

Cambridge O Level

ISLAMIC STUDIES

2068/13

Paper 1 History and Scriptures

October/November 2025

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.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **21** printed pages.

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 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 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.


Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
	Correct point
L1	Level one
L2	Level two
L3	Level three
L4	Level four

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.

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

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

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Question	Answer	Marks
1(a)	<p>Outline <u>two</u> features of the tribal system in Makkah before Islam.</p> <p>Award one mark for each valid response, and one mark for detail, up to a maximum of four marks.</p> <p>Responses might include two of the following:</p> <ul style="list-style-type: none"> • The Bedouin Arabs lived in tribal groups who were always at war with each other over resources. • At the head of their tribe was the shaykh who was selected by a council of elders. • He should be known for his intelligence and courage and ensure the survival of the tribe. • They lived by a code of honour called Muruwah in which they were encouraged to have courage, hospitality, generosity, and they had to avenge wrongs. • Different tribes could have different rules. <p>Accept any other valid points.</p>	4
1(b)	<p>Describe the economic system in Makkah before Islam.</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"> • The main part of the economic system was trade and there were various things that were traded in and around Makkah. Dates were one of the main products traded because they grew easily in the region. Locally the Makkans traded with the Madinans because the Madinans were able to grow more produce. These Madinan goods were used by the Makkans for personal use as well as trading with those outside of Makkah. • Slaves were also bought and sold at slave markets which brought a lot of income to the area. • Spices and carpets and other luxurious goods were traded with those coming from further afield, such as perfumes, clothes and leather. • Another major contribution to the economic system was the Ka'bah and the pilgrimage that caused many people to visit Makkah. Those people would trade their own goods as well as buying idols that were being sold by the Makkans. • Other aspects of the economic system were the levies and taxes imposed on visitors and pilgrims. There were also high interest rates for those borrowing money. • Makkah was central to trade in the region and so the economic system relied heavily on trade and the people and goods that passed through Makkah. 	10

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Question	Answer	Marks
1(c)	<p>To what extent did the arrival of Islam improve the tribal system in Makkah? Give reasons to support your answer.</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"> • The arrival of Islam could be said to have improved the tribal system as it removed the cycle of violence that tribes were engaged in. • It also improved the system as people were equal according to their faith and deeds and not because of their affiliations to a certain group of people. This meant that the poor, slaves and women had rights and were no longer treated as badly. • The ummah was considered more important than the tribe. • As the belief on God was most important the rules and laws of Islam were put before the rules and interests of family members. • Halal earnings were encouraged and so cheating and looting was to stop. • However, tribal loyalties remained strong, and this was helped by the fact that family relations were important in Islam. Some felt they were losing out as they were not able to trade in the same way and were losing out financially. • Other things remained the same such as the Quraysh being the most influential tribe in Makkah and loyalty remained important after Islam, although it was secondary to loyalty to God. 	6

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Question	Answer	Marks
2(a)	<p>State <u>four</u> things that happened to Adam (AS) before he was sent to Earth.</p> <p>Award one mark for each valid response up to a maximum of four marks.</p> <p>Responses might include four of the following:</p> <ul style="list-style-type: none"> • He was created from clay/earth • He was taught the names of things by God • He was given a wife to live with, Hawwa • The angels were asked to bow to him • They all obeyed except Iblis/Satan • He lived in a garden/jannah • Adam and Hawwa were told not to eat the fruit from a tree • Satan tempted them and they made a mistake • God punished them by sending them to Earth. <p>Accept any other valid response.</p>	4

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Question	Answer	Marks
2(b)	<p>Describe the events of the birth of ‘Isa (AS).</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"> • When the mother of ‘Isa (AS), Maryam, was praying in the temple, a man approached her and she was scared. • He told her she will be gifted a righteous son by God. • She replied, How can I have a son, when no man has touched me, nor am I unchaste? • The angel Jibril replied that it is easy for God to do this: So (it will be), your Lord said: That is easy for me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah). (19.18-21) • She was anxious about giving birth to a child without a father. • She left the temple and went to her home in Nazareth. Later, she left her house and withdrew to the valley in Bethlehem, stopping under a date palm tree. Then she heard a voice saying, Grieve not! Your Lord has provided a water stream under you; and shake the trunk of palm tree towards you, it will let fall fresh ripe dates upon you. So eat and drink and be glad, and if you see any human being, say. Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day. (19.24-26). • After the birth she took the baby back to her city and the people scolded her for having a baby without a father, saying she had sinned. • She pointed to her baby and they said how can we speak to a newborn baby? • The baby spoke telling the people he is a prophet of God: Verily! I am a slave of Allah. He has given me the Scripture and made me a Prophet; And He has made me blessed wheresoever I be, and has enjoined on me prayer, and Zakat, as long as I live, and dutiful to my mother, and made me not arrogant, unblest. And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive! (19.30-33). 	10

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Question	Answer	Marks
2(c)	<p>To what extent might the story of ‘Isa’s birth give Muslims encouragement in their lives? Give reasons to support your answer.</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"> • The story of ‘Isa (AS) can give encouragement as it shows that God provides for people. God gave ‘Isa’s mother a huge responsibility, but he reassured her and provided for her. • When Maryam was told she would be a mother, God sent Jibril to reassure her of her purpose. When she was going to give birth, God told her to shake the date palm tree for food that would provide nourishment for her. In this way God provides for people what they need even when they do not know the benefits. Muslims should therefore be encouraged that God will give them what they need even when it is not obvious. • After she gave birth, God allowed the baby to speak to provide a miracle that would protect her honour. This is reassuring that God did not leave Maryam to defend herself. These events show that even when we do not know it, God has a plan and he provides for his servants in ways that they cannot imagine. It may not be with miracles, but He will not leave his servants without the provision they need in their circumstances. • However, some may say that the story of ‘Isa (AS) does not offer encouragement to Muslims, as the events were out of the ordinary and not what people will deal with in their own daily lives. Therefore, it could be hard to make the connection with their own lives and to see how God would provide for them. 	6

Question	Answer	Marks
3(a)	<p>Outline <u>two</u> events that happened during Muhammad’s childhood.</p> <p>Award one mark for each point and one mark for elaboration on that point.</p> <p>Responses might include two of the following and/or other information:</p> <ul style="list-style-type: none"> • His father passed away before he was born. • His mother passed away at Abwa when he was six. • He was raised by different people, including his grandfather and uncle. • He went to live in the desert with Halim, his wet-nurse. • Jibril came and washed his heart with zamzam and removed a clot. • He went on trade journeys with Abu Talib. • He met Bahira the monk who saw signs of prophethood. <p>Accept any other valid points.</p>	4

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Question	Answer	Marks
3(b)	<p>Describe Muhammad’s trade journey with Abu Talib <u>and</u> their meeting with Bahira.</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> <ul style="list-style-type: none"> • 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. • When Bahira saw the caravan approaching he noticed things he had not seen before, such as a cloud moving above someone as though it was protecting that person alone. • Bahira called the caravan for dinner so that he could speak to this person. • Once everyone had arrived, Bahira asked if anyone had been left, as he could not see the person he was looking for. They said a young boy was left to look after the goods, but Bahira insisted he be brought to the banquet too. • When Bahira saw Muhammad (pbuh) he became convinced that this was the prophet that he had read about in the scriptures. • After the meal, he proceeded to ask Muhammad (pbuh) questions, about his sleep, his dreams and his everyday life. He then asked to see the seal of prophethood on his back between his shoulders. • On seeing this he warned Abu Talib not to take Muhammad (pbuh) any further in their journey for fear of jealousy and harm that could come to him and told him that if others recognise the signs in him they will do harm to him. • Abu Talib finished up his business in that town and returned with haste back to Makkah. 	10
3(c)	<p>Evaluate the significance of Muhammad (pbuh) accompanying his uncle on trade journeys.</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"> • It was significant that Muhammad (pbuh) accompanied his uncle and as it helped his uncle financially. • The journeys were significant because the Prophet (pbuh) learned many things from these journeys. He learned about trade and the way that buying and selling worked with these caravans, and it gave him an insight into the caravan routes and how people travelled. • They were also significant as the Prophet (pbuh) got to meet different people and see different things which would help his understanding of people when they were becoming Muslim. • The main significance was that he was informed of his prophethood by a person who did not know him, though Bahira had been waiting for the arrival of a prophet. 	6

Question	Answer	Marks
4(a)	<p>Give the names of <u>four</u> people who supported the Prophet’s preaching after the revelation.</p> <p>Award one mark for each valid response up to a maximum of four marks.</p> <p>Responses might include four of the following:</p> <ul style="list-style-type: none">• Khadija• ‘Ali• Abu Bakr• ‘Uthman• Abu Talib• Waraqa• Zayd ibn Haritha. <p>Accept any other valid points.</p>	4

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Question	Answer	Marks
4(b)	<p>Describe what happened to the Prophet (pbuh) in Ta'if.</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"> • The Prophet (pbuh) decided to preach to people outside of Makkah, as the persecution was increasing and he was not gaining any new followers. • He went to Ta'if, just outside Makkah, with Zayd ibn Harith. He met with the tribal chiefs who rejected his message and mocked him. • The Prophet (pbuh), undeterred, stayed in Ta'if for ten days, trying to tell people about Islam. No one wanted to listen to his message and rejected him. • Eventually the tribal chiefs send young boys to throw stones at the Prophet (pbuh) and his companion. They were both badly injured and the Prophet (pbuh) was bleeding. • They took shelter in a nearby orchard. Here the Prophet (pbuh) prayed for forgiveness, saying that he accepted his situation as long as God was not displeased with him. • The owners of the orchard saw him and felt sorry for him so sent their servant, Addas, with grapes. Addas was surprised to hear the Prophet (pbuh) say 'bismillah' before he ate and the Prophet (pbuh) enquired where he was from. Addas, replied he was from Nineveh, and the Prophet (pbuh) told him that your prophet (Yunus (AS)) is my brother. • Angel Jibril appeared with the angel of the mountain and told the Prophet (pbuh) he would crush the people of Ta'if between the mountains if the Prophet (pbuh) wished. The Prophet (pbuh) chose to forgive them. 	10

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Question	Answer	Marks
4(c)	<p>To what extent were the people of Madinah more open to the Prophet’s message than the people of Makkah? Give reasons to support your answer.</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"> • The people of Madinah did not have a leader, and they had been fighting for a long time. They thought that the Prophet (pbuh) would unite them and were open to the message. • They did not have as high a position as the Quraysh tribes who were custodians of the Ka’bah and earned status and wealth from pilgrimage. The Makkans were afraid of losing their power and their status, but the Madinans did not have a fear of losing power. • The people of Madinah were not as strong in their idol worship as the Makkans and so they were more willing to give it up for belief in one God. • They did not grow up with the Prophet (pbuh) around them, so it was easier for them to see the prophetic qualities he had, whereas the Makkans just saw him as one of their own and nothing more special than them. • However, even in Makkah there were some who were open to the message of Islam as they already did not believe in idols and there were some in Madinah who were not sure about the Prophet (pbuh) coming as they were threatened by his leadership. Overall though, more people in Madinah were open to the message than in Makkah. 	6

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Question	Answer	Marks
5(a)	<p>Explain the teachings of Surah 103 <u>and</u> the relevance of those teachings for Muslims today.</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"> • The main teachings in the surah relate to the value of time, that humans are in a state of loss, and that they can be saved from their loss by good deeds. • In the first verse, God takes an oath on time. This is done to emphasise the importance of time for humankind. So here in this verse, God manifests the excellence of time to make humans understand that every moment is significant for success. • The second verse talks about the loss Muslims feel, which relates to this life and the next. • This surah recognises that time is one of the most valuable assets a human has. Every day a part of that time is lost, and therefore the surah is emphasising that each moment of time should be taken seriously and used well. To make the most of time, humans should invest in good deeds. • The final verse teaches about the things that can benefit humans and how they can offset the loss of time with something valuable having faith, righteous deeds, advising each other in truth and advising each other in patience. • The first two relate to humankind's own betterment and the other two relate to guidance and reform needed. This surah is therefore asking Muslims to invest their time wisely. • These teachings can help Muslims understand that they should plan their days well. • The first thing they should consider for their day is how they are going to incorporate worshipping God into their day e.g. if they are working or travelling then where will they pray? • It can also help them think about ensuring that they have done some good deeds along the way, that they do not allow themselves to get distracted by worldly things whereby they may ignore people, or treat them badly, or engage in gossip etc. • It can also help them to think about ways to encourage good behaviour in others, offering help and support to others when needed. 	12

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Question	Answer	Marks
5(b)	<p>To what extent is it easy for Muslims today to fulfil their obligations of praying and fasting while they are at work? Give reasons to support your answer.</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"> • For some Muslims it will be easy to pray and fast when at work. • If they work in a Muslim environment, people will be understanding of the need to pray and to fast, as they are pillars of Islam. • Their workplaces may even have prayer rooms for them to pray in. • Some workplaces may also adapt working hours during the month of Ramadan. This can bring ease to Muslims who are observing these pillars. • It can also be easy for those who work from home, as many people now do, as there will be no issue of finding a place to pray or being able to take the time to pray. • Fasting should also be easy if you are in your own home as you can break the fast on time and prepare your meals on time. • However, for some it may be difficult if they do not live in a Muslim country or in an environment where there are a lot of Muslims. • Some Muslims may find it difficult to ask for a place to pray or may not be comfortable praying where non-Muslim colleagues can see them. • It may also be difficult if those they work with do not understand the importance of prayer, or feel threatened by it, and so refuse the person a place and time to pray. • The same could be the case for fasting, where they may not feel comfortable if they have to ask for time to break their fast, or maybe they find it difficult to fast when others are eating around them. 	8

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Question	Answer	Marks
6(a)	<p data-bbox="336 217 1877 248">Explain the teachings of this Hadith <u>and</u> the importance of closely following the teachings of the sunnah.</p> <p data-bbox="336 284 1451 316">Use Table A levels of response grid to mark candidates' responses to this question.</p> <p data-bbox="336 351 1509 383">Answers may include some of the following ideas, but all valid material must be credited.</p> <ul data-bbox="336 456 1944 1177" style="list-style-type: none"> • The teachings of this Hadith relate to keeping the purity of faith and of the sunnah. • Everything we do should be with the intention of pleasing God and by purifying our intentions we accomplish a great deal in our religion. Scholars say that the acceptance of actions of worship (<i>Ibadah</i>) is based on two conditions: The intention - the action should be done with sincerity, for the sake of only God and It should be done in accordance with the Sunnah of the Prophet (pbuh). • However, good intentions alone are not enough. We must also ensure that our actions are done properly in accordance with the example of the Prophet (pbuh) and the guidelines of Islam. Sometimes we may think it enough to be sincere, without making the effort to ensure that what we are doing is also correct. • This hadith encompasses the second crucial aspect of the practice of Islam, which is ensuring that the outward performance of our actions is right. • Some people think that if they are just following someone else, as long as they themselves did not invent something, then their action is acceptable. This is not true; every person is responsible for being diligent in making sure their actions are correct. With regard to worship, we cannot make things up; only the acts of worship explicitly laid out by the Qur'an and sunnah are acceptable. • On the other hand, non-worship actions are permissible unless there is textual evidence that prohibits them. The type of clothing we wear, our choices in food, and many other everyday matters are left up to individual choice so long as there is no contradiction in the sources of Islam. • God does not want any of our good actions to go to waste, therefore Muslims should ensure that the actions they do are conforming to the teachings of the Qur'an and sunnah. • If they have doubt about something they are doing or want to do, then they should consult scholars to find out if it is permissible to do it. 	12

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Question	Answer	Marks
6(b)	<p>To what extent might Muslims today find it challenging to apply the teachings of this Hadith? Give reasons to support your answer.</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"> • Muslims might find it challenging to apply this Hadith in their lives because the world they live in has changed a lot since the time of the Prophet (pbuh) and so there are lots of things that they may be uncertain about whether they are permissible or not. • Many people may do things that they think are ok because it has become normal to do them, but are not within the teachings of the Qur'an and sunnah. Some people also may not have the right teachers available to be able to ask whether something is permissible or not. • With there being so many teachers and personalities online, it may also be difficult to know who to trust and who is giving authentic information. • On the other hand, it may be easy to apply the teachings of this hadith because of the fact that information is so much more easily available. It is not just the texts that are available online but people have access to scholars and teachers all around the world, so it may be easier to find the correct information and apply the teachings in their lives. 	8