
ISLAMIC STUDIES**2068/22**

Paper 2 Development Sources, Beliefs and Observances

October/November 2019

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 2019 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **15** 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	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>Briefly describe how Abu Bakr organised the military.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • In battalions/units/divisions/armies • There were 11 of them • Each under an experienced commander • Appointed Sahaba, companions of the Prophet (pbuh) • Khalid bin Walid was appointed to lead a unit; and • Usama to another unit • Reinforcements were sent to conquered lands • Zakat was organised to support needy soldiers • Made Shura consultations about tactics • Appointed people by merit • Established brotherhood between soldiers • Established strength through unity, regardless of tribe/background • Organised a force against the Byzantines/Romans • Organised a force against the Persians • Re-enforced rules of good behaviour for soldiers <p>One mark for each response.</p>	4
1(b)	<p>Give an account of how Abu Bakr dealt with the false prophets.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Many different people arose after the death of Muhammad (pbuh) claiming to be prophets. In Yemen, a false prophet arose from the Ansi tribe called Aswad Ansi. He was ugly and known as the veiled prophet. Tulaiha from North Africa had already claimed prophet status before Muhammad (pbuh) died. He was known as untrustworthy.</p> <p>Abu Bakr asked Khalid bin Walid to deal with the false prophets. Khalid bin Walid attacked Tulaiha at Buzaka and he fled to Syria. Later on the Muslim armies conquered Syria, and Tulaiha had nowhere to hide, so he converted to Islam.</p> <p>Musailama was another false prophet who claimed the power of revelation. Musailama was from the Banu Hanifa tribe. He said that he could change what had been revealed and told people they could read fewer daily prayers. He even abolished Zakat and Sawm. He made drinking alcohol and adultery legal. Khalid bin Walid organised a hit squad to kill Musailama.</p> <p>A Christian woman of the Tamim tribe claimed to be a prophetess. Her name was Sajjah. She married Musailama, the false prophet. However, when Iraq was conquered she converted to Islam. So by conquering territory Abu Bakr was able to bring the false prophets under his control and by converting to Islam, they renounced their claims to prophethood.</p>	10

Question	Answer	Marks
1(c)	<p>In what ways does Abu Bakr provide a model for government today?</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches. Candidates may agree or disagree with this statement but they must give reasons for their views. Responses may include the following and/or other relevant information:</p> <p>Candidates might argue that Abu Bakr’s example shows that Muslims should embrace democracy. Abu Bakr listened to the views of his people. He set up the Majlis shura to consult them on key issues. He invited his companions to the Majlis and increased the number who attended from seven to eleven. This shows he was trying to encourage others to take part in decision making. Therefore, some might look to the example of Abu Bakr as a model.</p> <p>A different approach might be to take the character of Abu Bakr and say that politicians today should be open, honest and fair in their dealings, as well as organised as head of state. Abu Bakr looked after his people and organised the army to ensure their security.</p> <p>Some might argue that Abu Bakr does not provide a model of government. The Prophet (pbuh) did not specify any model and after his death the Muslims did not know what to do. Abu Bakr stepped in to make the best of the situation.</p>	6

Question	Answer	Marks
2(a)	<p>How did Uthman die?</p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Uthman was assassinated/murdered/killed • He was at home in 656 CE/35 AH • His house was guarded by supporters • Rebels attacked/sieged the house and climbed the wall • Guards at the gate were unaware what was happening • The rebels struck Uthman about the head • Uthman’s wife Naila tried to protect him • Uthman was reading the Qur’an • Uthman’s servants fought back, but Uthman had already been killed • Rioters attacked the house • Uthman was considered a martyr by his wife • He was buried unwashed in a secluded place <p>One mark for each response.</p>	4
2(b)	<p>Explain how Ali became Caliph.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>After Uthman’s assassination there was no Caliph for three days. People were unsure what to do or who should lead them. Rebels were in control but the rebels were divided amongst themselves. There were three people who could be Caliph: Ali, Talha and Zubair. The rebels and some of Muhammad’s companions asked Ali to be Caliph but he turned down the offer. He said he would rather be a chief councillor than a leader.</p> <p>Talha and Zubair also refused to accept the Caliphate, leaving the city without a leader. Some people were concerned about the instability as Medina was turning into chaos. They gave an ultimatum that a leader must be chosen within 24 hours. The Muslims gathered at the Prophet’s mosque and asked Ali again, where Ali again turned down the offer. However, he was eventually persuaded. The people gave oaths of loyalty to Ali in the mosque.</p> <p>The people thought highly of Ali because of his background: he had been very close to the Prophet (pbuh). So the people chose Ali as Caliph. Ali gave a speech to the people of Medina accepting the position and calling for Muslim unity.</p> <p>All relevant accounts should be credited.</p>	10

Question	Answer	Marks
2(c)	<p>To what extent were Ali’s military campaigns successful? Give reasons to support your answer.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer. Responses may include the following and/or other relevant information:</p> <p>Candidates might argue that the campaigns were unsuccessful because Ali faced continual opposition throughout his five-year Caliphate. Ali did not fight Muawiya and as a result lost territory in Syria, so might be considered less successful. He did not make gains in territory unlike his predecessors. There were several incidents in Ali’s reign where Muslims fought each other or faced tense stand offs. To fight or threaten to fight fellow Muslims could be seen as not being successful.</p> <p>On the other hand, it could be argued that Ali was successful in very difficult circumstances. Ali faced the first Civil War with the Battle of Camel, in which Ali’s forces faced those who had supported former Caliph Uthman and felt that his murderers had not been dealt with. Ali succeeded in getting the upper hand. Ali chose arbitration with Muawiya not because of failure, but because it is better to find peace than make war, even though he lost territory. Ali won some battles. He fought Kharijites at Nahrawan and won this battle. It could be argued that whatever the result, Ali believed he was right, and it is never a failure to stand up and be counted for what you believe in.</p>	6

Question	Answer	Marks
3(a)	<p>Identify <u>four</u> methods used to check the reliability of Hadith transmitters (<i>isnad</i>).</p> <p>Responses may include the following and/or other relevant information. A wide range of examples are admissible, for example:</p> <ul style="list-style-type: none"> • They were of a known family line • There should be an unbroken chain of narrators reaching back to the Prophet (pbuh) • For the Hadith to be passed on to the next narrator, they must have lived near/met each other • The narrator must be of sound mind; and • Of good memory; and • Of pious character • They should not be known for telling lies • Or spreading rumours <p>One mark for each response.</p>	4
3(b)	<p>Summarise how the Qur'an was revealed in Mecca, after the Night of Power until the migration to Medina.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Candidates might give a general answer about revelations, or give context about specific revelations. Both approaches are valid.</p> <p>Muhammad (pbuh) received various revelations: some in caves; some alone; some in conversation when he needed help to answer the questions put to him; sometimes with the ringing of bells or in other contexts. The Prophet (pbuh) was sometimes on a camel; sometimes lying down. He often experienced a heaviness and sweating during the intensity of revelation. Sometimes revelations were sent with Angel Jibril appearing clearly in person and sometimes through dreams.</p> <p>A few months after the Night of Power, a revelation came at night (Surah Duha, 93) whilst he was tossing and turning, worrying about what was going to happen. This revelation reassured him.</p> <p>Muhammad (pbuh) preached to his family and the people of Mecca and Allah sent down revelations to tell him to speak of Tawhid, Risalah and Akhirah: to warn people away from the worship of idols and come to the worship of God. Muhammad (pbuh) and his followers faced periods of increasing persecution. Revelations were sent down to encourage the community to stand firm in faith and not give up. When things got too much, Allah sent a revelation to tell Muhammad (pbuh) to prepare to leave Mecca and travel to Medina in 622 CE.</p>	10

Question	Answer	Marks
3(c)	<p>‘The Qur’an is more important than the Hadith.’ Discuss this statement, giving <u>two</u> reasons to support your answer.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches. Candidates may agree or disagree and must give reasons for their views. Responses may include the following and/or other relevant information. Responses may argue that:</p> <p>The Qur’an is the direct word of Allah for all time, so is regarded as the primary source of Islamic Law and to be used first when deciding upon any matter. This makes it the most important source of authority for Muslims and therefore more important than the Hadith. The sayings of the Prophet (pbuh) are not all agreed upon: some are regarded as less reliable than others; whereas the Qur’an is accepted in its present form by all Muslims.</p> <p>However, the Qur’an and Hadith are sometimes described as two wings of a bird. Muhammad (pbuh) said he left both for the community as guidance. There are many matters that are not detailed in the Qur’an. The five daily prayers and how to carry out the Five Pillars of Islam are all to be found in the Hadith. If the Hadith were put aside as secondary, Muslims might not keep the Five Pillars as we know them today. Therefore it could be argued that the Hadith are just as important as the Qur’an.</p>	6

Question	Answer	Marks
4(a)	<p>Identify <u>four</u> prophets who came before Isa (AS).</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Adam (AS) • Yusuf (AS) (Joseph) • Musa (AS) (Moses) • Ibrahim (AS) (Abraham) • Dawud (AS) (David) • Idris (AS) (Enoch) • Nuh (AS) (Noah) • Ismail (AS) • Harun (AS) (Aeron) • Ishaq (AS) (Isaac) <p>One mark for each response.</p>	4
4(b)	<p>Describe the upbringing of Isa (AS).</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding. Responses may include the following and/or other relevant information:</p> <p>After Isa’s (AS) virgin birth, his mother Mariam was afraid of what people would say. In a miracle, baby Isa (AS) spoke to her and she was reassured. When she arrived in the city the people began to gossip. Mariam told them to listen to the baby. Isa (AS) spoke and the people of Nazareth were amazed and left her alone.</p> <p>However, the high priests were afraid that Isa (AS) would threaten their power and kept the miracle secret. They accused Mariam of wrong-doing.</p> <p>As Isa (AS) grew up, there were many signs which showed that he was a prophet of God. He knew what his friends were thinking: what they wanted for dinner; where they hide things at home. He amazed them with his powers.</p> <p>At the age of 12, Isa (AS) went to Jerusalem. He joined a crowd listening to the high priests in the Temple. He was the youngest one there. Isa (AS) asked questions that were so deep that the high priests were unable to answer. They were afraid of the boy’s intellect and boldness. They tried to make Isa (AS) be quiet but he continued to boldly express his views about belief in the One true God.</p>	10

Question	Answer	Marks
4(c)	<p>In what ways was Isa (AS) similar to Muhammad (pbuh)?</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches. Candidates may agree or disagree with this statement but they must give reasons for their views.</p> <p>Responses may include the following and/or other relevant information: Responses may argue that:</p> <p>The Prophet Muhammad (pbuh) once said that the person most similar to him was Isa (AS). Like Muhammad (pbuh), Isa (AS) was a messenger who was sent revelations from God. Isa (AS) received the Injeel (Gospels) and Muhammad (pbuh) the Qur'an, but they are seen as messages to the same thing: belief in One God. Muhammad (pbuh) faced a people that had turned away from this and reverted to idol worship. The people of Isa's (AS) time had also become corrupted and he preached to them to change their ways. Both prophets performed miracles which were signs that they were genuine messengers.</p> <p>Where it is argued that there are differences, these should also be credited.</p> <p>Muhammad (pbuh) was the final messenger who led all the others in prayer at Miraj, setting him apart. Isa (AS) lived in and near Jerusalem, far from Mecca, and was born to a virgin in a miracle from God, whereas Muhammad (pbuh) was born to a mother and father. Isa (AS) did not lead a city or community whereas Muhammad (pbuh) set up a model for Muslims to follow in the city of Medina, in that way completing the final message from God.</p>	6

Question	Answer	Marks
5(a)	<p>Give an account of what Muslims believe about the signs of the last days <u>and</u> events on the Day of Resurrection.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>No one knows when the Day of Resurrection will come, but there are many signs that predict that it is near. A time will come of immorality and hypocrisy, when people cheat each other and natural disasters occur. People will say the Shahadah but have no real knowledge of Islam. When the time comes near the Dajjal will appear on earth to lead people astray. Isa (AS) will return in the second coming to slay the Dajjal and lead a reign of justice and peace upon the earth.</p> <p>Angel Israfil will blow a trumpet and a deathly silence will fall over the earth. Many will perish, except who Allah wills. The people will rise up from their graves in bodily resurrection, in order to face Judgement. Islamic tradition suggests this may be at the Plain of Arafat near Mecca. A book of deeds will be read out for each person, including every small action that each person has ever done. It is here that God’s Judgement takes place and he sends people to heaven or hell according to His will. Traditions suggest that Allah is merciful and forgiving and is compassionate on all people.</p>	12
5(b)	<p>‘The role of the prophets is more significant than that of the angels.’ Do you agree? Give reasons to support your views.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Allah’s messengers are His angels, who bring His holy books to prophets. The prophets then pass on the messages to humanity. It might be argued that people need human messengers, in the form of prophets, to understand the revelations. If prophets had not been sent to people then they would not have known how to cope with many everyday situations; they might not understand their main beliefs and might still be worshipping idols. Prophets are the vital link in transforming societies. They provide the examples to show Muslims how to pray, follow Islam, and how to lead their lives.</p> <p>However, prophets themselves as ordinary human beings needed to be given the message. Muhammad (pbuh) was illiterate and could not have understood the revelations had Jibrael (Gabriel) not recited them to him. Angels play a crucial role in recording the deeds of people and praying or forgiveness. Allah made angels and prophets articles of faith, necessary for Muslims to believe in as part of Islamic beliefs. Therefore, it can be argued they are both equal.</p>	8

Question	Answer	Marks
6(a)	<p>Explain Muslim teachings about Jihad.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Jihad literally means struggle or striving to do the right thing. This does not necessarily mean fighting at all. It could mean struggling within a Muslim's own mind to have the courage to do the right thing.</p> <p>The greater Jihad is the inner struggle within the mind and heart of the believer. This is a struggle against the nagging thought of temptation sent by Shaytan to play on the mind of the believer. This is sometimes called the Jihad of the nafs. The greater Jihad is also the struggle to do the right actions such as pray on time and tell the truth even when it is difficult. The struggle for strength of belief can also be passed on to others with speeches and through example: forms of Islamic Dawah.</p> <p>The lesser Jihad is the outward struggle against oppression and injustice in the world. This can be entirely peaceful, by protesting, arguing a case and getting involved in community action. Paying Zakat to the poor and needy is a form of Jihad in struggling to meet their needs in society. Performing the Hajj pilgrimage can be a Jihad for some: there are examples of people who have walked all the way from distant lands with minimal possessions, in order to dedicate their lives to God.</p> <p>One way of engaging in lesser Jihad is holy war. Sometimes the Prophet (pbuh) and his companions engaged in battle, such as at Badr. Guidelines were set from the Prophet's treatment of enemies, particularly his compassion towards the Meccans. Abu Bakr also set rules for Jihad based on what he heard the Prophet (pbuh) say. The Jihad of the sword should be for self-defence after all efforts of compromise have failed. Civilians, women and children should not be harmed. Trees should not be cut down; crops should not be damaged. Those who surrender should not be harmed and should be provided for.</p> <p>Due to these rules of compassion, Muslims became known for good treatment of enemies and many people converted to Islam rather than fight in the conquest of Mecca and subsequent expansion of the early Islamic Empire.</p>	12

Question	Answer	Marks
6(b)	<p>‘The most demanding Pillar is fasting (<i>Sawm</i>) in Ramadan.’ Discuss this statement and give reasons to support your views.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Ramadan involves getting up in the night, before dawn, to eat. Muslims then go without food and drink all day long until the sunset meal. This can be difficult: they may feel hungry and thirsty, especially if they live in hot climates. Muslims living together with others face the temptation of seeing others eat. Also it is tradition that Muslims should carry on with their work regardless of fasting, making it harder due to the physical test.</p> <p>However, Ramadan is only one month a year whereas prayer is every day. Muslims who find it too hard to fast due to illness, old age, pregnancy and the like are exempted, whereas no one is exempted from prayer. Hajj is a difficult journey which some might find harder than fasting. It could be argued that all the pillars go together; no one is more difficult than another.</p>	8