



# Cambridge O Level

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**ISLAMIC STUDIES**

**2068/12**

Paper 1 History and Scriptures

**May/June 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 **12** 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> features of the role of the shaykh.</b></p> <p>Responses may include four of the following and / or other relevant information:</p> <ul style="list-style-type: none"> <li>• The shaykh was the head of a tribe</li> <li>• He was elected by a council of Elders and chosen on merit</li> <li>• He had ultimate authority in his role</li> <li>• He had to protect the tribe</li> <li>• He solved disputes and gave justice</li> <li>• He protected the weaker members of the tribe</li> <li>• His social standing was determined on how well he did these</li> <li>• He had to make decisions on tribal alliances and warfare</li> </ul> <p>One mark for each response.</p>	<b>4</b>
1(b)	<p><b>Describe how trade was practiced in Mecca during pre-Islamic times.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and / or other relevant information:</p> <p>The Arabs of the region were shrewd merchants and financiers. Mecca was a wealthy and thriving city due to its location on multiple trade routes. Caravans would come through the area going from Syria to Yemen, from Africa to Persia.</p> <p>Trade fairs were held and pacts were made not to attack caravans during the season of the fairs. Various markets were available for the trading of different goods. Dates, grapes, wheat and leather from the area would be traded for crafts, carpets and spices from other lands, with luxurious items being traded by the rich Meccans. Slaves would be bought and sold at the slave market, and only those able to trade in slaves would be allowed to this market. There was also a 'common' market for the buying and selling of everyday goods for all the people. Tribal allegiances were strong and so fairness in dealings was important.</p> <p>As Mecca was also a revered place of pilgrimage, the Arabs engaged in the business of selling idols. They would carve various models of the idols housed in the Ka'ba and sell them.</p> <p>They also engaged in money lending and usury, with high rates of interest on the borrowers. Each year the amount owed would increase by 100% and after three years if it hadn't been paid back, the properties of the borrower would become the properties of the lender, including wives and children.</p> <p>The Arabs would also impose levies on anyone entering and leaving the city, those staying in the city, and for those needing their animals and belongings looked after. This ensured the Arabs would increase their wealth through taxing anyone who came to the city.</p>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>To what extent did the coming of Islam improve trade in the area? Give reasons to support your answer.</b></p> <p>Mark according to level descriptors for Assessment Objective 2 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>Islam brought with it rules and regulations for business and trade. Among them were that trade had to be fair, with no unnecessary burden on the buyer or trader, that the quality of goods should be checked, that there was to be no cheating no bribery and no interest. There was also a ban on markets that traded in slavery or illicit goods.</p> <p>It could be said that these rules allowed for fairness for all people and not just the wealthy or the more important members of clans/tribes, and people would know that they were buying goods that were of good quality. With the implementation of <i>zakat</i>, <i>sadaqa</i> and the <i>Bait al-Maal</i> to help develop the city and welfare, the accumulation of wealth with the few was prevented. Most people had a chance to trade and do business and thrive. This also helped reduce the number of thieves as there were less desperate people.</p> <p>Some could say, on the other hand, that the rules did not improve trade as it may have meant that some goods coming from other countries could not be bought and sold, and there would not be as much wealth in the city due to the prohibition on taxes and levies. Or they could say that not much changed and some people continued to try and live by the old ways, e.g. if they wanted to cheat they still would.</p>	6

Question	Answer	Marks
2(a)	<p><b>Describe how children were raised in pre-Islamic Arabia.</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Children were treated differently depending on whether they were male or female</li> <li>• Male children were more desired as they would be fighters/carry the family name</li> <li>• And they could grow up to be leaders</li> <li>• Females were not given any importance and they had no status</li> <li>• Female infanticide was high as a result</li> <li>• Children were usually taken to the desert as this was said to be better for their health</li> <li>• They were often fed by a wet-nurse in their infancy</li> </ul> <p>One mark for each response.</p>	4

Question	Answer	Marks
2(b)	<p><b>Explain the beliefs and practices of those in pre-Islamic Arabia who followed Ibrahim (AS).</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and / or other relevant information:</p> <p>There were some people in pre-Islamic Arabia that did not believe in idols or paganism and did not take part in their rituals. They were called hanifs. They believed in the Prophet Ibrahim (AS) and his suhuf, and they believed in one God. Ibrahim was born in Ur and his father was an idol maker. Ibrahim (AS) rejected the idols and his father's ways, preferring to believe in the one God.</p> <p>Ibrahim (AS), with his son Ishmael, is believed to have restored the Ka'ba. It was thanks to Ibrahim (AS) that Mecca also became prosperous because of the Ka'ba. Some might refer to Ibrahim's prayer in Sura 14:35–37 to make 'this city' a centre to attract and be fruitful.</p> <p>The hanifs were part of the same tribes in Mecca, but they had some different rites and practices than the polytheists. They kept away from idols, did not eat the meat slaughtered for the sake of idols and did not drink alcohol. They would make <i>tawaf</i> round the Ka'ba, walk between the mounts of Safa and Marwa and stop at the Mount of Arafat. They would bathe to purify themselves and had modest clothing and manners. They were waiting for a prophet to come.</p>	10
2(c)	<p><b>Discuss whether the coming of Islam was easier to accept for the hanifs than it was for the pagans.</b></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>Some candidates might say that Islam was easier for the hanifs to accept because they already did not worship idols, and some were waiting for a prophet to come. Some of the hanifs already followed certain fundamental practices of Islam such as believing in one God, purifying themselves, wearing modest clothing etc, and so the changes to their lives would not have been as drastic.</p> <p>Other candidates may say that it was not any easier to accept Islam for them because although they were monotheists, they were still part of the same tribes, and tribal and political allegiances were strong and not easily broken. They may also say that breaking kinship ties was difficult and leaving practices engrained in society for generations were also difficult habits to break.</p>	6

Question	Answer	Marks
3(a)	<p><b>Give <u>four</u> reasons that led to the boycott of Banu Hashim.</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• The number of Muslims was increasing, which the Quraish were not happy about and wanted some way to prevent the influence of the Muslims on the city</li> <li>• These were people from amongst respected clans and from the lower classes/poor/slaves</li> <li>• The Quraish felt the teachings of Muhammad (pbuh) were a threat to their religion</li> <li>• The Prophet (pbuh) was not giving in to the bribes that the Quraish tried to persuade him with</li> <li>• The Quraish were angry over being rejected by the Negus when they asked him to return the Muslims</li> <li>• The Quraish had wanted the Banu Hashim to hand the Prophet (pbuh) over to them, but they refused</li> <li>• Abu Talib supported his nephew and so his clan the Muttalib were also included in the boycott</li> </ul> <p>One mark for each response.</p>	<b>4</b>
3(b)	<p><b>Give an account of the events that happened during the boycott of Banu Hashim.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Tribal leaders held a meeting to decide what to do about the growing number of Muslims and the fact that any pressure they were putting on the Prophet (pbuh) was not deterring him from his mission. An agreement was signed by Meccan chiefs banishing Banu Hashim from Mecca, as they supported the Prophet (pbuh). They went to Shib-i-Abi Talib, which was a gorge between the mountains of Mecca, owned by Abu Talib. Under the terms of the boycott, no one was allowed to meet with the Banu Hashim, trade with them nor marry from amongst them. The agreement was written by Ikrima bin Amir and signed by around 40 leaders of Mecca. It was hung up in the Ka'ba so no one would go against it and to let pilgrims and visitors know that they were not to trade with the Muslims. This became a period of great hardship for the Prophet (pbuh), his followers, and Abu Talib and his family, who were also boycotted for refusing to hand over the Prophet (pbuh). They had very little food and water for three years and resorted to eating leaves. The cries of children could be heard in Mecca. Some relatives secretly brought supplies to the Shib, but it was not enough to prevent hardship. Some passed away due to their suffering. Eventually some of the Quraish leaders could no longer support the difficulties their kinsfolk were enduring and called for an end to the boycott. God revealed to the Prophet (pbuh) that the agreement had been eaten by earthworms and when the Quraish found this to be true, they ended the boycott.</p>	<b>10</b>



Question	Answer	Marks
3(c)	<p><b>To what extent was the end of this boycott considered a period of sorrow rather than celebration? Give reasons to support your answer.</b></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 consider the following and/or other relevant information:</p> <p>At the end of the boycott, the Muslims were tired, and they still knew that the Quraish would oppose them, so there was little joy in the relief. The Muslims may not have known if they would still face persecution in Mecca.</p> <p>At the same time, the Prophet's uncle, Abu Talib, passed away. This was a devastating event for the Prophet (pbuh) as his uncle had looked after him when he was younger, taught him his trade, and protected him. The Prophet (pbuh) was distraught at the loss of his main supporter.</p> <p>Soon after, his beloved wife Khadija passed away, who was the first person to believe in him and supported him throughout his mission, offering advice and support, enduring the hardships of the boycott, as well as being the mother of his children. It would have been hard to imagine at this point how he would have been able to carry on without his main support.</p> <p>The Prophet (pbuh) himself called this the year of sorrow.</p> <p>However, there was some relief because the hardships for three years had ended, and people would be able to see their family members again. It meant they did not have to worry about the lack of food and water.</p>	6

Question	Answer	Marks
4(a)	<p><b>Describe why the Quraish wanted to fight the Muslims in the Battle of Badr.</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• The Quraish were not happy with the migration and that the Muslims were establishing themselves in Medina</li> <li>• Their trade caravan from Syria was under threat of being raided</li> <li>• They wanted revenge for a previous raid on their caravan at Nakhla</li> <li>• And they were looking for a reason to go to war</li> <li>• The Quraish wanted to teach the Muslims a lesson and wipe them out completely</li> <li>• They were afraid Muslims would take away their power and prestige</li> </ul> <p>One mark for each response.</p>	4

Question	Answer	Marks
4(b)	<p><b>Give an account of the Battle of Badr.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and / or other relevant information:</p> <p>The Quraish had decided to continue their march to fight the Muslims even though their caravan was safe. They left with 1000 men and around 700 camels and 200 horses. The Muslims went out to Badr to meet the Quraish army. They were 313 in number with only around 70 camels and 2 horses. However, God had made the Muslims look larger in number than they were. The Muslims encamped near a water well after blocking the other wells. The Muslims were camping on ground that was hard and firm, while the Quraish were on sandy ground. It had rained the night before which made the sandy ground difficult to walk on.</p> <p>Overnight the Prophet (pbuh) prayed to God for help, saying, “Oh lord, if this band of Muslims is wiped out there will be no one on earth to worship you.” In the morning, the battle started with single combats between Hamza, ‘Ali and Ubayda on the Muslim side and Utbah, Shayba and Walid on the Quraish side. The three Muslims won their duels. During the main battle God sent 1000 angels to fight with the Muslims, which is referenced in the Qur’an, “I will help you with a thousand angels each behind the other (following one another) in succession.” [Sura 8:9]</p> <p>The Muslims won the battle with 70 Quraish killed, including Abu Jahl, and 70 taken captive. Only 14 Muslims were killed. The captives were treated well and looked after.</p>	<b>10</b>
4(c)	<p><b>To what extent did the result of this battle give the Muslims confidence? Give reasons to support your answer.</b></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 consider the following and/or other relevant information:</p> <p>The Muslims’ fear of being few in number was alleviated as they knew that they had God’s help in times of difficulty. The victory helped them be confident in spreading Islam and it consolidated Islam in the area. It made other tribes think twice before launching an attack on the Muslims. The booty collected at the end of the battle helped their economic condition as it helped ease their financial struggles.</p> <p>Some Muslims had confidence from their belief in Islam going into the battle and did not need to win a war to strengthen their faith, but the result helped strengthen unity amongst themselves.</p>	<b>6</b>

Question	Answer	Marks
5(a)	<p><b>Explain the main teachings of Sura 106 <u>and</u> how God provided security for the Quraish.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may 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. 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. 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 was asking them to worship him only as the one who provides them with their respect and prosperity.</p>	12
5(b)	<p><b>Discuss how Muslims can show they are grateful for the blessings they have.</b></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 consider the following and/or other relevant information:</p> <p>Being grateful is an important part of faith and God says: “If you are grateful then I will increase you.” (14.7)</p> <p>There are different ways a person can show their gratitude. They can internally show it by feeling blessed and happy in their heart, by recognising that they have been given good things by their Lord and appreciating the blessings – the ability to see, being able-bodied, being able to learn and grow, etc. They can also express it by being thankful to God and praising him, by saying Alhamdulillah, “All praise/thanks is for God.”</p> <p>They can also show their gratitude by doing good deeds – these can be good deeds God has asked for such as prayer and fasting, or they can be good deeds such as looking after others, helping those in need, spending money on those who are in need, etc.</p>	8

Question	Answer	Marks
6(a)	<p><b>Explain the teachings of this Hadith <u>and</u> how it can be put into practice.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and / or other relevant information:</p> <p>It is an obligation to Muslims to love one another as it reflects their true belief. The Hadith is asking Muslims to want for their brothers and sisters whatever they would want, whether material or spiritual. Genuinely wanting others to have what you have is a sign that you have sincerity in your belief. It is important to not think that you are more deserving of something than others, or think that good things should come to you before others because of your status or wealth etc.</p> <p>It can be practised by showing care for others, taking interest in their lives, showing concern when they are ill just as you may want others to show concern for you if you are ill.</p> <p>It can also be sharing food with others, when you have made something that you enjoy then to share it by inviting someone or sending them the food. You could also remind each other to pray and pray together, or do good deeds together, so that your brothers and sisters can gain rewards as well.</p>	12
6(b)	<p><b>Discuss the extent to which Muslims should compete with each other.</b></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 consider the following and/or other relevant information:</p> <p>Some competitiveness can be positive, such as in sports, because then you are more likely to train better and harder to ensure that you succeed in your sport/field. It can lead to having strength and determination.</p> <p>Muslims can also compete with each other in good deeds and actions, as that helps others as well as themselves. As long as you do not want to win or have something at the expense of others, or do not want bad for them, then competitiveness can be a positive trait.</p> <p>On the other hand, sometimes competing with others can bring about unwanted feelings and actions between Muslims.</p> <p>Being competitive can be a negative trait to have if you merely want to do better than others and want yourself to have better things than others. When you are thinking you are more deserving of material and spiritual things, then you may end up treating others badly to ensure that they do not get the same things that you have. Competitiveness can also lead to people putting others down so that they are not well liked or highly regarded.</p>	8