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**ISLAMIC STUDIES**

**2068/23**

Paper 2 Development, Sources, Beliefs and Observances

**October/November 2017**

MARK SCHEME

Maximum Mark: 60

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**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	<b>Very good/excellent:</b> 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	<b>Good:</b> 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	<b>Satisfactory:</b> 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	<b>Basic:</b> 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	<b>Irrelevant:</b> 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	<b>Very good/excellent:</b> 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	<b>Good:</b> 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	<b>Satisfactory:</b> 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	<b>Basic:</b> Limited understanding of the subject. The response is descriptive with no attempt to engage with or evaluate the material.
0	0	0	<b>Irrelevant:</b> No apparent attempt to answer the question set, or a wholly irrelevant response.

Question	Answer	Marks
1(a)	<p><b>State <u>four</u> characteristics of Abu Bakr as Caliph.</b></p> <p>Responses might include four from the following:</p> <ul style="list-style-type: none"> <li>exemplary personal character</li> <li>one of the first Muslims and adhered firmly to the ideology of Islam</li> <li>lived simply as the Prophet (pbuh) had done</li> <li>looked for solutions to problems according to Qur'an and Sunnah</li> <li>consulted companions (shura) before making decisions</li> <li>was just, kind and merciful in the treatment of others</li> <li>continued the Prophet's plan to send an expedition against Syria</li> <li>continued the Prophet's plans to expand Islam and sent forces against the Persians and the Byzantines</li> <li>defeated the apostasy movement and the refusal to pay zakat</li> <li>took the necessary steps, with the help of Umar and Zaid bin Thabit to compile the Qur'an in written form</li> </ul> <p style="text-align: right;"><b>(4 · 1)</b></p>	<b>4</b>
1(b)	<p><b>Give an account of how Abu Bakr and, later, Umar were elected as Caliph.</b></p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>When the Prophet (pbuh) died he did not nominate a successor. The Ansar met to discuss who they would support as a new leader. Abu Bakr, Umar and Abu bin Jarrah rushed to the meeting to prevent the Ansar making a decision alone. Abu Bakr suggested that the Amir should be from the Quraysh, the Ansar suggested one from Ansar as well. Umar objected, two leaders would cause confusion. Umar proposed that Abu Bakr should be the new leader, reminding everyone that Abu Bakr was referred to in the Qur'an. Everyone knew that he had migrated with the Prophet (pbuh) and been chosen to lead the prayers when the Prophet (pbuh) was ill. The next day the Muslims took the oath of loyalty to Abu Bakr.</p> <p>During his last illness, Abu Bakr consulted with his companions. The companions expressed concern about Umar as the next leader because of the severity of his character. Abu Bakr reassured them that the burden of office would make Umar milder just as it had made him (Abu Bakr) tougher. The proposal that Umar should be Caliph was put before the assembly of Muslims for their oath of loyalty. Umar addressed them and said 'Know ye brethren that you will feel a change in me ...'</p>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>To what extent would you agree that the era of the Four Pious Caliphs was the Golden Age of Islam?</b></p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>During the time of the Four Pious Caliphs the Muslim Empire grew to stretch far and wide, the message of Islam continued to spread and touched many nations.</p> <p>The Caliphs endeavoured to make the Caliphate a welfare state promoting brotherhood, equality and prosperity without discrimination. Freedom of speech and basic human rights were guaranteed for Muslims and non-Muslims alike.</p> <p>Each of the Caliphs considered the Caliphate to be a sacred trust and they promoted a healthy pattern of democracy known as the consultative system (shura). They were chosen by this system and were bound by its decisions. Justice was supreme; judges were not interfered with even if the judgement was against the Caliph. The principles of Islam were paramount in every aspect of their rule. It is the view of some scholars that it was the Golden Age.</p> <p>It is likely that some candidates will entirely agree but some candidates might assess whether some of the aspects should be seen as completely favourable and without fault in the world today as there were some problems, revolts and turmoil e.g. three of the Caliphs were assassinated.</p>	6

Question	Answer	Marks
2(a)	<p><b>How did Uthman continue the policy of military expansion?</b></p> <p>Responses might include some of the following:</p> <ul style="list-style-type: none"> <li>He built a large naval fleet</li> <li>Crete, Cyprus and Rhodes were conquered in 649</li> <li>sent an army into Egypt against the Romans</li> <li>Muawiya led armies into Asia Minor and Persia</li> <li>there was a military expedition to North Africa and Tripoli was conquered in 647CE</li> <li>revolts were quelled in Armenia and Azerbaijan</li> </ul> <p style="text-align: right;"><b>(4 · 1)</b></p>	4

Question	Answer	Marks
2(b)	<p><b>Explain the problems that arose during Uthman’s Caliphate.</b></p> <p>Mark according to level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>Uthman was of a mild disposition in contrast to Umar’s reputation for strength and some of the areas of the Empire took the opportunity to test this by organising revolts. It was now a large empire and many Muslim converts had no memory of the Prophet (pbuh) or the high ideals of Islam. Uthman was unable to take strong decisions against corruption and dishonesty.</p> <p>During his Caliphate criticisms of his actions grew stronger. He placed family members as Governors of the new provinces. His nephew, Muawiya, who had been appointed Governor of Syria by Umar, was given control over more territory. He made members of his family his close advisors. He appeared to be favouring his own family unfairly. The wealth coming in from conquered territories was distributed to the Governors rather than to individual soldiers.</p> <p>Some advisors took advantage of his age and weakness and Abdullah bin Sabbah, the main ringleader of those against him, exploited the situation. There was misunderstanding of his motive for burning copies of the Qur’an to ensure only the correct version was being read.</p> <p>There were uprisings in Iraq, Kufa and Egypt and troops from all three provinces advanced on Medina to take their complaints to the Caliph. He was besieged in his house.</p>	10
2(c)	<p><b>Uthman was surrounded by people who gave bad advice and took advantage of him. How might Muslims today avoid this happening in their lives?</b></p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Candidates are likely to offer evaluations of the type of characteristics that would make people good advisors and give reasons why they would put their trust in such people.</p> <p>Some candidates may offer personal experiences of good and bad advice and situations where there should be trust or mistrust. All relevant comments and arguments should be credited appropriately.</p>	6

Question	Answer	Marks
3(a)	<p><b>Why are the Qur'an and Hadith both referred to as primary sources of Islam?</b></p> <p>Responses might include some of the following:</p> <p>The Qur'an is the word of God. The Hadith contains the words and action (example) of the Prophet (pbuh), these emphasise and expand on the verses in the Qur'an. They are interlinked and so they are the two main (primary) sources. The Prophet (pbuh) said 'I leave for you the Qur'an and my Sunnah.'</p> <p>A statement 1 mark with 3 further marks for development or a combination of points.</p>	<b>4</b>
3(b)	<p><b>Describe what you know about the contents of the Qur'an.</b></p> <p>Mark according to the level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>All the beliefs of Islam are to be found in the Qur'an. Belief in One God and his attributes e.g. as the compassionate, the Merciful, Eternal, Absolute. The articles of faith also, Angels, Prophets, Books, predestination and belief in the Last Day and Resurrection. Warnings about Satan (Iblis) tempting human beings. Warnings about accountability on the Day of Judgement.</p> <p>It is a code of conduct for Muslims. There are details and guidance about worship, charity and pilgrimage, which are elaborated in the Hadith. Instruction are given about marital relationships, relationships between parents and children, adoption. Laws/ rights of inheritance, treatment of orphans. Prohibitions on food and alcohol (haram) advice on what is permitted (halal) originate from the Qur'an. Prohibitions on lending money for interest (riba) and on gambling are also derived from Qur'anic interpretations.</p> <p>It is used as a basis for legal thinking and contains all aspects of Shariah law covering murder, theft and criminal law. A range of content is looked for. All accurate accounts should be credited.</p>	<b>10</b>

Question	Answer	Marks
3(c)	<p><b>How do the Qur'an and Hadith differ in importance?</b></p> <p>Mark according to the level descriptors for AO2 Evaluation.</p> <p>Responses might include some of the following:</p> <p>The Qur'an is the final and authoritative word of God. It cannot be changed or contradicted. It was revealed to Muhammad (pbuh) the Seal of the Prophets and God has promised to preserve it in its original form for all time. It is a sacred text.</p> <p>The sayings and deeds of the Prophet (pbuh) are known as the Sunnah and they are recorded in the Hadith, which is a collection of teachings compiled from evidence of those who had first hand knowledge of the Prophet (pbuh). Prophet Muhammad (pbuh) is regarded as a perfect role model for Muslims.</p> <p>Although the two sources are different in nature, they compliment each other and are inextricably interlinked. Where the Qur'an is silent or unclear on a matter, the Sunnah of the Prophet (pbuh) provides an explanation or example of behaviour. The Qur'an recommends that Muslims should obey both.</p> <p>In conclusion, candidates may offer an opinion on their joint importance, or the prior importance of the Qur'an as revelation/God's direct words.</p>	6

Question	Answer	Marks
4(a)	<p><b>Describe <u>four</u> features of the birth of Prophet Isa (AS).</b></p> <p>Responses might include four of the following:</p> <ul style="list-style-type: none"> <li>it was a miracle</li> <li>He was born to Mariam without a father</li> <li>by Allah's command</li> <li>the Angel Jibril (Gabriel) appeared to her and gave her news of a son</li> <li>She was perplexed and asked how she could become a mother when no man had touched her</li> <li>Angel Jibril (Gabriel) replied that it was easy for Allah to do</li> <li>She went to Bethlehem and gave birth under a palm tree</li> <li>people mocked her for not having a husband</li> <li>the baby (child) spoke and said he was the prophet of Allah</li> </ul> <p style="text-align: right;"><b>(4 · 1)</b></p>	4

Question	Answer	Marks
4(b)	<p><b>Outline what is said in the Qur'an about the adult life and death of Prophet Isa (AS).</b></p> <p>Mark according to level descriptors for AO1 Knowledge and understanding</p> <p>Responses might include some of the following:</p> <p>In the Qur'an it says of Isa that 'He shall preach to men in his cradle and in the prime manhood and shall lead a righteous life.' (3:43)</p> <p>The Qur'an mentions the miraculous powers of the Prophet Isa in Sura Al Imran. He was blessed with many miraculous powers. He could make birds out of clay, breathe life into them and make them fly. He could cure lepers, restore the eyes of the blind, tell what people had in their homes and could even make the dead come alive.</p> <p>He was given the prophethood at the age of thirty, after which he preached for three years. He asked the people to worship Allah alone. Many people began following him but the Romans and Jews turned against him and because of his increasing influence on the people they decided to crucify him.</p> <p>They had a heavy wooden cross for this purpose but Allah had other plans. The Qur'an says, 'They declared we have put to death the Messiah, the son of Mary, the apostle of Allah. They did not kill him, nor did they crucify him but they thought they did.' Also, 'Allah lifted him up to himself: Allah is mighty and wise'. Interpretations of 'lifted him up to himself' might be offered.</p>	10
4(c)	<p><b>Why is it significant that some of the prophets mentioned in the Qur'an are also in the scriptures of Judaism and Christianity?</b></p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>According to Muslim belief, all the prophets, except for Muhammad (pbuh), were sent with their messages for specific nations and that Muslims believe that the messages and books brought to the Jews and Christians were forgotten or changed over time. They indicate the history and spiritual guidance that Islam has in common with other Abrahamic religions.</p> <p>However, Muhammad (pbuh) brought the last and final message from God. He is the Seal of the Prophets and with him the message was finalised. The Qur'an was revealed to Muhammad (pbuh) to correct the changes that were made in the scriptures of the Jews and the Christians. God has said that the message in the Qur'an will remain the same and be preserved for all time.</p>	6

Question	Answer	Marks
5(a)	<p><b>Give an account of how Muslims perform Zakat <u>and</u> explain its significance for the community.</b></p> <p>Mark according to level descriptors for AO1 Knowledge and understanding</p> <p>Responses might include some of the following:</p> <p>Zakat is a duty performed on a regular basis and is not regarded as a charity. It is one of the Five Pillars and therefore obligatory. The main collections usually occur at the Eid festivals. All Muslims are obliged to give 2.5 per cent of their residual wealth (savings). This applies to cash, jewellery and bank savings. There is a different rate for agricultural land, produce and livestock. Candidates are likely to give some examples. A person does not pay Zakat unless his or her wealth is above a certain amount, which is known as nisab.</p> <p>According to Islamic law Muslim countries have the authority to collect and distribute Zakat as in the days of the Caliphs. In some Muslim countries the Government collects Zakat as normal income tax and it is used by the state for social services and benefits everyone. In other countries it is left to the conscience of individual Muslims and is usually organised through the mosque.</p> <p>Zakat is for the poor and the needy, those who are employed to administer or collect Zakat, converts, prisoners of conscience/war, debtors, travellers in difficulty and priority should be given to relatives who fall into these categories.</p> <p>Muslims do not regard Zakat as a burden; it is an act of worship in the interest of society as a whole. The word ‘zakat’ means to cleanse or purify. Muslims believe that their possessions are on trust from God, they are not the owners. Zakat stops them from being greedy and selfish and encourages compassion and caring for others less fortunate. It is proportionate so the rich pay more than the poor. It reminds Muslims that they should be willing to sacrifice everything for their faith. It is another way of showing submission to God and being part of the ummah.</p>	12

Question	Answer	Marks
5(b)	<p><b>Which of the Five Pillars most unites Muslims? Discuss this question. Give your own opinion and show that you have thought about different points of view.</b></p> <p>Mark according to level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Candidates might put forward an argument for Zakat or one of the other Pillars, as being a strong uniting force for all Muslims.</p> <p>E.g. observing Ramadan strengthens the ummah because it teaches Muslims what it is like to go without food and this encourages them to be generous to the poor (e.g. when paying Zakat). Fasting encourages individual self-discipline and teaches a person not to be greedy or selfish and this has a good impact on family and on global relationships. During Ramadan, Muslims unite as a community in acts of worship, especially in the last 10 days and on the Night of Power.</p> <p>However, the Five Pillars are believed to support the religion of Islam as pillars support a house. They are important individually but are also interdependent and should be considered as a whole.</p>	8

Question	Answer	Marks
6(a)	<p><b>Give an account of the range of meanings of Jihad.</b></p> <p>Mark according to the level descriptors for AO1 Knowledge and understanding.</p> <p>Responses might explain some of the following:</p> <p>Candidates should give an account of Greater and Lesser Jihad and the implications for Muslims of physical, mental and spiritual striving it involves. Jihad is the personal struggle of every Muslim to follow the teachings of Islam.</p> <p>The word Jihad means 'striving' or trying to do the best one can. Greater Jihad is the struggle to accomplish a lifestyle following God's word and the example of Muhammad (pbuh): to fight against Satan and evil. Jihad is the struggle to submit one's life totally to Allah. Candidates might give examples.</p> <p>Sometimes this struggle involves conflict with the enemies of Islam and this is often called Lesser Jihad. Muslims accept that they must be ready to defend Islam and show submission to Allah. This can mean campaigning for policies they believe are right or even, in some cases, fighting a defensive conflict according to certain guidelines.</p> <p>The word Islam is related to the word 'peace' and Muslims believe that all ways of solving differences should be tried before resorting to physical violence. There are also rules to be followed if Jihad involves conflict. Candidates might describe these.</p>	12

Question	Answer	Marks
6(b)	<p><b>‘A person can only be a true Muslim in a Muslim country.’ Discuss different views about this statement and give your own opinion.</b></p> <p>Mark according to the level descriptors for AO2 Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Responses are likely to evaluate the difficulties of following Islam in a non-Muslim country and give reasons for their arguments, possibly with examples of eating halal, being able to attend a mosque, or suffering unequal treatment as a result of Islamophobia. Some candidates may give examples of personal experience.</p> <p>However, a balanced view might be that all the Pillars of Islam can be observed in non-Muslim countries e.g. prayer can be said anywhere and Muslims live an observant life in many countries and even have a strong influence.</p> <p>Other views might be that there is spiritual fulfilment in living in/visiting a Muslim country; in being united with other Muslims in observance in a country where the religion originated (e.g. on Hajj) or is of historical significance.</p>	8