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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.

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This document consists of **18** 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 grid for AO1 Knowledge and understanding

This marking grid should be used for the 10 mark part (b) questions in Sections A and B and the 12 mark part (a) questions in Section C.

Level	Marks Sections A and B	Marks 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 grid for AO2 Evaluation

This marking grid should be used for the 6 mark part (c) questions in Sections A and B and the 8 mark part (b) questions in Section C.

Level	Marks Sections A and B	Marks 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	3–2	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>Give <u>four</u> occupations that were common in Mecca in Pre-Islamic times.</p> <p>Responses might include four of the following and/or other relevant information.</p> <ul style="list-style-type: none"> • Merchant • Trader • Money-lender (usury) • Caravan owner • Tribal Chief • Camel breeder • Shepherd • Slave trader <p>One mark for each response.</p>	4
1(b)	<p>Give an account of the different ways in which polytheism was practised in Pre-Islamic times.</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 in the form of idolatry was prevalent in Pre-Islamic times. Many gods were worshipped. They were represented by statues/idols made of stone, clay, wood, etc. The Ka'ba was a centre of worship with 360 idols inside and around it. The Quraish tribe were custodians of the Ka'ba. Worship included circumambulation of the Ka'ba [in a state of nudity].</p> <p>There was knowledge of a supreme God, Creator (Allah). Other prominent gods were Hubal, al Uzza, al Lat, al Manat. 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, moon.</p> <p>The memories of ancestors were revered and there was traditional ancestor worship.</p> <p>Animals and humans were sacrificed at festivals and other times of worship. There was belief in angels as the daughters of God.</p>	10

Question	Answer	Marks
1(c)	<p>‘There were many good features in Arab society during the Pre-Islamic period.’ Discuss this statement and show that you have thought about different points of view.</p> <p>Mark according to level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider some of the following and/or other relevant information:</p> <p>The best answers might point out that in the Pre-Islamic society there were many virtues and a thriving agricultural and economic culture that required people to have skills of farming, craftsmanship, literacy and numeracy, etc. There was also a religious history of monotheism and piety, which was contributed to by hanifs, Christians, Jews, and other monotheists. The best aspects of the society were adopted or modified and continued in Islam. Courage and loyalty and a code of chivalry were notable aspects of the tribal and nomadic society. Also, generosity and hospitality to guests.</p> <p>In making some arguments against the statement: the common picture painted of this period is one of an unenlightened society. The cruel treatment of slaves and women meant lack of freedom, lack of rights. Women were bought and sold as chattels and used to pay debts. Usury and exploitation of the weak was prevalent and use of prostitutes and concubines. Other vices included gambling, alcohol, adultery, fornication, and robbery. In a male dominated society, the preference for male offspring led to female infanticide and debasement of girls. Polytheism was predominant. Superstition ruled people’s lives and human sacrifices were known.</p>	6

Question	Answer	Marks
2(a)	<p>Give <u>four</u> reasons why the young Muhammad (pbuh) was cared for by Halima.</p> <p>Responses might include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Muhammad’s father Abdullah died six months before his birth. • His mother was Amina bint Wahab, and she entrusted the care of Muhammad (pbuh) from a very young age to his foster mother, Halima Sa’diyah. • This was the custom of the noble Quraish tribe. • Halima was a Bedouin and belonged to a tribe known for the pure Arabic dialect they spoke. • Muhammad (pbuh) stayed with Halima in the desert, to learn the pure Arabic, • to become robust and well-mannered in the atmosphere of the desert, • to be brought up away from the hustle and bustle of city life. <p>One mark for each response.</p>	4

Question	Answer	Marks
2(b)	<p>What aspects of the character of Muhammad (pbuh) signified that he might be a future prophet?</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>Prophets were chosen because of their piety and good character. As a boy Muhammad (pbuh) was a shepherd and he developed a contemplative nature at a young age and never took part in the frivolous activities of other youths. He was an orphan and understood the suffering of orphans, widows and destitute in society and in later life taught about the need to protect their rights. He had a good marriage with Khadija, but he saw how men treated women in general which made him concerned for their welfare.</p> <p>The cruelty and suffering he observed during the war (Harb al Fijar) made him detest violence and convinced him of the need for peaceful solutions to conflict. He always remembered the alliance made to protect the vulnerable, e.g. Hiful Fudul, in which he took part. He became aware of the injustice of wars and the need to protect the rights of the oppressed.</p> <p>He was aware of the vices of Meccan society by which he was surrounded and never took part. Prophets never attended festivals or places where idolatry was celebrated/practised. His dealings with others earned him the titles of the Truthful (as-Sadiq) and the Trustworthy (al-Amin).</p> <p>Although surrounded by pagan idol worshippers, he was aware of the beliefs of the hanifs (his grandfather had been one) and those who followed the religion of Abraham. After marriage to Khadija, he often went into the hills to spend time in solitude and meditation, searching for spiritual guidance.</p> <p>Other aspects of his character could be some of the signs that showed he was a future prophet such as the washing of his heart when he was a young boy, the blessings that came to Halima when he went to live with her, and the signs seen by Bahira when he met the Prophet (pbuh) on a trade journey.</p>	10

Question	Answer	Marks
2(c)	<p>‘Muhammad (pbuh) was well supported in his childhood.’ Discuss this statement and show that you have thought about different points of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Responses might argue that despite the misfortune of being an orphan, in a society where orphans had no rights, the care Muhammad (pbuh) received from Halima, his grandfather (who was a leader of the Quraish) and his uncle Abu Talib, as his guardians ensured he had a stable, comfortable upbringing.</p> <p>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.</p> <p>So, another view might be that Muhammad (pbuh) received human love and support but that all actions are pre-ordained by God.</p>	6

Question	Answer	Marks
3(a)	<p data-bbox="304 248 943 282">Explain why Abu Bakr needed to rescue Bilal.</p> <p data-bbox="304 320 1246 353">Responses might include the following and/or other relevant information:</p> <ul data-bbox="304 389 1305 696" style="list-style-type: none"><li data-bbox="304 389 975 423">• Bilal was a slave, so he had no social standing.<li data-bbox="304 423 1278 456">• The early Muslims who were vulnerable were persecuted and tortured.<li data-bbox="304 456 1305 524">• Bilal was tied down on the burning sand of the desert with a heavy stone crushing his chest.<li data-bbox="304 524 1305 591">• He remained steadfast to Islam and only cried out 'Allah! the One, Allah! the One.<li data-bbox="304 591 959 624">• Bilal was ready to sacrifice his life for his faith.<li data-bbox="304 624 783 658">• Abu Bakr bought Bilal's freedom<li data-bbox="304 658 847 696">• and rescued him from a cruel master. <p data-bbox="304 732 1198 766">One mark for a simple statement, three further marks for elaboration.</p>	4

Question	Answer	Marks
3(b)	<p>Describe the relationship between Muhammad (pbuh) and Abu Bakr during the Prophet's lifetime.</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>Abu Bakr As Siddiq was born in 573 AD in Mecca. He was two years younger than the Prophet (pbuh). He belonged to a respectable and noble family of the Banu Tamim; a clan of the Quraish tribe. He was a lifelong friend and neighbour of the Prophet (pbuh) and accompanied Muhammad (pbuh) on some of his trade missions.</p> <p>He was the first adult free man to believe in Muhammad's mission. The Prophet (pbuh) once spoke about this and said, "when I invited people towards Allah everybody thought it over and hesitated except for Abu Bakr, he accepted my call and did not hesitate for even a moment.'</p> <p>After his conversion to Islam, he received the name as-Sadiq (The Truthful). When the Prophet (pbuh) narrated the experience of the Mi'raj, Abu Bakr immediately believed him.</p> <p>Abu Bakr brought many influential converts to Islam such as 'Uthman, Talha, Zubair and other prominent Quraish. He was generous and used to help the poor and needy and freed a number of slaves who has accepted Islam.</p> <p>When Muhammad (pbuh) decided to migrate to Medina, Abu Bakr was his only companion and hid with the Prophet (pbuh) in the Cave of Thaur for three days. This is mentioned in the Qur'an.</p> <p>He fought all the battles with the Prophet (pbuh). On the Tabuk expedition he contributed all he possessed and when asked by the Prophet (pbuh) what he had left for his family Abu Bakr replied, 'I have left them Allah and his Prophet'. To further increase the close connection between them, the Prophet (pbuh) married Abu Bakr's daughter Aisha.</p> <p>The Prophet (pbuh) appointed Abu Bakr as the first Amir-al Hajj when it first became obligatory and when the Prophet (pbuh) became ill and was nearing death he appointed Abu Bakr to lead the prayers.</p> <p>When the Prophet (pbuh) died Abu Bakr addressed those who were grieving and said 'O People if any one of you worshipped Muhammad (pbuh) he should bear in mind that Muhammad (pbuh) is dead. But those who worship Allah should know that he is alive and will never die.'</p>	10

Question	Answer	Marks
3(c)	<p>‘The support of the early Muslims was important to the mission of Muhammad (pbuh) in Mecca.’ Discuss this statement and show that you have thought about different points of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider some of the following and/or other relevant information:</p> <p>In agreement with the statement, candidates might point out that in the early days of preaching Islam, the Prophet (pbuh) suffered rejection by his family and his clan and persecution by the leaders of the Quraish. The dedication and bravery of the first followers could certainly be said to have contributed to the success of the Prophet’s mission.</p> <p>The early followers too suffered persecution, cruelty, and torture. In the beginning the Muslims were only a small band of mainly poor people and slaves, but gradually, as more influential Quraish figures joined the Prophet (pbuh) and converted to Islam, the Muslims became bolder, and morale became stronger. The support of major figures such as ‘Uthman, Hamza and ‘Umar certainly contributed to the growing success of Islam.</p> <p>However, on balance, it might also be argued that alongside this, God protected and cared for his messenger and the early converts. The success of the mission was dependent on God.</p>	6

Question	Answer	Marks
4(a)	<p>Describe what happened to ‘Uthman when the Muslims camped at Hudaibiya.</p> <p>Responses might include some of the following and/or other relevant information.</p> <ul style="list-style-type: none"> • After the Prophet (pbuh) had a dream – the Muslims set off to perform Umra. • When the Muslims camped at Hudaibiya a messenger was sent to Mecca and he was ill treated by the Quraish. • The Prophet (pbuh) then sent ‘Uthman, who had a powerful clan to protect him in Mecca. • The Meccans offered ‘Uthman to perform Umra, but he refused to do so without the Prophet (pbuh). • After some time, ‘Uthman did not return. • A rumour broke out that he had been killed by the Quraish. • The Prophet (pbuh) and his companions swore an oath, Bayt Al Ridwan to avenge the blood of ‘Uthman, and decided to prepare for war. • Fortunately, Uthman returned unharmed. 	4

Question	Answer	Marks
4(b)	<p>Give an account of the terms of the Treaty of Hudaibiya and the reaction of the Muslims to the signing of the Treaty.</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>After Uthman returned, negotiations started and finally a treaty between the Muslims and the Meccans was concluded. The terms of the Treaty of Hudaibiya were:</p> <ul style="list-style-type: none"> • There would be no fighting for ten years. • Anyone from Mecca who takes refuge in Medina should be returned to the Quraish but anyone who takes refuge in Mecca will not be returned by the Quraish to the Muslims. • Any of the Arab tribes may enter freely into a treaty or alliance with either the Muslims or the Quraish. • The Muslims should return to Medina and not perform Umra this year but could return the following year and stay for three days. <p>The Muslims were highly disappointed and unhappy, and they did not want to accept the terms of the Treaty. The clauses of the Treaty seemed unjust and humiliating. Ali was unhappy because the Quraish would not allow Muhammad (pbuh) to sign the agreement as 'Messenger of God' and refused to change the words. The Prophet (pbuh) wiped off the words himself. 'Umar expressed his misgivings to the Prophet (pbuh) and protested about the terms of the Treaty. The Prophet (pbuh) asked the Muslims to pray and sacrifice before beginning the journey home. To encourage them to do so, Muhammad (pbuh) led the way. He performed the actions first and then the Muslims followed his example.</p> <p>Abu Jandal was the first person to be sent back to Mecca under the terms of the Treaty. The Prophet (pbuh) assured the Muslims that everything he did was at the bidding of God The Qur'an, in Surah Fath, mentions a revelation concerning the treaty 'Surely we have granted you a clear victory.'</p>	10

Question	Answer	Marks
4(c)	<p>Signing the Treaty of Hudaibiya showed the leadership qualities of the Prophet (pbuh). Discuss how leaders today might follow his example.</p> <p>Mark according to the level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>The Prophet (pbuh) always listened to his followers – the companions were free to say how they felt. Leaders should allow people to express their views even if they disagree with those of the leader.</p> <p>When ‘Ali was not prepared to change the words on the Treaty, Muhammad (pbuh) did it himself. Leaders should show that they are willing to be modest and humble to get the best result.</p> <p>Patience is also a virtue – the Treaty seemed unjust and in favour of the Meccans but in fact it proved to be a victory for the Muslims. If leaders are measured and patient in their actions and follow peaceful means, there will be future benefits.</p> <p>When the Muslims were reluctant to make sacrifice, the Prophet (pbuh) took the suggestion of his wife (leaders should listen to advice) and led the way by making sacrifice and shaving his hair, if leaders are prepared to show their followers the right way to do things they will do likewise.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the background to Sura Quraish and the message in it for the people of Mecca.</p> <p>Mark according to the level descriptors for Assessment Objective 1 Knowledge and Understanding.</p> <p>This Sura was revealed in Mecca, when the Meccans were totally against the Prophet (pbuh) and rejected his message.</p> <p>The Sura is considered to be a continuation of the previous one, Sura Fil, relating to an event in the year of Muhammad's birth, The Year of the Elephant: 570 C.</p> <p>Mecca was the capital for the Arabs, it was a trade centre. God tells the Quraish they have security and protection in Mecca because it is He who is defending the Ka'ba, as He did when Abraha's army came.</p> <p>The Quraish, who were custodians of the Ka'ba, offered no defence to Abraha's strong army. Abd al Muttalib said the Lord of the Ka'ba would defend it. God saved Mecca and the Ka'ba by a miracle.</p> <p>The Ka'ba is important as it gave the Quraish power and prestige. As they were custodians of the Ka'ba, they were well respected.</p> <p>Their trade journeys to the north and south of Arabia earned them wealth and they were protected on their journeys due to their status as custodians of the Ka'ba. God is saying to them that He is the one who gives them this security and prosperity.</p> <p>The message from God to the polytheist Quraish and people of Mecca was a reminder that they should only worship Him (and listen to the Prophet (pbuh)). They should be grateful for everything He has made available to them, and the protection given to them. By persecuting Muhammad (pbuh) the Quraish were going against their faith.</p>	12

Question	Answer	Marks
5(b)	<p>‘Muslims can find solutions to all their problems in the Qur’an.’ Discuss this statement and show that you have thought about different points of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>Candidates might explain that Muslims can use the Qur’an as a guide in daily life and in religious matters. One reason for this is that God reminds Muslims; ‘For we have certainly sent them a Book based on knowledge which We explained in detail, a guide and a mercy to all who believe.’ He also reassures Muslims that He has made the Qur’an easy to understand. Every aspect of life is covered, religious, social, and moral and the Qur’an is also a primary source of law in Islam (<i>Shariah</i>). So, Muslims might be guided to find the solution to all problems.</p> <p>Used and read properly the Qur’an provides a complete code for life. However, this means that Muslims must think and reflect on what they read so that they can understand and apply the teachings. They may also turn to scholars and religious leaders for guidance.</p> <p>Another view might be that the Qur’an might not always clearly have the solution to every problem but combining the principles and teachings in the Qur’an with the Sunnah of the Prophet (pbuh) is another good way to seek solutions to problems.</p>	8

Question	Answer	Marks
6(a)	<p>Explain the teaching in this Hadith and give <u>two</u> examples of how these teachings might be put into practice.</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 Teaching:</p> <p>The questioner wanted the Prophet (pbuh) to counsel him – give him some advice. When the Prophet (pbuh) said ‘Do not become angry’ it showed how he felt about people expressing their anger rather than exerting self-control: The Prophet (pbuh) himself never lost his temper. When the questioner repeated his question the Prophet (pbuh) repeated his answer – showing how strongly he felt about this. (In another Hadith the Prophet (pbuh) said ‘Anger is from Satan’). Perhaps the Prophet (pbuh) recognised the man as having a bad temper and so gave him this advice, but it is applicable to all human beings.</p> <p>Examples:</p> <p>The two examples should be explained and developed to show both the outcome and benefit to the person who follows it and the general good that follows.</p> <p>All appropriate responses should be credited.</p>	12
6(b)	<p>To what extent can following this Hadith be a challenge for Muslims? Give reasons to support your answer.</p> <p>Mark according to the level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>An evaluation of the challenges that following this Hadith presents to Muslims (in attempting to always keep calm and good tempered) might assess the challenges in daily life to always maintain self-discipline and of not becoming angry or losing one’s temper. To overcome this challenge might be seen as a sign of strong faith.</p> <p>Candidates might discuss whether most humans are strong enough to maintain this type of perfect behaviour and whether the intention to do so, even if not always successfully, will weigh favourably against any lapses that might be experienced. When Muslims are faced with injustices there might be the temptation to get angry not only on one’s own behalf but on behalf of others.</p> <p>Some candidates might comment that Muhammad (pbuh) faced the persecutions and setbacks in his own life without getting angry at those who persecuted him and so there is a perfect example to follow.</p> <p>All appropriate responses should be credited.</p>	8