



Cambridge O Level

ISLAMIC STUDIES

2068/22

Paper 2 Development, Sources, Beliefs and Observances

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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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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 marking grids for AO1 Knowledge and understanding

The table 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	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 marking grids for AO2 Evaluation

The table 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	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>Identify <u>four</u> regions where Abu Bakr expanded the Islamic Empire.</p> <p>Responses may include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Bahrain • Oman • Mahrah • Yemen • Hadramut • Iraq • Hira • Damascus • Syria/Shaan • Basrah • Ajnadein <p>One mark for each response.</p>	4
1(b)	<p>Explain how Abu Bakr ruled in accordance with the Sunnah of Prophet Muhammad (pbuh).</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>Abu Bakr held a close relationship with the Prophet (pbuh) whilst he was alive and was careful to follow whatever the Prophet (pbuh) said. He was reluctant to take over as leader because the Prophet (pbuh) had not nominated a successor. When Abu Bakr took on the position, he was careful to listen and consult his advisors and consider what he thought Muhammad (pbuh) would have done.</p> <p>Abu Bakr led a simple life, read his prayers and was an honest and trustworthy individual. In that he followed the Sunnah, and did not take money from the treasury for his personal affairs.</p> <p>It was a Sunnah to promote Islam and teach others about the faith. Just as Muhammad (pbuh) told Muslims to be compassionate to those he conquered in Mecca, Abu Bakr instructed his armies to teach Islam to the tribes they conquered, leading many to convert. Abu Bakr instructed his armies not to harm women, children, priests or even trees, practising the compassion shown in the Sunnah.</p> <p>Abu Bakr followed the Sunnah of Muhammad (pbuh) who protected those of different tribes and different religious backgrounds in Medina. He gave rights to Muslims and non-Muslims across his empire and allowed those who were not satisfied to complain.</p> <p>Muhammad (pbuh) had proclaimed that he was the last prophet, so Abu Bakr did not permit other people to claim prophethood and fought against the False Prophets. The Prophet (pbuh) showed people how to pay <i>Zakat</i> so when Abu Bakr found that some refused to pay it, he took action to enforce payment according to the Sunnah.</p>	10

Question	Answer	Marks
1(c)	<p>‘Abu Bakr’s rule provides a good model for Muslim society.’ Discuss this statement and show you have thought about different points of view.</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 as the first Caliph, Abu Bakr was crucial for stabilising and consolidating the Islamic state which might have collapsed after the death of Muhammad (pbuh). He set the course for further expansion. As well as that Abu Bakr took steps to begin the preservation of the Qur’an and maintained the unity of the Muslims at a time when the community might have split. All these actions show that Abu Bakr thought about the welfare of the Muslims and the future of Islam and that provides a good example for Muslim societies to consider today.</p> <p>The other three righteous Caliphs also contributed a lot, so it could be argued that any one of them provided a good model or that all four should be considered together as they are all regarded as rightly guided. It was under ‘Uthman, for instance, that the Qur’an was finally standardised. Caliph ‘Umar was known for his piety and promotion of facilities for Muslims to follow Islam. Caliph ‘Ali is seen as most important as the legitimate heir for Shi’i Muslims.</p>	

Question	Answer	Marks
2(a)	<p>Give <u>four</u> characteristics of Caliph 'Ali.</p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Intelligent • Well educated • Knowledgeable • A scribe • Pious • Loyal to the Prophet (pbuh) • Close to Muhammad (pbuh) like a brother • A great warrior • Was known as a 'lion' • Strong <p>Accept other relevant characteristics.</p> <p>One mark for each response.</p>	4
2(b)	<p>Explain 'Ali's policies towards expanding and maintaining his state.</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>'Ali's priority was to maintain the state at a time of serious revolt and division. He became Caliph after 'Uthman's murder and prioritised consolidating his rule. He feared some provincial governors might not be loyal so he replaced them.</p> <p>'Ali sent a letter to his governor of Egypt in which he outlined his policies towards maintaining and developing his state. 'Ali aimed for consensus, forgiveness of enemies, and bringing together a group of people to broaden his power base. To support his rule, he distributed taxes and riches he obtained through conflict equally, gaining support from the Companions.</p> <p>'Ali was interested in farming and realised that tax revenue from the land was needed to develop the economy. He instructed his minister Malik to help develop the land so that he could gain more revenue.</p> <p>'Ali pursued a mixed policy of military action and negotiation with his opponents in an attempt to maintain the unity of his state. 'Ali tried to maintain unity when dealing with the anger of 'Uthman's supporters after his murder. 'Ali faced Aisha, Talha and Zubayr. He attempted to show force with his army, negotiated, then fought after some confusion between opposing factions. This became known as the Battle of Camel (Jamal).</p> <p>'Ali faced opposition from Mu'awiya, governor of Syria. In response, 'Ali moved his capital to Kufa which was nearby, to help establish his authority over that area. 'Ali confronted Mu'awiya and then chose arbitration. Credit responses which go on to mention the results of this.</p>	10

Question	Answer	Marks
2(c)	<p>‘Ali’s Caliphate was significant for the development of Islam.’ Do you agree? Give <u>two</u> reasons to support your point of view.</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>As one of the four rightly-guided Caliphs, it could be argued that ‘Ali played a role together with the others for providing a model and example of a good ruler. He ruled in accordance with the Sunnah of the Prophet (pbuh) and so was significant for the development of Islam. Many Muslims look back on this period as a model.</p> <p>‘Ali faced many difficulties, but tried a mixture of negotiation and force. ‘Ali attempted to negotiate and reconcile opposing factions, which shows that he wanted peace and was not the cause of the division himself. Also, it was impossible for any leader to pursue the killers of ‘Uthman as they were from different tribes across the Muslim empire. Instead, ‘Ali was keen on bringing the community together. Therefore, ‘Ali’s actions in facing difficulties might help encourage others.</p> <p>Other significant aspects can be credited.</p>	6

Question	Answer	Marks
3(a)	<p>Outline the last revelation in Medina.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Muhammad’s farewell pilgrimage took place • Muhammad (pbuh) spoke the words of Surah 5:3/Surah Maida • I have perfected your religion • I have chosen Islam for you as your religion • This is a favour from God • Haram food is forbidden • Credit details of haram food • From this day, those who rejected Islam have lost hope • Don’t fear them, only fear God • God is merciful • ‘Umar bin Al-Khattab reported the occasion in Bukhari <p>One mark for each response.</p>	4
3(b)	<p>Explain the importance of the Qur’an as the basis of all thought and action in Islam.</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>Muslims believe that the Qur’an is the directly revealed word of God and as such is the first and unquestionable source of Shari’ah, Islamic law. The Qur’an is the final complete and unchanging message for all time so is the ultimate basis for all thought and action in Islam. The revelations in the Qur’an specify the main beliefs in Islam, including in the One God and life after death, providing a reason for all actions that Muslims undertake. Actions are linked to intentions: it is the thoughts that count and the Qur’an explains that these intentions must be for God alone.</p> <p>Muslims also use the Hadith, the sayings of Muhammad (pbuh), and the consensus of scholars as well as analogy with similar actions, where they need further guidance. Not all answers for modern problems may be laid out in the Qur’an. But even so, no solution can be found that contradicts the revealed text. When finding answers to new situations, scholars first look at the Qur’an and search to find if any general guidance can be found within it which can be applied afresh today.</p> <p>Such is the importance of the Qur’an that passages from it adorn the walls of mosques, may be written high on doorways in the home and recited daily and at special occasions during life for the Muslim family.</p>	10

Question	Answer	Marks
3(c)	<p>‘It is more practical to use the Hadith with the Qur’an.’ Do you agree? Explain your answer with reference to different points of view.</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>Candidates might argue that the Hadith are practical because they provide guidance about how to complete the Five Pillars of Islam, following the sayings of the Prophet Muhammad (pbuh). Many of the details about how the Prophet (pbuh) performed the five daily prayers are recorded in the Hadith which teach Muslims the Sunnah. They are practical details which complement the general guidance found in the Qur’an.</p> <p>Nevertheless, whilst most Muslims read the Qur’an, the Hadith form larger collections. These may be more difficult to access and interpret. Specialist knowledge may be required to interpret the reliability of hadith and check the authenticity, to make sure that an unreliable hadith is not used. Due to these issues it may be more practical for ordinary Muslims to use the Qur’an and gain guidance from scholars or specialists about the Hadith.</p> <p>It could be argued that both sources need specialists to help interpret them. The Qur’an and the Hadith may be seen as complementing each other rather than different in their usage. Many Muslims may argue that one cannot be used without the other.</p>	6

Question	Answer	Marks
4(a)	<p>Identify <u>four</u> prophets who came after Adam (AS).</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • David (Dauod) (AS) • Ibrahim/Abraham (AS) • Ismail (AS) • Nuh/Noah (AS) • Yusuf (AS) • Musa/Moses (AS) • Isa/Jesus (AS) • Muhammad (pbuh) <p>One mark for each response.</p>	4
4(b)	<p>Explain why Adam (AS) needed to be sent to Earth.</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>Adam (AS) and Hawa (Eve) lived in the Garden of Paradise according to God's decree and were given everything but were told not to eat from a specific tree. God told them that if they broke his command they would become wrongdoers. However, Satan tempted them and they broke God's command.</p> <p>Having broken God's order, there had to be consequences. They realised their position and were embarrassed, no longer fit to reside in the Garden. So, they were sent to earth where they asked for forgiveness for 300 years until God forgave them. They had to go to Earth to start the human family. Adam (AS) and Hawa (Eve) started the human race and fulfilled God's plan to create a viceroy on Earth.</p> <p>Humans had to be sent to Earth to realise the problems of weather, growing old, and the struggles of temptation. Earthly life is a test to realise God's forgiveness and return to Paradise in the afterlife. Only by being sent to Earth did humankind understand the perfection of the Garden of Paradise and become grateful for what God had made. They learned to be more careful and obedient in following His command.</p>	10

Question	Answer	Marks
4(c)	<p>In what ways is Adam (AS) an example for Muslims 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. Responses may argue that:</p> <p>Adam (AS) was sent down to Earth for disobeying God but asked for forgiveness. Muslims may learn from this example first that they should obey God even if they do not know all the details about why, just as Adam (AS) was told to obey in the Garden but did not know what would happen if he disobeyed. Muslims might learn to always ask forgiveness from God for any misdemeanours they do.</p> <p>God gave Adam (AS) forgiveness, and tasked him with a mission on Earth. Muslims may learn from this to have confidence that they might gain mercy from God. They should also feel part of the continuing mission of humanity, in the line of Adam (AS). Muslims should think of their role on Earth as stewards and protect what God has made. Adam (AS), like all prophets, brought the same message of Islam and Muslims can learn from this too.</p>	6

Question	Answer	Marks
5(a)	<p>Outline Muslim belief in God.</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>The Muslims' view of God is that there is only One God, Allah, who has 99 different names or attributes. God cannot be seen and cannot be portrayed in any way. God is not a human and has no human features. God is All-Powerful and made the universe and everything in it, so it follows that Islamic monotheism teaches that there is unity in the universe. Indeed, the beauty in the natural world and the skies is evidence that only a single Creator could have planned and created this wonderful world.</p> <p>The Islamic view of God is referred to as Tawhid. It is contained in the words of the <i>Shahadah</i>, the declaration of faith. Muslims recite the <i>Shahadah</i> during prayer five times a day and when becoming Muslim. All actions are done with the intention of dedicating them for the worship of the One God. To worship for selfish gain is useless: only worship for God will count towards reward in the afterlife. It is the same One God who judges people and decides whether they will go to heaven or hell for eternity.</p> <p>The Muslim view was starkly different from that of the pagan Arabs who worshipped idols. Muhammad (pbuh) taught that it was shirk to worship anything besides Allah: idols, statues or anything else should not be considered alongside God. Some Muslims regard visits to holy people, shrines and Sufis as a practice which may break the boundaries of the indivisible one-ness of God.</p>	12
5(b)	<p>'Muhammad (pbuh) changed everyone's view of God.' Do you agree? Give reasons to support your views.</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>Muhammad (pbuh) was a radical figure in his time. He taught people no longer to regard idols and statues as gods. This was a shock to the pagan Arabs who considered his views so different that they threatened their pilgrimage trade and livelihood. Furthermore, a God who cared equally for Arab and non-Arab, as well as the poor and slaves, went against the traditions of the time. This was too much for some who refused to change their beliefs.</p> <p>It could be argued that Muhammad (pbuh) did not change everyone's view of God. There were hanifs as well as Christians and Jews present in Arabia at the time who believed in monotheism. Some aspects of the worship of an unseen God would have been familiar to many people of the time. Even the pagans knew the word Allah. It could be argued that Muhammad (pbuh) reformed corrupted practices and returned them to their pure state as instituted by Ibrahim (AS) before him.</p>	8

Question	Answer	Marks
6(a)	<p>Describe how Muslims observe the festival of Id-ul-Fitr.</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 celebrate Id-ul-Fitr the day after completing the Ramadan fast. As such it is a day of celebration when Muslims may partake in some or all of the following activities:</p> <ul style="list-style-type: none"> • At sunset on the last day of Ramadan, many Muslims look for the sighting of the new moon and go to their local mosque to hear the announcement that it has been seen and Id will be celebrated. • Muslims get up early and perform ghusul, bathing, and wear clean new clothes which may be white after the example of the Prophet (pbuh) or colourful to represent the celebration of the best in local tradition. • A special prayer is said together in the mosque or outside in congregation, and most Muslims try to attend. Some Muslims encourage women to attend this prayer and some say that it is a tradition of Muhammad (pbuh) to organise this prayer in the open air. • Id prayer is said in the morning without the call to prayer. Two units of rakat are said including several additional Takbirs which are praises to the greatness of Allah, a means of thanking God for the festival. • A sermon follows the prayer and personal prayers and Duas for those in need. Finally, people greet each other by hugging and offering words of praise: Id Mubarak! • Muslims pay <i>Zakat</i> money for the poor. Some also share food with those in need. For practical reasons they may pay money to charity who will organise this for them. • Extended families gather, share food, give gifts to children such as sweets or money and try to catch up with relatives they have not seen for a while. Some use the day as an opportunity to make amends. • Some Muslims visit the graves of loved ones and make special personal prayers at their gravesides. • Cultural and social celebrations may follow in the evening. It is forbidden to fast on the day of Id. 	12

Question	Answer	Marks
6(b)	<p>‘The occasion of Id-ul-Fitr is the most important day of the year for Muslims.’ Do you agree? Explain your answer with reference to different points of view.</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>The festival of Id-ul-Fitr can feel like the most memorable and festive day of the year for Muslims. Having completed the Ramadan fast and exerted much physical and spiritual effort, the day of Id may feel like crossing the finishing line after a race. One of the pillars of Islam has been completed and in many cases <i>Zakat</i> is also organised. Social and family celebrations may bring people together once a year. This can make Id feel like the most important single day.</p> <p>However, there are two Id festivals and not one. Some Muslims consider the Id of sacrifice, Id-ul-Adha, as ‘big’ Id or more important Id, due to Ibrahim’s sacrifice and the completion of <i>Hajj</i>. It could be said that Muslims think most about Judgement on the day of standing at Arafat, so this is the most important day of the year. Others may point out that although Id is a festival, God has not said that any one day is more important than another. For a Muslim who has established their daily routine of prayer to God, every day is important. They live every day as if it is their last and most important day after which they might meet their Maker.</p>	8