. It is they who will have no legacy (be childless). In fact the Meccans who abused him were the ones who were forgotten as their lineage died with them.</p> <p>The Sura brought ease to the Prophet (pbuh) because it told him he would be successful in the future. Prayer was mentioned which can be a source of ease and consolation in times of difficulty.</p>	12

Question	Answer	Marks
5(b)	<p>Evaluate different ways Muslims can show loyalty to God and the Qur'an in their everyday lives.</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>One of the main ways to show loyalty to God is to worship him and ensure that a person prays on time and fulfils the pillars of Islam.</p> <p>God asks Muslims to sacrifice in the way of their Lord – this can be physical sacrifice of an animal as is done on Eid al-Adha, or it can be the sacrifice of time, money and resources for the sake of Allah and Islam. This can take form in different ways, from giving time to teach others or giving money to those less fortunate than yourself.</p> <p>Muslims should try to instil the habit of reading a portion of the Qur'an daily. They can also try to learn Arabic so they can learn the meaning or find a good translation so they can try to understand the meaning. By knowing the meaning they will be able to implement the teachings from the Qur'an into their lives.</p> <p>All valid answers should be credited.</p>	8

Question	Answer	Marks
6(a)	<p>Explain the teachings of Hadith 13 and give <u>three</u> examples of how Muslims can apply them in their lives.</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>Teachings – This Hadith emphasises the importance and virtue of the mutual obligation of all Muslims to love one another; only then can one be counted as a true believer. Loving one’s brother/sister includes wanting for him/her everything that is believed to be good in the material and the spiritual sense. It also means that a person should not be envious of another person if they have something you do not.</p> <p>Muslims should consider all other Muslims equal members of one ummah and not think of themselves as more deserving than others.</p> <p>The idea of this Hadith is that you should love others enough to want to share what you have with them, and if you do not have anything to share, then you at least pray for them or want them to have the same or better than you.</p> <p>Islamic brotherhood lays responsibilities on its members to stand by one another and be genuinely interested in the welfare of each other.</p> <p>The teachings can be put into practice by showing compassion and caring for others in need. Examples of how this might be done might be related to the lives of individuals or communities.</p> <p>They should share good fortune, wish the best for others, and not be envious, selfish, dishonest, or attempt to cheat, tell lies or exploit others.</p> <p>To act upon the teaching would mean that there would be no evil in society.</p> <p>Other relevant interpretations should also be credited.</p>	12

Question	Answer	Marks
6(b)	<p>Discuss how easy it is for Muslims to put these teachings into practice within an online community.</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 easy to form bonds with others on groups or forums, as a shared Islamic heritage can allow Muslims to connect with someone from another part of the world so that can make a person feel that they are connected to a global Islamic community.</p> <p>This may be especially useful for those who live in areas or communities where there are not many Muslims, so the online platforms may be a place where they feel a sense of belonging.</p> <p>On the other hand, online platforms may not allow a person to feel that sense of brotherhood because they are not able to meet in real life. Also, it is easy for someone to pretend that they are someone they are not, so there would not be a real bond of brotherhood.</p> <p>All valid answers should be credited.</p>	8