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**ISLAMIC STUDIES**

**2068/23**

Paper 2 Development, Sources, Beliefs and Observances

**October/November 2018**

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.

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

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This document consists of **16** 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	<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	4–6	<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 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	<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	2–3	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> military campaigns in which Umar was victorious.</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>Battle of Namaraq and campaign against the Persians</li> <li>Battle of Buwaib</li> <li>Battle of Qadisiyah</li> <li>Battle of Yarmouk</li> <li>Battle of Nahawand</li> <li>the fall of Jerusalem</li> <li>the conquest of Egypt</li> <li>Battle of Jasn – Battle of the Bridge</li> </ul> <p style="text-align: right;">4 · 1</p>	<b>4</b>
1(b)	<p><b>Give an account of how Umar improved life for the community under his rule.</b></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>There were many reforms that were carried out during the reign of Caliph Umar which benefitted the lives of ordinary people. Included amongst these were his religious reforms which saw wudu or ablution areas constructed, new mosques and lighting in mosques, all of which made it easier for the people to perform their prayers.</p> <p>Umar paid Imams and provided religious teachers and schools for the people. Islamic jurisprudence developed so that the scholars could help the people in answering their questions. Umar also spent some of the money he collected on public works such as schools, roads and canals.</p> <p>Umar organised his Caliphate with several innovations including a postal service and census of people. His appointment of regional officials was intended to help organise matters better for local communities, as when the Empire grew larger it was more difficult to control everything from the centre.</p> <p>Communities that Umar took over with his military expansions benefitted because he allowed them to retain their lands and treated them well.</p> <p>It can be said that Umar insisted traders used proper weights and measures so that people received a fair deal from the markets under his Caliphate. He also collected all his taxes and used them first and foremost for public works rather than to increase his own riches.</p> <p>Umar treated religious minorities relatively well although it could be argued that a measure of separation between communities came in. Umar might be criticised for being rigid in his emphasis on Islamic religious practices, such as the service of tarawih Ramadan prayers in congregation, which was a new service for most of his followers.</p>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>To what extent would you agree that the Four Pious Caliphs encouraged consultation?</b></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.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Abu Bakr was at first unwilling to accept the role of Caliph, but after consulting the other companions, he accepted their decision. He set up the shura, an assembly to consult on the policies he should implement. This practice was continued by Caliph Umar. It could be said that this was a form of democracy and consultation.</p> <p>Nevertheless, it was not consultation in the sense of a modern democracy. There were no democratic elections in which everyone voted. Umar made clear his insistence on Islamic teachings which were revealed. These could not be changed by voting. Uthman was criticised at times for promoting family members and trusted friends, rather than consulting more widely. It became difficult to consult as the Empire grew larger.</p>	6

Question	Answer	Marks
2(a)	<p><b>Identify <u>four</u> problems Uthman faced at the beginning of his Caliphate.</b></p> <p>Responses may include four from the following and/or other relevant information:</p> <p style="padding-left: 40px;">when Uthman became Caliph some of his officials were disloyal there was less trade due to some restrictions by Umar Uthman found it difficult to assert himself due to his mild character the Byzantines were harassing Muslims at the edge of the Caliphate few people were still alive who had known Muhammad (pbuh) different customs grew up in different parts of the Caliphate the Caliphate was now quite large and more difficult to control more people visited the holy cities and needed facilities some officials he appointed made matters worse because they were poor administrators or were family members there were different versions of the Qur'an</p> <p style="text-align: right;">4 · 1</p>	

Question	Answer	Marks
2(b)	<p><b>Describe the ways in which Uthman addressed these problems.</b></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>Uthman started his reign with a number of officials whose loyalty was in question. He dealt with this by replacing officials with other people he knew well and whose loyalty he felt he could count upon. Some of these were members of his own family.</p> <p>Uthman abolished Umar’s restrictions on trade. He allowed the army to take conquered land and take loans to expand their businesses. This helped the Caliphate gain more revenue.</p> <p>Uthman managed the large Empire by allowing local governors freedom to expand further. This allowed them to focus outwards rather than cause any difficulty for the Caliph. He expanded the military, particularly by building a fleet. This enabled the problem of harassment by the Byzantines to be addressed. It enabled the military to access places on the edge of the Empire, particularly in North Africa. Uthman built wells to supply water for the increased numbers of pilgrims.</p> <p>Some years later, after a disagreement between troops about prayer, Uthman dealt with the problem of different versions of the Qur’an. He appointed Zayd bin Thabit to compile an authoritative version, using the records from Hafsah. He asked Zayd to check the content with surviving companions of the Prophet (pbuh). He then gave orders to burn and destroy all the other versions of the Qur’an.</p>	<b>10</b>

Question	Answer	Marks
2(c)	<p><b>‘The Caliph Uthman was too weak to be a successful leader.’</b></p> <p><b>To what extent do you think this statement is true? Give reasons to support your answer.</b></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>Uthman was a mild mannered man who was seen as softer than his predecessor, Umar. He had difficulty managing rebellions and administrators who wanted to look after their own interests. His predecessor Umar had insisted on Islamic practices and sometimes took unpopular decisions for the good of the community. For example, Umar forbade the army from plundering land they had conquered, to win the allegiance of people to the Caliphate. However, Uthman relaxed these rules and allowed people to profit from new lands to expand trade. In that sense some see him as weaker.</p> <p>However, Uthman can be seen as a strong leader in that he insisted on one version of the Qur’an and on destroying all others, despite opposition from some quarters. He must have been a strong leader to defeat the rebellions and to expand the Islamic Empire into North Africa and beyond Syria. This was the largest extent that the Caliphate had seen so far and in that sense Uthman can be seen as a strong and successful leader.</p>	6

Question	Answer	Marks
3(a)	<p><b>Give <u>four</u> examples of moral teachings from the Hadith that you have studied.</b></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"> <li>showing generosity</li> <li>controlling anger</li> <li>forgiving others</li> <li>displaying righteousness</li> </ul> <p>Hadith do not need to be quoted but the main moral teaching from the Hadith should be referred to with accuracy.</p> <p style="text-align: right;">4 · 1</p>	4

Question	Answer	Marks
3(b)	<p><b>Describe the methods used to ensure the narrators of Hadith could be trusted.</b></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>Collectors of Hadith, such as Bukhari, painstakingly travelled far and wide to collect vast numbers of traditions of the Prophet (pbuh), then reduce their collections only to those they felt sure were authentically from Muhammad (pbuh). In this process, it was just as important to ensure that the isnad or chain of narrators was reliable, as it was to ensure that the subject of the Hadith was accurate.</p> <p>The narrator should be known for their good character: someone who was trustworthy in their daily life and known to tell the truth. They should have not lied or been accused of any other wrong doing. The narrator should be pious within the traditions of orthodox Islam. If it was rumoured that they ever had errant beliefs, or had told an untruth or cheated on someone on a matter of business, even if that was nothing to do with the Hadith they narrated, even so they could not be accepted as a Hadith narrator. The narrator must be of sound mind and understand exactly what they are saying, without any confusion.</p> <p>There should be a chain of narrators which can be traced back to the Prophet (pbuh) himself. Each person in the chain must be reliable. They must have met each other and passed on the Hadith word for word, without changing anything or adding any of their own words.</p> <p>Responses might mention details of some of the main Hadith collectors and examples of how they verified the accuracy of narrators for a particular Hadith.</p>	10

Question	Answer	Marks
3(c)	<p><b>Discuss the extent to which the Hadith are still relevant for today's world. Give <u>two</u> reasons to support your answer.</b></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 and must give reasons for their views. Responses may include the following and/or other relevant information:</p> <p>Responses might consider Prophet Muhammad (pbuh) as having left sayings and examples relevant for all time. He taught that no prophet would ever follow him, so his Hadith must still be relevant. They contain teachings on issues such as good manners which are still relevant today.</p> <p>On the other hand, it might be argued that the context of seventh century Arabia is very different from today. Modern day problems in the fields of medicine did not exist in the time of Muhammad (pbuh) so he gave no direct teaching on them. Some people might argue that the general principles of the Qur'an are sufficient, or that religious leaders such as Imams can guide worshippers in today's world.</p>	<b>6</b>

Question	Answer	Marks
4(a)	<p><b>How did Allah make Adam (AS)?</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>it is said that Adam was created on Friday</li> <li>Allah made Adam out of clay</li> <li>Allah said ‘be’</li> <li>Allah then breathed life into him</li> <li>He made Hawa (Eve) out of a rib of Adam whilst he slept</li> <li>He taught Adam the names of everything</li> <li>Allah created Adam/humankind superior/to rule over other creatures</li> </ul> <p style="text-align: right;">4 . 1</p>	<b>4</b>
4(b)	<p><b>Explain how and why Adam (AS) disobeyed Allah.</b></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>Adam and Hawa were free to live in the garden and eat of all the fruits except those of the forbidden tree. Allah told them that if they ate the forbidden fruit then they would be sent out to live amongst the wrongdoers.</p> <p>However, Satan tempted Adam and Hawa to eat the fruit and they were then sent down to live on earth. Adam was upset for his wrongdoing and was consoled by Allah and forgiven.</p> <p>Adam disobeyed because he was tempted by what looked attractive. There is meaning in this in that it teaches Muslims not always to follow the desires of what they see, but to hold true to what Allah teaches them. Satan can appear in different forms and can play on the mind with temptation. Adam’s disobedience also explains how humankind came to earth, and why they now have to follow the messages from Allah given to prophets in order to return to paradise.</p>	<b>10</b>

Question	Answer	Marks
4(c)	<p><b>‘Muslims should not worry about disobedience because Allah will always forgive them.’ Do you agree? Explain your answer, with reference to the story of Adam (AS).</b></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>Adam disobeyed Allah but was forgiven and received messages of guidance as a prophet on earth. Muslims could take comfort from this, and consider it a sign that Allah will forgive them too when they do wrong. Other Islamic traditions, including the saying that Allah’s mercy is always greater than His wrath, suggest that come the Day of Judgement, Muslims can look forward to paradise.</p> <p>However, it could be argued that Adam’s story is a message to Muslims not to disobey Allah’s commands. Instead of living a peaceful life in the Garden of Paradise, Adam was sent down to earth where he had to struggle amidst the wrongdoers. Muslims may find that if they choose to stray from the straight path, they too may find more difficulties. There is no guarantee of paradise in the afterlife: Muslims should strive to do the best that they can.</p>	6

Question	Answer	Marks
5(a)	<p><b>Describe how Muslims use the Qur'an in their worship and in the home.</b></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>Muslims believe the Qur'an is the actual word of Allah as revealed to Prophet Muhammad (pbuh). The Qur'an is preserved in the original Arabic. It is kept wrapped in a clean cloth on the highest shelf within the home, signifying its status as the most important book. Muslims perform ablution before touching it as a mark of respect.</p> <p>Verses from the Qur'an may be displayed around the home to bring blessings from the angels upon the house. Sayings may also be memorised by believers and said under their breath or out loud at times during the day, such as when beginning or ending a meal.</p> <p>The word of God is recited in every prayer and most particularly the first chapter of the Qur'an, Sura Fateha. Reciting this five times a day helps to remind Muslims of their main beliefs and give thanks for what Allah provides them. The Qur'an is used during ceremonies at the birth and death of a Muslim, signifying that all come from Allah and all will return. It provides comfort to relatives of the deceased.</p> <p>Muslims may turn to the Qur'an at important times in their lives for guidance. They may read words to encourage them to stay on the straight path, with reminders of Allah's blessings as well as concern about the Day of Judgement. Reading it may help focus the mind when a Muslim faces decisions such as planning for marriage or choosing a career.</p> <p>The recitation of the Qur'an can be the focus of special events which bring the community together, such as special tarawih prayers during the month of Ramadan. The occasion when a child begins reading the first words of the Qur'an are seen as a special time to share sweets in some traditions. A few Muslims complete learning the Qur'an off by heart, which usually celebrated with a special thanksgiving meal and recitation, as it is thought that becoming a hafiz of Qur'an grants seven generations paradise.</p> <p>Nowadays some Muslims choose to attend speeches about the Qur'an or listen to recitals and lectures over the internet.</p>	12

Question	Answer	Marks
5(b)	<p><b>'Reciting the Qur'an is more important than translating it.' Do you agree? Give reasons to support your views.</b></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.</p> <p>Muslims recite the Qur'an in the original Arabic language of revelation. This occurs during the daily prayers which are compulsory as part of the Five Pillars of Islam. It can be said, then, that recitation is essential for Muslims. Reciting the words can lift the spirits of the heart and help a believer think about Allah. Muslims also believe that as all translations contain a degree of interpretation they are not classified as the Qur'an itself.</p> <p>Nevertheless, other responses might argue that there is no point just reading without understanding. Translation can support and encourage a Muslim in their faith. To some, recitation can mean following the traditions of others around you without true belief in the heart. With translation the true meanings of the Qur'an, including the main Islamic beliefs in the oneness of God, prophethood and judgement day, can be fully understood.</p>	<b>8</b>

Question	Answer	Marks
6(a)	<p><b>Describe when and how Muslims say du'a prayers and explain their significance.</b></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>Du'a prayers are usually said at the end of the five daily prayers. The Imam may recite short Arabic verses said by the Prophet (pbuh) and then pray for blessings on the community, particularly those who are ill or in need. This can occur at the end of Jummah prayers on a Friday as well as at other times during the week. Blessings for the birth of a child, for the health of someone who may be suffering or for comfort, for someone having passed away, are all common du'as. Usually believers cup their hands upwards towards heaven when saying their personal prayers under their breath. The cupped hands are in front of the heart, allowing the worries to be lifted up to Allah and, in return, Allah's blessings to flow downwards.</p> <p>At specific occasions such as birth, marriage and death, Muslims add du'a prayers for Allah's help and blessings. After the birth of the child an Imam may pray for the health and well-being of the infant. At a marriage nikkah ceremony the conductor often adds a du'a to bring good relations to the marriage. At the funeral Janazzah prayer du'as may ask for Allah to forgive and care for them in the Afterlife. Muslims may also say particular prayers for personal guidance, to help them decide upon marriage or a career or other such dilemmas. Careful, calm contemplation is important for the du'a to allow believers to collect their thoughts when taking an important decision which can affect the rest of their life.</p> <p>Muslims believe that Allah is there watching over them, and they want to follow His commands and submit to His authority in all that they do. Therefore du'a prayers are a way of keeping Allah in mind and showing that Muslims believe He is in control of their lives.</p>	12

Question	Answer	Marks
6(b)	<p><b>‘Giving Zakat is the best way to unite Muslim communities.’ Discuss this statement and give reasons to support your views.</b></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.</p> <p>Answers could disagree with the statement. The act of praying can bring the Muslim community together in the Mosque. Especially at Friday Jummah prayers, the community gather to hear a message of inspiration from the Imam and give each other advice and support. It is a focus for the week. The actions of prayer, with Muslims praying together in lines all as equals, help Muslims think about each other as brothers all in the same world-wide family.</p> <p>Nevertheless, men and women usually pray separately. At prayer, rich and poor may pray together, but Zakat goes further and provides practical support to those in need. In this way the needy and the fortunate in society become more united. Zakat makes Muslims think about others and do something practical to support them, whereas prayer may be carried out alone. Therefore it may be argued that Zakat does more to unite communities.</p>	<b>8</b>