



ISLAMIC STUDIES

2068/22

Paper 2 Development, Sources, Beliefs and Observances

October/November 2017

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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Cambridge Assessment International Education – Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Generic levels of response marking grid for AO1 Knowledge and understanding

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

Level	Marks for Sections A and B	Marks for Section C	Level Descriptor
4	8–10	10–12	Very good/excellent: A thorough, well-developed response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with expertise. Likely to demonstrate knowledge of religious sources to support and illustrate points made. Confident, thoughtful and comprehensive in understanding this knowledge.
3	5–7	7–9	Good: Addresses the question confidently and coherently with understanding of the facts. Demonstrates sound, detailed and mostly relevant and accurate knowledge of the subject matter in detail. Covers the main points. May demonstrate knowledge of religious sources to support points made.
2	3–4	6–8	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 marking grid for AO2 Evaluation

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

Level	Marks for Sections A and B	Marks for Section C	Level Descriptor
4	6	7–8	Very good/excellent: Demonstrates a thorough understanding of the demands of the question. Can reason, evaluate and discuss the issues in a thoughtful manner. Recognises fully the significance of belief and practice in the lives of Muslims today, where relevant. Likely to use religious sources and examples to support and illustrate points made.
3	4–5	5–6	Good: Understands the significance of the question; engages with and discusses the issues. Can consider different ideas in a thoughtful manner. Recognises the links between belief and practice in the lives of Muslims today, where relevant.
2	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 what happened when Umar accepted Islam.</p> <p>Responses might include some of the following: Umar had vowed to kill the Prophet (pbuh). On his way he went to his sister's house. She was reading the Qur'an, Umar was angry and violent towards her and her husband. They persuaded him to read the Qur'an. He read Sura Ta Ha which touched his heart and he went to the Prophet (pbuh) and declared his faith in Allah and his messenger. The Muslim cheered and prayed openly in the Ka'bah.</p> <p>A statement 1 mark with 3 further marks available for development or a combination of points</p>	4
1(b)	<p>Give an account of the main achievements of Umar's Caliphate.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following: Umar was a successful commander. He was successful in several battles against the Persians: Namarraq, Buwaib and Qadisiya. Yarmuk, against the Romans in 636 C.E. (15 A.H.) and Nahawand, 642C.E. (21 A.H.) The conquest of Jerusalem and Egypt 637C.E. (16AH) and 638 C.E. (17 A.H.).</p> <p>A register (diwan) was created of those entitled to state pensions for helping in wars. A consultative committee of companions was established (majlis shura). Members of the army were forbidden to buy land in conquered territories but were settled in new, planned towns like Kufa and Basra. Muslim territories were divided into provinces and governors appointed to each. Able and qualified people were elected as governors and they reported annually to Umar at the Hajj. The office of judge (qadi) was independent of the governors and individuals were given the right to question officials and decisions. Umar valued the welfare of his people. He re-organised the Bait ul-Maal and consolidated a finance department in charge of revenue. He encouraged cultivation and the collection of tax on the produce of land.</p> <p>He conducted a population census. Checked weights and measures to prevent cheating, profiteering and hoarding. Constructed mosques and schools, roads and hotels for travellers. Teachers were sent throughout the country to teach the Qur'an.</p> <p>He introduced a new calendar.</p>	10

Question	Answer	Marks
1(c)	<p>Which aspects of Umar’s administration provide the best examples for Muslim leaders today? Discuss this question and show that you have considered different points of view.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following: Candidates are at liberty to choose whichever aspects of the administration they wish to use as an example for Muslim leaders today. Responses should contain reasons and evidence to support the arguments. Some may cite particular areas or policies or answer in a more general way.</p> <p>Some responses might explore the view that Umar’s character and personal example in being fair, pious, upright and compassionate for the poor provides a good role model for leaders.</p> <p>It is also possible to express a view that there are aspects that are not exemplary today such as the acquisition of territories and their wealth or appointing governors to rule them who benefited from the taxes.</p>	6

Question	Answer	Marks
2(a)	<p>What criticisms of Ali led to the Battle of (Jamal) Camel?</p> <p>Responses might include some of the following:</p> <ul style="list-style-type: none"> • after the death of Uthman there was chaos and confusion • Aisha, Talha and Zubayr • Demanded vengeance for the death of Uthman and • that Uthman’s assassins should be brought to justice • Ali’s first priority was to try to restore stability • the assassins left the city and the opportunity was lost • Aisha openly denounced Ali <p style="text-align: right;">(4 × 1)</p>	4

Question	Answer	Marks
2(b)	<p>Give an account of what happened at the Battle of (Jamal) Camel.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following: When Ali did not respond to their demands, Aisha, Talha and Zubayr raised a few hundred fighting men and set out for Iraq in the hope of raising more support. Ali was forced to pursue them. He raised an army of 10 000 and the two forces met at Basra.</p> <p>They attempted to settle their differences peacefully. They were almost successful but extremists sabotaged the negotiations and provoked a fight which grew into a battle. Talha and Zubayr were leaving the battlefield according to the terms of the agreement but they were killed and both sides were forced to take up arms. Aisha participated in the battle and the camel, on which she was seated, became the centre of the battle. Ali won the battle and Aisha was accorded the respect that was due to the Prophet's widow and escorted back to Madinah. There were heavy casualties on both sides.</p>	10
2(c)	<p>'Ali was faced with an impossible situation.' Discuss this statement and show that you have considered different points of view.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following: Opposition to Ali's rule began from the very start, with the demand that he punish the slayers of Uthman. However, he had other priorities and he did attempt to solve other problems first, such as restoring stability in Mecca.</p> <p>As a first step he wanted to address some of the measures that had led to disquiet and the revolt against Uthman. Ali changed the governors appointed by Uthman and redistributed the wealth that they had been given. However, Muawiya refused to leave Damascus and accused Ali of siding with Uthman's murderers.</p> <p>The problems were unsolvable because his main opponents at this time were people who were also close companions of the Prophet (pbuh) and Ali. Some were related, such as Aisha, the Prophet's widow. So, the conflict was between family, friends and fellow Muslims and was therefore, an impossible situation. However, with strength of faith and good leadership it could have been resolved. There were other troublemakers on his own side who sabotaged his efforts and plotted against him for their own benefit, such as those who had led the revolt against Uthman and the Khajirites who disagreed with the arbitration after the Battle of Siffin. Even the arbitration at Siffin turned out to be a betrayal.</p>	6

Question	Answer	Marks
3(a)	<p>How was the Qur'an first recorded at the time of the Prophet (pbuh)?</p> <p>Responses might include some of the following:</p> <ul style="list-style-type: none"> • Muhammad (pbuh) memorised the revelations • He recited them to his scribes • Umar, Ali and Zayd ibn Thabith were amongst them • they were written down on camel bones, palm leaves and stones • companions also memorised them <p style="text-align: right;">(4 × 1)</p>	4
3(b)	<p>Describe how the Qur'an, as it is today, is a result of the initiatives of Umar, Abu Bakr and Uthman.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>At the battle of Yamama, during Abu Bakr's Caliphate, some of those who had memorised the revelations in the Prophet's time died. Umar feared that the Qur'an might be lost and suggested to Abu Bakr that it should be compiled in the form of a book. Abu Bakr was reluctant to agree to this as it had not been done in the Prophet's lifetime but eventually he agreed.</p> <p>He appointed Zayd ibn Thabit (who had been a scribe at the time of the Prophet (pbuh)) to do this. The written words were collected from leather, papyrus, palm leaves, stones and camel bones and from those who had memorised them. Umar helped to carefully check the authenticity of each. All were copied onto sheets (<i>suhuf</i>). After Abu Bakr died Umar had possession of these and he passed them on to his daughter Hafsa, the wife of the Prophet (pbuh). They were known as <i>Mushaf Hafsa</i>.</p> <p>During the Caliphate of Uthman, it was noted that the Qur'an was being recited in various ways in the many provinces. Uthman had all the copies of the Qur'an and Zayd ibn Thabit was again appointed, with three others, to check these against <i>Mushaf Hafsa</i> for accuracy. An official copy was compiled from <i>Mushaf Hafsa</i> in the Quraish dialect and distributed throughout the Empire. All the other versions were destroyed. So, Muslims throughout the Empire, and today read an exact and accurate copy of the Qur'an.</p>	10

Question	Answer	Marks
3(c)	<p>What are the advantages of having a written Qur'an?</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might include some of the following: Responses might point out that if the Qur'an had not been written down it might have been lost. The written Qur'an available and used today is exactly the same as the one compiled by Abu Bakr and Uthman. Further reasons and evidence of the advantage of a written Qur'an might be that the Qur'an is used as a guide, a code of life, a primary source of law (<i>Shariah</i>). It is a vehicle for worship and meditation and recitation/reading of Qur'an brings rewards from God.</p> <p>However, although it is important that all Muslims have access to an accurate and true copy of the Holy Book there can be some disadvantages to overcome. Non-Arabs have to learn Arabic to read the Qur'an in its original form. There is evidence that in some communities the tradition of recitation is still one way of teaching and preserving the Qur'an.</p> <p>Some candidates might comment that a written Qur'an can be translated into other languages for better understanding.</p>	6

Question	Answer	Marks
4(a)	<p>What circumstances caused Prophet Musa (AS) to grow up in the Pharaoh's palace?</p> <p>Responses might include some of the following:</p> <ul style="list-style-type: none"> • the Pharaoh had advised the death of all baby boys • after Musa was born, God advised his mother to feed him for a time • when she feared for his life she was to put him in a basket and cast him into the river • 'Have no fear ... we shall restore him to thee' • when the people picked him up – Pharaoh's wife decided to adopt him • His sister, who was watching suggested someone who could nurse him (her mother) • so, Musa was cared for by his mother but grew up in the Pharaoh's palace <p style="text-align: right;">(4 × 1)</p>	4

Question	Answer	Marks
4(b)	<p>Relate the story from the Qur'an of (i) when God spoke to Musa (AS) about taking a message to Pharaoh <u>and</u> (ii) the meeting with Pharaoh and his magicians.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>(i) God spoke to Musa on Mount Tur (in the valley of Tuwa). He spoke to him from a burning bush. Moses was ordered to throw down his staff and it became a serpent. He was also told to put his hand in his pocket and it would come out glowing white but unharmed. 'These are two signs from your Lord for Pharaoh and his people. Truly they are sinful men.' Moses was afraid and he said that he had killed one of their number and he feared they would kill him. He begged the Lord to send his brother Haroon (Aaron) with him to confirm his words as he was 'more fluent of tongue'. (In Sura Ta Ha, Musa asks the Lord to put courage into his heart and free his speech from impediment.) The Lord reassured Musa, Haroon would go with him and they would be bestowed with such power that no one would harm them. 'Go to Pharaoh, he has transgressed all bounds.' 'Go to him and say "We are the messengers of your Lord. Let the Israelites depart and oppress them no more ... a scourge will fall on those who deny."'</p> <p>(ii) When Musa gave Pharaoh God's message Pharaoh asked 'What is this Lord of the Worlds?' Musa tried to convince them by throwing his staff which became a snake and showing them his glowing hand. The signs were dismissed as magic. Pharaoh suggested his sorcerers were more powerful and he suggested they meet again on the day of the feast when he would confront Musa with 'sorcery more powerful than yours'.</p> <p>On the day of the feast, the magicians threw down their staff and they all became snakes but the snake from Musa's staff swallowed up all the other snakes. Pharaoh's magicians fell down in prostration crying 'We believe in the Lord of Haroon and Musa'. Pharaoh threatened to crucify the magicians, 'Do you believe in him without my leave'. Despite this they replied 'We have greater faith than you ... He may forgive us for our sins'.</p>	10

Question	Answer	Marks
4(c)	<p>What lessons might Muslims learn by reflecting on the leadership qualities of Prophet Musa (AS)?</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following: In spite of his fear and doubts when chosen by God, Musa became a great leader. Out of all the prophets in the Qur'an he has been mentioned the most often.</p> <p>Before sending Musa to Pharaoh, God gave him signs and also granted his request about Haroon to make sure he was well equipped for the task. He knew his own limitations and sought assistance. This gave Musa confidence and brought out his leadership qualities. God will provide us with all we need to succeed in life or to overcome difficult situations.</p> <p>Musa showed leadership by remaining steadfast in the face of Pharaohs' strength. He was humble and sought forgiveness from God and recognised his strength came from God.</p> <p>Other lessons might be that when Musa killed the Egyptian he asked for forgiveness. God forgives humans who are truly repentant because he is always merciful. Musa did not become a prophet until the middle years of his life, which shows that deep faith can come at any stage in life. The story of Musa demonstrates the special relationship between God and humans.</p>	6

Question	Answer	Marks
5(a)	<p>Outline Muslim belief in angels, books and prophets.</p> <p>Mark according to the level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following: Angels are messengers and this is their chief function. Muslims believe that angels are created from light (Nur). They are in constant contact with humans and present all the time. They also pray for God’s forgiveness for humans. An angel may take human shape as Gabriel (Jibril) did. Some of the angels are: Jibril (the messenger who gives revelations), Izrail (angel of death) Israfil (calls all souls on Day of Judgement) Mika’il (in charge of sustenance) Munker and Nakir (who will question souls) Iblis (Satan).</p> <p>The belief in Holy Books includes Sahifa (scrolls given to Ibrahim), Tawrah (the revelation of Musa, the Torah), Zabur (the psalms given to Dawud), Injil (the teachings given to Isa, the Gospels). Each of these was a complete revelation from God but Muslims believe that they have all been altered or changed in some way and so their message is not the complete and perfect one, which is the Qur’an, which God has promised to preserve for all time.</p> <p>Muslims believe in the line of prophets chosen by God, beginning with Adam. God makes no distinction between them, nor do Muslims. Twenty five are mentioned by name in the Qur’an. There may have been as many as 124 000 (Hadith). Prophet Muhammad (pbuh) is the last in the line and the Seal of the Prophets. The message brought by the prophets was the same; they were sent to their communities at different times in history. All were human, without sin, they all lived virtuous and honourable lives. Some of the prophets were endowed with scriptures: Ibrahim, Musa, Dawud, Isa. Muhammad (pbuh) was given the Qur’an. Others were Nuh, Ismail, Isaac.</p>	12
5(b)	<p>‘The beliefs that all Muslims share are more important than any differences.’ Discuss different views about this statement and give your own opinion.</p> <p>Mark according to the level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following: Some candidates might interpret the question as an evaluation of differences/relationships/lifestyles between Muslims in a single community, or, their own community, or worldwide. Muslims share the same beliefs about the nature of God, the Qur’an and the Five Pillars. They all follow the teachings of the Qur’an and the Sunnah. These are the key beliefs in Islam and are more important than any beliefs or differences of religion, cultural, race, rich or poor. Muhammad’s example was that people should live in peace and tolerance.</p> <p>Alternatively, other candidates may argue, that differences are important to people in the various divisions of Islam and are based on the history of the religion (e.g. Sunni and Shi’i). Muslims are born into different communities (and countries). They do not change from one to another; but they do all regard themselves as true Muslims. Some candidates may give examples of differences too difficult to resolve.</p>	8

Question	Answer	Marks
6(a)	<p>Give an account of the way Muslims perform daily prayers together at the mosque and the benefits of doing so.</p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following: The preparation for prayer is made (wudu). Removing of shoes. They wait for the call to prayer (adhan) and the announcement (iqamah) is made. Worshippers face a Qibla wall (Mihrab) and therefore, the Ka'ba in Mecca. Worshippers stand in rows, shoulder to shoulder behind the Imam, or another person leading the prayers, who also faces the direction of the Ka'ba. All distractions are put aside. Niyah – intention to pray is made. The worshippers perform rakahs (prayer positions), in unison. These might be briefly described: takbir – Allah Akbar, recitation of Sura Al Fatihah, ruku, qiyam, sajdah jalsah, salaam.</p> <p>If women attend the mosque there is sometimes a separate prayer room.</p> <p>At the end of the formal salat, du'a or personal prayer is usually said. Or, extra rakahs performed, sometimes prayer beads are used. At Friday (Jumma) prayers a sermon is given.</p> <p>Prayer is performed five times each day: Fajr, Zuhr, Asr, Maghrib, Isha. It does not have to be performed at the mosque. However, Muslims feel it is preferable to pray the compulsory prayers together whenever possible. Standing before God, shoulder to shoulder with other Muslims encourages brotherhood and strengthens the community. (An example might be given.)</p>	12
6(b)	<p>'A Muslim has a direct relationship with God and does not need anyone else to get involved.' Discuss different views about this statement and give your own opinion.</p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following: The basis for Islamic belief is complete submission to the will of God and through practising all Five Pillars, especially the five daily prayers, a Muslim is constantly reminded of his/her special relationship with God. Salah means that every day a Muslim has to have the self-discipline to constantly remember God and his duties as a Muslim.</p> <p>However, the language of the Qur'an is Arabic and not all Muslims are Arabs, Shariah law is taken from the Qur'an but it often needs further explanation and interpretation before it can be applied. Guidance on personal, family and community matters is often needed so that a Muslim might fully carry out God's commands. This might be found in Imams, mullahs, scholars or other Muslims. Some candidates might mention visits to shrines and holy people to ask for their intercession, whereas others might disapprove.</p> <p>A balanced view might be that there are times when the direct relationship with God is spiritually fulfilling and others when spiritual enlightenment comes from practical help and scholarship.</p>	8