



Cambridge O Level

ISLAMIC STUDIES

2068/13

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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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>Describe the economic system used in Mecca during Pre-Islamic times.</p> <p>Responses might include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • There was barter (trading) of goods and animals. • Caravans carrying goods on trade routes to Syria, Persia, etc. • Financial systems such as banking were developed. • Money lending for interest had also become part of the economic system. • A system of taxation was developed, for example, the taxing of merchants on trade routes and pilgrims visiting the Ka'ba. • Trading of slaves • There were three markets – rich, common and slave. <p>One mark for a simple statement and a further three marks for other points or development.</p>	4
1(b)	<p>Describe the treatment of slaves, women and infant girls in Pre-Islamic Arabia.</p> <p>Mark according to the level descriptors for Assessment Objective 1 Knowledge and understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>Slavery was a common practice. Slaves were bought and sold in the markets. The owner had the right of life and death over his slaves. The slaves could be treated cruelly and were regarded as goods/possessions rather than as human beings.</p> <p>Before the advent of Islam, women occupied a lowly/vulnerable place in society. They could be inherited like property or animals. Women were regarded as chattels (possessions). They had no rights and no social standing. A man could marry as many women as he liked and could divorce them without their consent. Bartering and exchanging women/slaves, using them as wagers in gambling and prostitution were common vices. Widows were amongst the most vulnerable and poorest members of society.</p> <p>Female infanticide was prevalent. The birth of a daughter was regarded as a matter of shame and boys were preferred. Female children were murdered because their parents feared the poverty that would come from raising them.</p>	10

Question	Answer	Marks
1(c)	<p>‘Khadija’s moral support for the mission of the Prophet (pbuh) was significant.’ 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>From the beginning, Khadija recognised Muhammad’s qualities of truthfulness and trustworthiness. After the revelation, when he was trembling and afraid, she comforted him and reassured him that he was a good man. Her action in taking him to her cousin Waraqah ibn Nawfal confirmed for Muhammad (pbuh) that he was a chosen prophet.</p> <p>Her unwavering faith in Muhammad (pbuh) meant that she was the first person to accept Islam. The Prophet (pbuh) said “She believed in me when no one else did; she accepted Islam when people rejected me; and she helped and comforted me when there was no one else to lend me a helping hand.” Her support throughout the persecutions in Mecca and at the time of the boycott and her willingness to stand by the Prophet (pbuh) were of paramount importance.</p> <p>It might also be argued that other factors such as the financial support of a wealthy woman helped him in the beginning and throughout their life in Mecca. This is mentioned in the Qur’an. It enabled Muhammad (pbuh) to devote his time to preaching the message of Islam and helped at the time of the boycott. Also, she was the mother of all his children, except for Ibrahim.</p>	6

Question	Answer	Marks
2(a)	<p>Give <u>four</u> features of nomadic life in Pre-Islamic Arabia.</p> <p>Responses might include four of the following and/or other relevant information.</p> <ul style="list-style-type: none"> • They wandered from oasis to oasis across the desert, looking after animals. • Water and pasture were their main priorities. • They were organised into tribes and clans. • The authority of the Shayk was predominant. • Feuding was common. • Bartering for animals was the only form of trade. • Raiding of animals and crops was common. • There were occasional visits to fairs/towns to visit idols. • There was a custom of wet-nursing. <p>One mark for each response.</p>	4
2(b)	<p>Give an account of the importance of the Ka'ba in Mecca in Pre-Islamic Arabia.</p> <p>Mark according to the level descriptors for Assessment Objective 1 Knowledge and Understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>The Ka'ba was believed to have been built by the first man, Adam (AS). Later, God directed Ibrahim (AS) and his son, Ishmael to rebuild it. The Qur'an says that the Ka'ba was the first house of worship appointed for man by God. Prophet Ibrahim (AS) was commanded by God to proclaim pilgrimage to the House of God.</p> <p>Later it became a sanctuary of Allah with 360 idols around it. Pilgrims came from all over Arabia to worship there and circumambulate around the Ka'ba. Violence was forbidden within a twenty-mile radius of the Ka'ba. The sanctity of the Ka'ba and the pilgrimage were essential to the survival and wealth of the Quraish who controlled Mecca. The town of Mecca had grown up around the Ka'ba and the nearby water supply of Zamzam. Taxes were paid by pilgrims, which provided a source of income.</p> <p>Mecca was controlled by the Quraish. The chiefs of the Quraish (like Abdul Muttalib, the Prophet's grandfather) were traditionally honoured as the custodians of the Ka'ba. The Ka'ba was a symbol of glory and power and provided spiritual benefit. The sanctity of the Ka'ba and pilgrimage to Mecca was essential to the survival of the Quraish who made their living from taxes paid by pilgrims.</p>	10

Question	Answer	Marks
2(c)	<p>In what ways were the actions of Muhammad (pbuh) in the dispute of replacing the black stone an example for Muslims today? Give reasons to support your answer.</p> <p>Mark according to level descriptors for Assessment Objective 2 Evaluation.</p> <p>Responses might consider the following and/or other relevant information:</p> <p>The diplomatic skills that Muhammad (pbuh) demonstrated and the example for Muslims today might be shown as follows:</p> <p>He listened carefully to the problem and the reason for the dispute and agreed to arbitrate. This is an example that Muslims should be willing to listen to and advise others and not be afraid of making decisions about right and wrong actions, or about helping to find a way out of a dispute.</p> <p>The clan/tribal leaders shared the honour between them of lifting the cloak and carrying the black stone to its designated place. This is an example to Muslims that they should be aware of the principles and sensitivities of others and respect them/respect one another.</p> <p>Muhammad (pbuh) placed the stone himself - an example of taking responsibility for one's own decisions and actions. By doing this he demonstrated the need for Muslims to try to correctly judge a situation according to its possible consequences. This way disputes can be peacefully settled, and bloodshed might be avoided.</p>	6

Question	Answer	Marks
3(a)	<p>Describe the relationship between Muhammad (pbuh) and ‘Ali.</p> <p>Responses might include the following and/or other relevant information.</p> <ul style="list-style-type: none"> • They were cousins. ‘Ali was the son of Abu Talib, the uncle and guardian of Muhammad (pbuh). • ‘Ali was much younger than Muhammad (pbuh), he was born about thirty years later. • Muhammad (pbuh) brought up ‘Ali as his own son. • Their relationship was very close, ‘Ali married the Prophet’s daughter, Fatima. • He was the father of the Prophet’s grandsons Hassan and Hussein. • ‘Ali was one of the first converts. • He stood up and supported the Prophet (pbuh) when he first preached his message publicly. • ‘Ali learnt from being in the Prophet’s company. <p>One mark for each response.</p>	4

Question	Answer	Marks
3(b)	<p>Give an account of ‘Ali’s services to Islam 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 some of the following and/or other relevant information:</p> <p>‘Ali was the second person to accept Islam when he was eleven years old. He stood up and spoke out in support of Muhammad (pbuh). He was in the Prophet’s household during all the time of the persecutions and the boycott.</p> <p>At the time of the migration, the Prophet (pbuh) left him in his bed (to act as a decoy and return the possessions of the Meccans) when Muhammad (pbuh) fled with Abu Bakr to begin the journey to Medina. ‘Ali later joined the two at Quba and helped to build the first mosque there.</p> <p>At the time of establishing brotherhood between the Ansar and Muhajirun in Medina, Muhammad (pbuh) took ‘Ali to be his brother. ‘You are my brother in this world and in the hereafter.’</p> <p>‘Ali was a very brave man, he participated in all the battles against the non-believers during the time of the Prophet (pbuh). He was called Asad-ullah (the Lion of Allah). At Khyber he led the force that took the last Jewish stronghold of Qamus.</p> <p>When the Prophet (pbuh) went on the expedition to Tabuk in 9 AH he left ‘Ali in charge of Medina.</p> <p>He was one of the great jurists among the companions and the Prophet (pbuh) appointed him Qadi (judge) of Yemen and some suggest he blessed him with the following prayer, ‘O Allah put truth on his tongue and enlighten his heart with guidance.’ He was one of the original scribes of the Qur’an.</p> <p>During the Prophet’s final illness, ‘Ali attended to him day and night and after his death prepared his body for burial.</p>	10

Question	Answer	Marks
3(c)	<p>What benefits are there for society today in following the example of brotherhood that Muhammad (pbuh) created in Medina?</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 society that the Prophet (pbuh) created in Medina was classless. Everyone was equal. The Prophet (pbuh) encouraged a collective, co-operative spirit between the Ansar and the Muhajirun when he made them brothers.</p> <p>Today Muslims might learn that unity creates strength in society, and it promotes peace between people. Creating and encouraging ties of brotherhood ensures that the vulnerable in society are provided for, no one eats while his brother is hungry. The status of the poor and disadvantaged will be improved. Creating this kind of unity between people means that there is also tolerance in individual life and in the community and people protect one another from discrimination and persecution. This can extend to every aspect of life and mean that there is freedom of expression and a just society.</p> <p>Some candidates might answer in general terms and others might illustrate their points by giving examples from personal and community life.</p>	6

Question	Answer	Marks
4(a)	<p>Give <u>four</u> reasons why the Quraish wanted to fight the Muslims at Uhud.</p> <p>Responses might include four of the following and/or other relevant information.</p> <ul style="list-style-type: none"> • The Meccans were concerned that the Prophet’s prestige had increased after the success of Badr. • The relatives of the Meccans who had been killed at Badr wanted revenge. • Their pride/honour had been hurt. • Women and poets incited them to war and whipped up emotion. • 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. • They wanted to end Islam. <p>One mark for each response.</p>	4
4(b)	<p>Give an account of the events of the Battle of Uhud.</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 Meccan army of approximately 3000 under their leader Abu Sufyan marched towards Medina and stopped at Uhud, 3 miles from Medina. The Muslims army of 1000 suffered the desertion of Abdallah bin Ubayy and the loss of 300 soldiers. 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. They saw that the Muslims were winning and broke rank to collect spoils from the retreating Meccans.</p> <p>Khalid bin Waled (who was not yet a Muslim) attacked from the exposed rear. 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 and Hind had arranged for the death of Hamza as revenge for the killing of her father at the Battle of Badr.</p>	10

Question	Answer	Marks
4(c)	<p>‘There were lessons to be learned from the defeat at Uhud.’ 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 are likely to argue that there were many lessons to be learned, both negative and positive. Uhud was a valuable lesson to remain united and disciplined, as the Muslims disobeyed the Prophet’s orders and broke ranks. A moral lesson might also be learned about what happens when people let greed and ill-discipline take over. Also, the psychological impact of low morale (caused by their own actions) led the Muslims to believe rumours of the Prophet’s death and so there was chaos and confusion.</p> <p>However, on a positive note, the Muslims did regroup and challenged the Meccans to return to the battlefield. The Prophet (pbuh) worked to rebuild lost prestige in the eyes of other tribes. So, there are lessons in determination, learning from mistakes, and maintaining faith.</p>	6

Question	Answer	Marks
5(a)	<p>Explain the teachings in Sura An Naas and why Muslims need to be aware of these teachings.</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 sura explains the three attributes of God. He is Sustainer, King and Deity. It urges believers to seek protection of God from the evil that exists. The evil of mankind as well as that of Jinns and Satan. The Sura emphasises the existence of evil and warns of its presence everywhere.</p> <p>The sura warns of the need to be aware of the forces of evil that are within a person (since the fall of Adam (AS) and Eve) and which return again and again in the form of temptations and evil inclinations. The evil may be in the form of Satan or Jinns, who have sworn to make mischief for humankind, but it is also likely to be within - 'in the hearts of mankind'. The protection of God is needed to combat human weakness in the face of temptation to do evil. A person needs to be ever watchful, to resist and to trust in God.</p>	12
5(b)	<p>'Reading the Qur'an is the best way for Muslims to know about God's message for humankind.' 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>Many candidates are likely to put emphasis on reading and understanding the Qur'an as the primary source of authority and assess the advantages and disadvantages of direct reading of text instead of listening to the teaching/advice of others. Reference might be made to reading and understanding as opposed to reciting the text without understanding. The Qur'an in Arabic, not translated, may be seen as an advantage or an obstacle. The Qur'an contains all the information people need.</p> <p>Another way is through the teaching of scholars, mullahs, imams, parents, or other believers who have the authority and knowledge to try to interpret God's message/commands. Madrassas, schools, seminaries, and other educational institutions might be considered.</p> <p>Some responses may refer to the internet as a modern day source that is accessible to everyone and the advantages and disadvantages of this might be assessed. The authenticity of some websites might be questioned as opposed to the respectable nature of others and the need for users to be aware of this.</p>	8

Question	Answer	Marks
6(a)	<p>Explain the teachings in this Hadith and give <u>two</u> examples of how it might be put into practice by Muslims today.</p> <p>Mark according to the level descriptors for Assessment Objective 1 Knowledge and Understanding.</p> <p>Responses might include the following and/or other relevant information:</p> <p>Teachings:</p> <p>The Prophet (pbuh) allows Muslims to judge whether something is permissible or not. The Hadith teaches that Muslims should perform an act or deed (which is permissible and proper) only if they are certain of it. If Muslims find that, in their heart, they are disturbed or they feel uncertain of something then they should stay away from it. This principle can be applied to one's actions, to one's faith (as well as to one's actions), to all aspects of life.</p> <p>Application/Examples:</p> <p>Candidates should choose examples and develop them to show how the teaching might be applied in a Muslim's life today. The emphasis is on correctly following Islam but could be about religious rituals, or following laws on food, dress, behaviour, etc.</p>	12
6(b)	<p>In what ways might believers overcome doubt when following Islam? 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>Candidates might refer to different types of doubt, but the Hadith is referring to right and wrong thoughts and actions, according to Islam.</p> <p>Muslims might be aware that the Prophet (pbuh) himself was uncertain in some situations, which is not a reflection of the level of your faith but striving to overcome the doubts will give clarity to a person's actions. When the Prophet (pbuh) overcame doubts it was because God supported him and showed him that He was always present and would guide him.</p> <p>Responses might reach the conclusion that God is always with the believer, supporting them and providing guidance to help decide what is right and what is wrong. Paying attention to the teachings in the Qur'an and Sunnah is one way to make the right decision. Examples of this might be given.</p> <p>The role of conscience might also be explored. If a Muslim has doubts about whether an action/thought/attitude is right, then the Hadith advises the believer to not ignore those doubts but to take positive steps to turn towards the teachings of their faith.</p>	8