



# Cambridge O Level

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**ISLAMIC STUDIES**

**2068/01**

Paper 1 History and Scriptures

**For examination from 2025**

MARK SCHEME

Maximum Mark: 60

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**Specimen**

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This document has **14** pages. Any blank pages are indicated.

## 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 descriptions for the question
- the specific skills defined in the mark scheme or in the generic level descriptions 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 descriptions.

### 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 descriptions in mind.

**Using the mark levels**

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

**Generic levels of response grids****Table A – AO1 Knowledge and understanding**

Use this marking grid for questions 1–4 part (b) and questions 5 and 6 part (a).

| Level    | Marks            |                     | Description   |
|----------|------------------|---------------------|---|
|          | Q1–4<br>part (b) | Q5 & Q6<br>part (a) |   |
| <b>4</b> | 9–10             | 10–12               | <ul style="list-style-type: none"> <li>• Answers most aspects of the question, using a range of detailed, accurate and relevant knowledge.</li> <li>• Effective use of relevant examples or sources to support points made.</li> <li>• Demonstrates understanding through clear and well-developed explanations.</li> </ul> |
| <b>3</b> | 6–8              | 7–9                 | <ul style="list-style-type: none"> <li>• Addresses many aspects of the question, using accurate and relevant knowledge.</li> <li>• Use of some examples or sources to support points made.</li> <li>• Demonstrates understanding through clear explanation, which covers the main points.</li> </ul>                        |
| <b>2</b> | 3–5              | 4–6                 | <ul style="list-style-type: none"> <li>• Partially answers the question, using elements of accurate and relevant knowledge.</li> <li>• Minimal use of examples or sources.</li> <li>• Demonstrates some understanding which covers a few of the main points.</li> </ul>   |
| <b>1</b> | 1–2              | 1–3                 | <ul style="list-style-type: none"> <li>• An attempt to answer the question, using limited relevant knowledge.</li> <li>• Responses are unsupported by examples or use of sources.</li> <li>• Demonstrates a basic understanding.</li> </ul>   |
| <b>0</b> | 0                | 0                   | <ul style="list-style-type: none"> <li>• No creditable response.</li> </ul>   |

**Table B – AO2 Evaluation**

Use this marking grid for questions 1–4 part (c) and questions 5 and 6 part (b).

| Level    | Marks            |                     | Description  |
|----------|------------------|---------------------|--|
|          | Q1–4<br>part (c) | Q5 & Q6<br>part (b) |  |
| <b>3</b> | 5–6              | 6–8                 | <ul style="list-style-type: none"> <li>Evaluates the question showing awareness of various viewpoints.</li> <li>Discusses the issues in a reflective way, with clear understanding.</li> <li>Effectively shows the significance of belief and practice in the lives of Muslims.</li> <li>Refers to relevant examples or sources to support points made.</li> </ul> |
| <b>2</b> | 3–4              | 3–5                 | <ul style="list-style-type: none"> <li>Includes some evaluation, may show awareness of one or more viewpoints.</li> <li>There is discussion of one or more issues.</li> <li>Shows some understanding of the significance of belief and practice in the lives of Muslims.</li> <li>One or two examples or references to sources may be given.</li> </ul>            |
| <b>1</b> | 1–2              | 1–2                 | <ul style="list-style-type: none"> <li>Answer is mainly descriptive, there may be an awareness of a single viewpoint.</li> <li>Shows limited understanding of belief and practice in the lives of Muslims.</li> <li>There is limited or no reference to examples/sources.</li> </ul>   |
| <b>0</b> | 0                | 0                   | <ul style="list-style-type: none"> <li>No creditable response.</li> </ul>  |

| Question | Answer   | Marks     |
|----------|--|-----------|
| 1(a)     | <p><b>State <u>four</u> types of trade practised in Makkah during the pre-Islamic period.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• Barter (trading) of goods</li> <li>• Barter of animals</li> <li>• Caravans carrying goods on trade routes to Syria and Persia</li> <li>• Financial</li> <li>• Banking</li> <li>• Usury, money lending</li> <li>• Taxing of pilgrims</li> <li>• Trading of slavery.</li> </ul> <p>Accept any other valid points.</p>  | <b>4</b>  |
| 1(b)     | <p><b>Explain how pilgrimage took place in Makkah during the pre-Islamic period.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• People from different parts of Arabia came to pay homage at the Ka'ba, which was believed to have been built by the first man, Adam.</li> <li>• The town of Makkah had grown up around the Ka'ba and the nearby water supply of Zamzam.</li> <li>• By the time of Muhammad (pbuh), the Ka'ba had become a sanctuary of God with 360 idols around it, with al-Lat, Manaat and 'Uzza as the main ones.</li> <li>• Pilgrims came from all over Arabia to worship, circumambulate around the Ka'ba and offer sacrifices as per the tradition of Ibrahim.</li> <li>• Pilgrims would be circumambulating the Ka'ba clapping hands, in a state of nudity.</li> <li>• Violence was forbidden within a 20-mile radius of the Ka'ba.</li> <li>• Taxes were levied on pilgrims and provided a source of income for the Quraysh who were the custodians of the Ka'ba.</li> <li>• Makkah was at the centre of the caravan trade routes to Syria and Persia and at the time of pilgrimage goods were exchanged and trade fairs were held.</li> </ul> | <b>10</b> |

| Question | Answer   | Marks    |
|----------|--|----------|
| 1(c)     | <p><b>To what extent were trading practices the biggest weakness of pre-Islamic society? Give reasons for your answer.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Some of the weaknesses of trading practice were:</p> <ul style="list-style-type: none"> <li>• Levying of taxes was a way for the Quraysh to exploit those who were coming to Makkah for pilgrimage.</li> <li>• Unjust practices such as corruption, usury, the imposing of high rates of interest which would lead to exploitation of the poor by the rich.</li> <li>• Cruel treatment of the slaves by the masters.</li> </ul> <p>Some of the strengths of trading practices were:</p> <ul style="list-style-type: none"> <li>• An honest way for the Arabs to earn a living.</li> <li>• Development of caravan routes allowing the Arabs to access other parts of the world.</li> </ul> <p>Another viewpoint could be that there were other weaknesses in that society, such as the infanticide of girls and low status of the weak (such as women and the poor). Trade was not necessarily the greatest weakness.</p> | <b>6</b> |

| Question | Answer  | Marks    |
|----------|---|----------|
| 2(a)     | <p><b>State <u>four</u> events from Musa's childhood.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Pharaoh ordered all newborn Israelites to be killed.</li> <li>• Fearing the worst, Musa's mother put him in a basket in the river to be saved.</li> <li>• Musa (AS) was found by the royal household.</li> <li>• The queen took pity and decided to care for the child.</li> <li>• Musa (AS) refused all the wet nurses that were brought.</li> <li>• Musa's sister had followed and saw what happened.</li> <li>• She advised the queen she knew of a wet nurse who could help raise the child.</li> <li>• Musa's mother became a wet nurse for the child.</li> </ul> <p>Accept any other valid points.</p> | <b>4</b> |

| Question | Answer   | Marks     |
|----------|--|-----------|
| 2(b)     | <p><b>Explain the opposing beliefs of prophet Musa (AS) and Pharaoh at their first meeting.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Pharaoh was proclaiming himself to be god and had ordered the Israelites to worship him.</li> <li>• Musa (AS) came to Pharaoh and told him that he was sent by God to preach the worship of one God to the people of Egypt.</li> <li>• Pharaoh rejected his claim and reminded Musa (AS) that he had brought him up and that Musa (AS) had killed a man in an argument.</li> <li>• Musa (AS) said that God made the heavens and the Earth and is Lord of the Worlds and he gave life and death.</li> <li>• Pharaoh told him to give up his beliefs, otherwise he would throw him into prison.</li> <li>• Musa (AS) said that he had signs of the One God, which Pharaoh then demanded to see.</li> <li>• Musa (AS) threw his staff on the floor and it turned into a snake, and he held out his hand and it became a bright light.</li> <li>• Pharaoh thought it was sorcery and summoned the best magicians in the land to compete with Musa (AS) to show who could do the best tricks.</li> </ul>   | <b>10</b> |
| 2(c)     | <p><b>Discuss the importance of miracles in the story of Musa (AS).</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Miracles have a great role in the story of the prophets of Islam. They occur in order to show God's power to those who are rejecting the prophets and convince them of the truth of their messages. They also boost the morale of the prophets and are a source of support to them.</li> <li>• Musa's miracles were very important as they show that every effort was made by God to make Pharaoh see reason and accept the message of Musa (AS).</li> <li>• The miracles were also important for Musa (AS) as it is believed he had a speech impediment and this could have affected his preaching.</li> <li>• Musa's miracle of the snake convinced the sorcerers of Pharaoh that he was truly a prophet of God.</li> <li>• The miracle of the splitting of the sea enabled the Israelites to escape the Pharaoh and his army.</li> <li>• Another viewpoint is that Musa's message was accepted by his people, the Israelites, and they were ready to follow him, so miracles were not that important in their case.</li> <li>• God, being the Almighty, could have saved the Israelites without having to perform miracles.</li> </ul> | <b>6</b>  |

| Question | Answer  | Marks     |
|----------|---|-----------|
| 3(a)     | <p><b>Describe what happened when the Prophet (pbuh) made his first public speech at Safa.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• The Prophet (pbuh) was commanded by God to preach his message publicly.</li> <li>• At Safa, he called his family and others to listen.</li> <li>• He asked them if he told them an army was behind the hill, would they believe him?</li> <li>• They replied that they would, as they had never heard him tell a lie.</li> <li>• He told them of Allah being the One God and they all turned away in anger, saying he had gone mad.</li> <li>• Abu Lahab said angrily, 'May you perish forever. Did you call us for this?'</li> </ul> <p>Accept any other valid points.</p>  | <b>4</b>  |
| 3(b)     | <p><b>Outline the persecution faced by Prophet Muhammad (pbuh) and the early Muslims in Makkah.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Quraysh were angered by Muhammad's preaching. They harassed, jeered and insulted him and called him a soothsayer, magician and liar.</li> <li>• A woman threw thorns and dirt on him, on his path.</li> <li>• Abu Lahab forced his two sons to divorce their wives who were the Prophet's daughters.</li> <li>• The early followers, who had no social standing, the poor and the slaves were tortured, e.g. Bilal, Sumayyah and Yasir were cruelly killed.</li> <li>• Even the wealthier early Muslims with social standing suffered torture, e.g. 'Uthman was beaten by his uncle for becoming a Muslim.</li> <li>• When life became unbearable some Muslims emigrated to Abyssinia.</li> <li>• There was a social and economic boycott of the Prophet's clan, Banu Hashim and Banu Muttalib for three years in Shi'b Abu Talib. There was great hardship and suffering.</li> <li>• Abu Talib and Khadijah died after the boycott period.</li> </ul> | <b>10</b> |



| Question | Answer  | Marks    |
|----------|---|----------|
| 3(c)     | <p><b>Assess the significance of the Prophet’s patience for the early Muslims.</b></p> <p>Use Table B levels of response grid to mark candidates’ responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• All the prophets were rejected and persecuted by their people and they all showed patience in the face of their enemies. Therefore, Muhammad (pbuh) is just following in the footsteps of his predecessors.</li> <li>• The patience that the Prophet (pbuh) showed when he was subjected to persecution is another proof of his great character, showing that he is worthy of being God’s chosen one.</li> <li>• By showing patience when facing rejection, the Prophet (pbuh) set an example for the companions. The strength of faith and character of people like Sumayyah and Bilal emulated the behaviour of the Prophet (pbuh).</li> <li>• The Prophet (pbuh) set a benchmark for Muslims of all times for how to behave when facing adversity.</li> <li>• As a prophet of God, Muhammad (pbuh) was assured of God’s help and therefore it was not that hard for him to show patience. This helped to convince people of his prophethood.</li> <li>• The early Muslims, encouraged by the Prophet (pbuh), had to migrate to escape persecution, showing that patience was not always a solution.</li> </ul> | <b>6</b> |

| Question | Answer  | Marks    |
|----------|---|----------|
| 4(a)     | <p><b>State <u>four</u> reasons why the Quraysh wanted to fight the Muslims at Uhud.</b></p> <p>Award one mark for each valid response up to a maximum of four marks.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• The Makkans were concerned that the Prophet’s prestige had increased after the success at the Battle of Badr.</li> <li>• Relatives of the Makkans who had been killed at Badr wanted revenge.</li> <li>• The Quraysh’s pride/honour had been hurt.</li> <li>• Women and poets incited the Quraysh to war and whipped up emotion.</li> <li>• Abu Sufyan had the opportunity to make an alliance with the Jewish tribes to oppose the growing power of the Muslims and he raised an army.</li> <li>• The Quraysh wanted to end Islam.</li> </ul> <p>Accept any other valid points.</p> | <b>4</b> |

| Question | Answer  | Marks     |
|----------|---|-----------|
| 4(b)     | <p><b>Describe the events of the Battle of Uhud.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Makkkan army, of approximately 3000 soldiers, under their leader Abu Sufyan, marched towards Madinah and stopped at Uhud, 3 miles from Madinah.</li> <li>• The smaller Muslim army, of 1000 soldiers, suffered the desertion of Abdallah bin Ubayy and 300 soldiers who followed him.</li> <li>• The Muslims fought bravely and were gaining the upper hand. Archers had been placed to defend the rear. They were ordered not to leave their positions, but when they saw that the Muslims were winning they broke ranks to collect spoils from the retreating Makkans.</li> <li>• Khalid ibn al-Walid (who was not yet a Muslim) attacked from the exposed rear.</li> <li>• There were heavy Muslim losses such as the Prophet's uncle, Hamzah. The Prophet (pbuh) was injured.</li> <li>• Chaos and confusion followed and a rumour circulated that the Prophet (pbuh) had died. The Muslims were disheartened.</li> <li>• Later the Muslims rallied but it was too late, the Makkans had left the battlefield. The Quraysh had mutilated the bodies of the Muslims and Hind had arranged for the death of Hamzah as revenge for the killing of her father at the Battle of Badr.</li> </ul> | <b>10</b> |
| 4(c)     | <p><b>Evaluate the lessons learned from the defeat at Uhud.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• There were many lessons to be learned from the defeat of the Muslims at Uhud.</li> <li>• The Muslims disobeyed the Prophet's orders and broke ranks, which is a lesson in the value of obeying the leader and being united and disciplined.</li> <li>• A moral lesson might be learned about what happens when people let greed and ill-discipline take over. Their moral compass becomes skewed.</li> <li>• The Muslims believed the rumours of the Prophet's death, which made them despondent. Muslims learn to stay strong and not to give up, even if the Prophet is not here. This lesson helped them at the actual death of the Prophet (pbuh) several years later.</li> <li>• Defeat at Uhud also shows the importance of taking the Prophet's advice and following his sunnah.</li> <li>• There were also lessons in determination, learning from mistakes and maintaining faith. The Muslims regrouped and challenged the Makkans to return to the battlefield. The Prophet (pbuh) worked to rebuild lost prestige in the eyes of other tribes.</li> </ul>   | <b>6</b>  |

| Question | Answer  | Marks     |
|----------|---|-----------|
| 5(a)     | <p><b>Explain the teachings in Surah 63: 9–11 on how a Muslim should lead their life on Earth.</b></p> <p>Use Table A levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• These verses act as a reminder to Muslims about death, its inevitability and the fact that life on Earth is a test, the result of which will be reaped in the afterlife (<i>akhirah</i>).</li> <li>• Believers are encouraged to spend their time in remembering God as it will benefit them in their afterlife.</li> <li>• Many people are led to their downfall because of their obsessive love for material things, which leads them down the road of sins.</li> <li>• Muslims are also warned that excessive love for their children and the desire to please them could divert them from the worship of God.</li> <li>• Muslims must make the most of their time on Earth by doing good deeds which will weigh heavily in their favour. Not doing so might lead to regrets on the Day of Judgement.</li> <li>• Islam emphasises the importance of caring for others. One good deed that is well appreciated by God is for people to give charity from their wealth to those who are in need. This in turn will lead to a more equal and fair society.</li> </ul> | <b>12</b> |
| 5(b)     | <p><b>Evaluate different ways Muslims today can avoid becoming greedy.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited. Candidates should evaluate at least <b>two</b> ways in their answer.</p> <ul style="list-style-type: none"> <li>• The twenty-first century is experiencing a wave of greed and materialism by which Muslims could be carried away.</li> <li>• Worship of God can prevent Muslims from becoming greedy and materialistic.</li> <li>• Muslim teaching is that Muslims should promote community life and caring for others.</li> <li>• Islam puts great importance on being charitable, whether with one's money, time or efforts. Answers may reflect on whether it is equally good to give money or give up your time.</li> <li>• Answers may reflect on whether someone might give a lot to charity but still be greedy for money and possessions.</li> </ul>  | <b>8</b>  |

| Question | Answer   | Marks |
|----------|--|-------|
| 6(a)     | <p data-bbox="304 235 1315 271"><b>Explain the teachings of this hadith and how they reflect Islamic values.</b></p> <p data-bbox="304 304 1262 371">Use Table A levels of response grid to mark candidates' responses to this question.</p> <p data-bbox="304 409 1302 477">Answers may include some of the following ideas, but all valid material must be credited.</p> <ul data-bbox="304 510 1326 1196" style="list-style-type: none"> <li data-bbox="304 510 1310 546">• This hadith is a foundation of manners, behaviour and etiquette in Islam.</li> <li data-bbox="304 546 1302 613">• The Prophet (pbuh) is advising Muslims to mind their own business and not to interfere in matters that do not concern them.</li> <li data-bbox="304 613 1318 725">• Muslims should not be nosy about what is happening in the lives of others, whether relatives or friends, because not everyone can or wishes to explain their actions/behaviour to others.</li> <li data-bbox="304 725 1326 837">• Muslims should not pry or ask other people too many questions, as this could cause distress and force someone to lie to protect their privacy. For example, if someone has a health issue, do not ask for details.</li> <li data-bbox="304 837 1302 972">• If a Muslim focuses on their priorities in life, such as learning about their religion and doing more good deeds, then they will not have time to concern themselves with unnecessary matters. This in turn will lead to them perfecting their Islam.</li> <li data-bbox="304 972 1302 1106">• Meddling in the affairs of others can lead to other sins, such as backbiting, gossiping or spreading false information. Islam protects society as a whole from any kind of harm and that is why it strikes at the root of the evil itself.</li> <li data-bbox="304 1106 1302 1196">• Another interpretation of this hadith is not to pretend to have knowledge that you do not have. For example, giving medical or financial advice to others without having the necessary knowledge.</li> </ul> | 12    |

| Question | Answer   | Marks    |
|----------|--|----------|
| 6(b)     | <p><b>To what extent should Muslims be careful what they say to other people? Give reasons for your answer.</b></p> <p>Use Table B levels of response grid to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>The extent varies according to the context and candidates can discuss this in their answers.</p> <ul style="list-style-type: none"> <li>• Controlling their tongue can prevent Muslims from harming others.</li> <li>• If Muslims do not care about what they say this can affect their faith and ultimately their destination in the afterlife, as stated in the Qur'an and Hadith.</li> <li>• Islam commands Muslims not to belittle the value of their words, not to utter words of no use, and to think about the impact of what they say.</li> <li>• The Prophet (pbuh) teaches that the best Muslims are those from whom other people are safe from their tongue and their hand.</li> <li>• Asking too many questions, lying to others, backbiting or slandering others in conversation can offend people, invade their privacy, cause harm to others' reputation or even lead to deceit and can affect relationships.</li> <li>• On the other hand, if someone is preaching something wrong then being careful about voicing one's opinion just to keep the peace will not be helpful. Backbiting can also be a good thing if the intention is to warn others about someone's ill-doings.</li> <li>• In some circumstances, Muslims can also resort to lying if required, for example to prevent divorce in a couple, as mentioned in a hadith.</li> </ul> | <b>8</b> |

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