



Cambridge O Level

ISLAMIC STUDIES

2068/12

Paper 1 History and Scriptures

October/November 2022

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.

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PUBLISHED**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	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.

PUBLISHED**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>Describe the types of agriculture common in Pre–Islamic Arabia.</p> <p>Responses might include four from the following:</p> <ul style="list-style-type: none">• Dates were cultivated in most areas around Mecca.• In the more fertile areas of Taif and Medina other crops were grown such as grapes,• barley, wheat and rice.• Raising of livestock (cattle) was common throughout:• cattle,• sheep,• goats,• camels. <p>1 mark for each response.</p>	4

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Question	Answer	Marks
1(b)	<p>Give an account of Muhammad’s early life with his uncle, Abu Talib.</p> <p>Mark according to level descriptors for Assessment Objective AO1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>When Muhammad (pbuh) was eight years old, his grandfather died and his uncle, Abu Talib, who was a leader of the Quraish, became his guardian.</p> <p>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. Bahira recognized in Muhammad (pbuh) the signs of prophethood. He had seen a cloud following the caravan as a sign. 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.</p> <p>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 Fadul, 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.’ In his youth, as well as trading, Muhammad (pbuh) also worked as a shepherd. Abu Talib showed great affection for his nephew and while he hosted Muhammad (pbuh) in his house he made sure he was well fed and cared for/protected.</p> <p>The Prophet (pbuh) started to work for Khadija and then married her.</p>	10

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Question	Answer	Marks
1(c)	<p>In his early life, Muhammad (pbuh) had several guardians. To what extent might this have prepared him for prophethood? Give reasons to support your answer.</p> <p>Mark according to level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Candidates might develop their response in a number of ways, all relevant arguments should be credited. The care Muhammad (pbuh) received from Halima, his grandfather and his uncle, ensured he had a stable upbringing, but he had no rights of inheritance or property. He was an orphan and had an understanding of the suffering of orphans, widows and destitute in society. He always recognised the need for compassion and kindness for the poor and needy. His experiences with Abu Talib reinforced his sense of fairness and the need to strive for peace, equality and justice for the oppressed. His experiences in the desert with Halima and later with his uncle enhanced his reflective nature.</p> <p>Another view: Some candidates might recall that, at several times in his life, God reminds Muhammad (pbuh) that he (God) is responsible for providing the means for his care and, eventually, financial independence, (through the marriage to Khadijah). Candidates might argue that it was God who prepared him for prophethood.</p>	6

Question	Answer	Marks
2(a)	<p>Describe the tribal code of honour that existed in Pre-Islamic Arabia.</p> <p>Responses might include some of the following:</p> <p>The tribal chivalric code of honour was known as ‘muruwah’. It was an important part of tribal life. It encouraged honesty, loyalty to the tribe, courage, avenging wrongs, patience, endurance, hospitality and generosity.</p> <p>One mark for a simple statement 3 marks for elaboration</p>	4

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Question	Answer	Marks
2(b)	<p>Describe what changed in the tribal system when the Arabs became Muslims.</p> <p>Mark according to level descriptors for Assessment Objective 1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>Tribal loyalties remained strong but were overshadowed by the ideals of Islam. There was slow, inevitable change as the message of equality in Islam spread and Muslims grew in number. Islam incorporated the best of Muruwah but extended it to include all Muslims rather than just the tribe. Loyalty was still emphasized, but loyalty to God and the ummah (community of Muslims).</p> <p>Each tribe had their own idol, but now people worked to please God and not the idols. Arabs were used to tribal egalitarianism in the selection of the shaykh (there was no aristocracy or inherited office) and this equality also characterised the life of the Prophet (pbuh) and the early Muslims. Importance was given to all individuals, regardless of their tribe, membership of the ummah became more important than tribal membership.</p> <p>Violence and inter-tribal warfare lessened (raiding and looting lessened). The relatives of a dead man could punish only the murderer, not any member of the tribe or later generations. Women were not to be regarded as chattels and to be respected and accorded rights as daughters and wives.</p>	10
2(c)	<p>Discuss <u>two</u> different ways in which Muslims today show loyalty to the Muslim community (<i>ummah</i>).</p> <p>Mark according to level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might consider some of the following:</p> <p>The term <i>ummah</i> has evolved to mean the worldwide brotherhood of Muslims. Candidates might assess the different ways in which the behaviour of individual Muslims might be expressions of loyalty both to their religion and to fellow Muslims, reflecting the fact that all Muslims belong to a worldwide family of brothers and sisters. Examples of behaviour in the home, in the local community, in the Mosque and in international relations might be given. Unity and loyalty might be expressed by rigorous adherence to the Five Pillars, to worship and to maintaining Islamic values and principles.</p> <p>All valid and appropriate comment and examples should be credited.</p>	6

Question	Answer	Marks
3(a)	<p>Give brief details of the two groups of Muslims who emigrated to Abyssinia.</p> <p>Responses might include the following:</p> <ul style="list-style-type: none"> • The first group who migrated were a group of twelve men and five women. • They included the Prophet’s daughter Ruqayyah and her husband ‘Uthman bin Affan. • They returned to Mecca after hearing false rumours that the Meccans had become Muslims. • The second group who left Mecca were eighty-three men and perhaps eighteen or nineteen women. • The second group were led by the Prophet’s cousin Jafar ibn Abu Talib. <p>1 mark for each response.</p>	4
3(b)	<p>Give an account of what happened at the court of the Abyssinian Ruler, the Negus.</p> <p>Mark according to level descriptors for Assessment Objective AO1. Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>When the Quraish heard of the departure of the second migration, they were furious. The Quraish sent a delegation to the ruler, bearing valuable gifts. The Ruler/King of Abyssinia was known as the Negus (Najashi). They told the Negus that the Muslims had deserted the religion of their people and asked him to send them back.</p> <p>The ruler was a just man and he wanted to hear what the Muslims had to say. Jafar bin Abi Talib spoke on their behalf. He told Negus (Najashi) how the people had been living in ignorance, worshipping idols and doing evil and how God had sent a messenger, Muhammad (pbuh). Many had accepted the message and become Muslims but had been cruelly persecuted by the Quraish. Negus (Najashi) then asked to hear the teachings of Islam. Jafar recited Sura Maryam about the birth of Isa. This moved Negus (Najashi) to tears and he said, ‘this and the Bible are two brands of the same lamp’.</p> <p>The Quraish came again the next day to try to convince the Negus again. Jafar again recited verses from the Qur’an which led the Negus to turn the Quraish away and return the gifts.</p> <p>He told the Quraish he would not hand over the Muslims to them and they might live in Abyssinia for as long as they wanted, and they would be secure.</p>	10

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Question	Answer	Marks
3(c)	<p>To what extent is the migration to Abyssinia similar to migrations today? Give reasons to support your answer.</p> <p>Mark according to level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Responses might consider the practicalities and advisability of migration.</p> <p>Some candidates may say that the migration is similar. Many Muslims and other religious groups do face persecution and hardship in the countries of their birth and if it is in the modern day, movement between countries is possible because of ease of travel. So many of these Muslims facing persecution in their own countries do seek refuge elsewhere. Migration is justified and is condoned by Allah. Re-locating is not an easy option but is preferable to denying one's religion and/or being in danger, and in this way migrating now would be similar to the first migration as they would be migrating to be able to practice religious freedom.</p> <p>It could also be said to be similar because there are countries that welcome migrants and treat them with respect and give them justice.</p> <p>Some candidates might also review the many obstacles there might be for Muslims seeking asylum in another country and the difficulties of settling. There are many considerations such as family, friends, employment, education, entry clearance in another country and also perhaps both cultural and religious disadvantages for Muslims. These issues could be likened to the migration to Abyssinia, as Muslims would have faced some of these issues too, but may be considered as reasons that the migrations now are different to that time because perhaps they act as barriers more now than they did then. It may be considered that it is not as easy to travel and settle, work or be educated in the new country as it was in Abyssinia.</p> <p>Another view might be that many Muslims have successfully migrated all over the world, for many reasons, and there are thriving communities in all countries. Not all Muslims migrate now to escape persecution, and some migrate from non-Muslims countries to Muslim ones. There would be many advantages for Muslims leaving a non-Muslim country where there is discrimination and oppression to re-settle in a Muslim country.</p>	6

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Question	Answer	Marks
4(a)	<p>Describe how the Prophet (pbuh) created brotherhood between the Ansar and the Muhajirun when he first arrived in Medina.</p> <p>Responses might include some of the following:</p> <p>Muhammad (pbuh) paired every Ansar (helper) inhabitant of Medina with a Muhajireen (migrant). He made an exception for his own family and paired himself with ‘Ali and Hamza with Zayd. The Ansar were extremely generous and offered to share their possessions and property with the Muhajireen. The immigrants reciprocated with gratitude and respect and took only what they needed for survival and to help them make their own way.</p> <p>1 mark for a simple statement, 3 marks for elaboration.</p>	4
4(b)	<p>Outline the different stages of the Battle of Uhud.</p> <p>Mark according to level descriptors for Assessment Objective 1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>Candidates should show the progression of the different stages of the Battle of Uhud in their answer. The Meccan army of approximately 3000 under their leader Abu Sufyan marched towards Medina and stopped at Uhud, 3 miles from Medina.</p> <p>The Muslims army of 1000 suffered the desertion of Abdallah bin Ubayy and the loss of 300 soldiers, so their force was severely depleted and they were outnumbered by the Meccans. However, the Muslims fought bravely and were gaining the upper hand in the battle.</p> <p>Archers had been placed to defend the rear. They were ordered not to leave their positions. When they saw that the Muslims were winning, they disobeyed the order, and broke rank to collect spoils from the retreating Meccans. Khalid bin Waled (who was not yet a Muslim) attacked from the exposed rear.</p> <p>There were heavy Muslim losses such as the Prophet’s uncle, Hamza. The Prophet (pbuh) was injured. Chaos and confusion followed, and a rumour was circulated that the Prophet (pbuh) had died. The Muslims were disheartened. Later the Muslims rallied but it was too late; the Meccans had left the battlefield. The Quraish mutilated the bodies of the Muslims e.g. Hamza.</p>	10

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Question	Answer	Marks
4(c)	<p>In your opinion, what was the most important lesson the Muslims learned from the Battle of Uhud? Give reasons to support your answer.</p> <p>Mark according to level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might select from some of the following, supporting their answer with reasons:</p> <p>A valuable lesson to remain united and disciplined was learned as the Muslims disobeyed the Prophet's orders and broke ranks. There is a lesson in determination and learning from mistakes also in maintaining faith and following the Prophet (pbuh). Recovering belief in themselves, the Muslims re-grouped and challenged the Meccans to return to the battlefield. Afterwards, the Muslims did not lose belief in themselves as an Islamic State.</p> <p>Or:</p> <p>A moral lesson about what happens when people let greed and ill-discipline rule their lives. Also, the psychological impact of low morale caused by their own actions in leaving the pass undefended/leaving the battlefield. It led to the Muslims believing rumours of the Prophet's death and so there was chaos and confusion. When the Muslims re-grouped it was no longer possible to defeat the Meccans. However, when they realised what had happened, they learned from their mistakes and became more united and determined that the Islamic State in Medina was strengthened.</p> <p>Other appropriate responses should be credited.</p>	6

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Question	Answer	Marks
5(a)	<p>Explain the main teachings of Sura Ikhlas and why it was a response to the unbelievers of Mecca.</p> <p>Mark according to level descriptors for Assessment Objective 1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>The teaching in this Sura explains the essence of God and his oneness. ‘As Samad’ – the word describing God as eternal, absolute, the primary cause – is unique to this passage. He is without beginning and without end. He is not affected by time or space. He is and always will be. Nothing can change or alter him.</p> <p>He is supreme and no one/nothing shares in his power. He has no parent or offspring. God is unique and there is nothing in the universe that can be compared to him in any way. The whole Sura reaffirms for Muslims that <i>shirk</i> is a grave sin. This is one of the earliest Meccan Suras. It was a response to a question by the unbelievers, the Quraish, about the ancestry and nature of God. It was reported that the people of Quraish asked Muhammad (pbuh) ‘O Muhammad! describe for us your Lord: is He made of gold or silver?’ The Sura rejects the prevailing polytheism of the Quraish and proclaims the most fundamental Muslim belief, <i>tawhid</i>.</p> <p>It rejected the belief that angels were the daughters of God. It also rejects the Christian belief that God had a son (and the belief in the Trinity).</p>	12

Question	Answer	Marks
5(b)	<p>Discuss the importance of reciting the Qur'an with accuracy in today's world.</p> <p>Mark according to level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might include some of the following:</p> <p>Consistency and accuracy in reciting is important, it ensures the meaning of the Qur'an is not changed.</p> <p>Any slight change in pronunciation can change all meaning. A person who is reciting the Qur'an must abide by the correct <i>tajweed</i> (correct pronunciation during recitation). It is a strict set of rules which dictate how every letter/word in the Qur'an should be read.</p> <p>Observing these rules protects the reciter from making mistakes in recitation. There are different styles of reciting the Qur'an all equally valid.</p> <p>This ensures that the meaning of the Qur'an is not changed and is also ever more important in the modern world where mass production and translations of the Qur'an are widely available in print form and online where errors could be made. Accurate reciters and memorisers hold a unique place of honour in the Muslim world.</p>	8

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Question	Answer	Marks
6(a)	<p>Explain the teaching in this Hadith and give examples of how Muslims might behave well towards people.</p> <p>Mark according to level descriptors for Assessment Objective 1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>The teaching in this Hadith is about piety. The Hadith begins with ‘Fear Allah’ as a reminder about accountability before God on the Day of Judgement. Piety is known as <i>taqwa</i>, which means fear of God; <i>taqwa</i> is one of the most frequently mentioned religious concepts in the Qur’an. Fear of God is an obligation at all times and in all places. It means that a Muslim should be ready at all times to obey God and be aware that all actions are known by God.</p> <p>The Prophet (pbuh) advises that whoever sins should hasten to repent and do good deeds (e.g. alms, obeying the Five Pillars) as atonement.</p> <p>Every human sins, but good deeds erase bad deeds. On Judgement Day the good deeds, however small or large, will be weighed against the bad.</p> <p>God is merciful and compassionate towards humans and they in turn should be forgiving and tolerant towards others, Muslims and non–Muslims. They should act with compassion and generosity at all times, behave well towards people.</p> <p>Candidates' examples of how Muslims might behave well towards people should be credited as appropriate. Responses should be thoughtful and demonstrate an understanding of the religious teaching in the Hadith.</p>	12

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Question	Answer	Marks
6(b)	<p>Choose <u>one</u> other Hadith that you know and discuss the relevance of its teaching to the lives of Muslims today.</p> <p>Mark according to level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might include some of the following:</p> <p>Other Hadiths in the set text are No.11 doubt, No. 14, Love, No. 15 Generosity, No. 16 Tolerance, No. 27 Obedience and good character. Alternatively, candidates may choose a different one.</p> <p>The focus of the response should be evaluation/analysis of accessibility and relevance for people to apply in their lives today. All views should be supported with reasons.</p> <p>Candidates might discuss the teaching in the Hadith and show how and why it is applicable/relevant to situations today</p> <p>Another view might be to also discuss the extent to which it is possible to carry out the teaching today.</p> <p>All relevant comments should be credited appropriately.</p>	8