



Cambridge O Level

ISLAMIC STUDIES

2068/23

Paper 2 Development, Sources, Beliefs and Observances

October/November 2020

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 **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 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>Describe Caliph Abu Bakr as a leader.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Intelligent • Wise • Experienced • Supportive and listening to the other companions • Compassionate – he bought the freedom of slaves • Steadfast during persecution • Truthful – known as the Testifier • Morally upright • A good listener <p>One mark for each response.</p>	4
1(b)	<p>Explain how Abu Bakr’s policies helped people to follow 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>Abu Bakr presided over a period of expansion in the Muslim Empire. He ordered his armies to approach women and children with compassion. His compassion helped many to become interested in Islam and convert. He listened to the views of his people through the majlis forum and protected their rights, making Islam humane, not oppressive, and so helping people to follow it.</p> <p>Later in his reign, Abu Bakr enforced the payment of <i>Zakat</i> and fought against those who refused to pay. He also opposed false prophets. This helped people to avoid confusion and ensured the community of Muslims remained united around core beliefs and practices.</p> <p>Abu Bakr helped to preserve the Qur’an by beginning the work of collecting the revelations. For the people of his own time, the importance Abu Bakr placed on following the revelations and the Sunnah of the Prophet (pbuh) helped people to follow the religion of Islam despite the death of its last Prophet (pbuh) at a time when people could easily have gone astray had they not had Abu Bakr’s leadership.</p>	10

Question	Answer	Marks
1(c)	<p>‘Abu Bakr promoted tolerance of different beliefs.’ Discuss this statement and show that you have thought about different points of view.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches. Candidates may agree or disagree with this statement but they must give reasons for their views. Responses may include the following and/or other relevant information. Responses may argue that:</p> <p>Candidates might argue that Abu Bakr was tolerant of others in that he ordered his armies to treat them well and granted rights and freedoms to people of different beliefs. He specifically ordered his soldiers who were sent to Syria to permit the Christian monks to continue their life and worship unharmed.</p> <p>However, it could be said that within Islam, Abu Bakr was intolerant of those who undermined the caliphate because of divergent or heretical beliefs. He fought against those who refused to pay <i>Zakat</i> and regarded those who claimed prophethood, the false prophets, as heretics to be defeated. In terms of other faiths, it might be argued that Abu Bakr promoted tolerance so that they would be impressed by the compassion they received and, in time, convert to Islam. His tolerance therefore had its limits.</p>	6

Question	Answer	Marks
2(a)	<p>Identify <u>four</u> events which occurred during ‘Ali’s Caliphate.</p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> • ‘Ali replaced provincial governors • Capital moved to Kufa • Negotiation at Camel • The Battle of Camel (Jamal) • Skirmishes and battle at Siffin • Arbitration at Siffin • ‘Ali lost Syria to Mu’awiya • ‘Ali fought the Kharijites • At the end, he was assassinated <p>One mark for each response.</p>	4
2(b)	<p>Explain the significance of ‘Ali’s leadership for Muslims today.</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>‘Ali was one of the four Rightly Guided Caliphs who helped to establish the early Muslim community after the Sunnah of the Prophet (pbuh). Muslims look back on this period for guidance because ‘Ali and the other Rashidun Caliphs had known the Prophet (pbuh) personally, so their interpretations are thought to be most authentic to the Sunnah. A large number of Hadith sayings were heard by ‘Ali and collected in different Sunni and Shi’i collections.</p> <p>‘Ali led the community at the time of the first fitnah. To the Shi’i, ‘Ali’s leadership was significant as they regard him as the legitimate successor appointed by Muhammad (pbuh) and they refer to ‘Ali whilst saying the <i>Shahadah</i>. Many visit ‘Ali’s tomb in the city of Najaf. ‘Ali’s sayings are given particular status amongst the Shi’i. Sufi Muslims often refer to traditions passed down by ‘Ali which emphasise the spiritual dimension of Islam.</p>	10

Question	Answer	Marks
2(c)	<p>Discuss which aspect of ‘Ali’s rule was most significant. Give reasons to support your point of view.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer. Responses may include the following and/or other relevant information:</p> <p>Despite difficult circumstances, ‘Ali had many successes. He reduced corruption and reorganised the leadership of provinces. He developed agriculture and treated the poor well. It might also be argued that all four Caliphs should be seen as rightly guided, who each faced different circumstances, and no one should be seen as more or less successful as any of the others.</p> <p>Candidates might argue that the issues of division ‘Ali dealt with were most significant. They laid the way for the future paths of different groups within Islam and so affected Islam for years to come. Credit responses which give details about this and develop evaluation further by explaining it in terms of the significance within Muslim history as a whole. Credit responses which may answer from various perspectives, such as Shi’i, Sunni and so on.</p>	6

Question	Answer	Marks
3(a)	<p>Give <u>four</u> reasons why the Hadith are important.</p> <p>Responses may include four of the following and/or other relevant information. A wide range of examples are admissible, for example:</p> <ul style="list-style-type: none"> • They are the words of Muhammad (pbuh) • Muhammad (pbuh) was the last prophet and a perfect example, so his words are important to follow • They contain information about the Sunnah • They give details about how to pray and perform the Five Pillars • They are a primary source of Shari'ah Law • The second source after the Qur'an • They provide a guide for morality and daily life <p>One mark for each response.</p>	4
3(b)	<p>Explain the classification of Hadith according to their reliability.</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>Hadith are traditionally classified as: <i>sahih</i> (very sound); <i>hassan</i> (good); <i>daif</i> (weak) and <i>mauzu</i> (suspect/false). These classifications are based on analysis of the reliability of the Hadith undertaken by the Hadith collectors such as Bukhari and Muslim.</p> <p><i>Sahih</i> are Hadith whose chains of narrators are unbroken. Each person who heard the Hadith should have met and passed it on personally to the next, in a chain traceable back to the Prophet (pbuh). All of the narrators should be known as reliable and of good memory and character. It is also possible that several different chains of narrators may have passed down the same Hadith.</p> <p><i>Hassan</i> Hadith are regarded as good but with minor issues. There may be an unbroken chain of narrators but possibly one might have been known to have a weak memory. <i>Sahih</i> and <i>hassan</i> Hadith do not clash with any known reliable report and do not have any other problems with their reliability.</p> <p><i>Daif</i> are weak Hadith, where a narrator may not be of sound character and have a weak memory, or some other fault such as a break in the chain of narrators.</p> <p><i>Mauza</i> Hadith are regarded as fabricated or false, because someone in the chain of narrators was known as someone who did not tell the truth. Or there might be another problem with the chain of narrators.</p>	10

Question	Answer	Marks
3(c)	<p>‘The Hadith are easy to apply in Muslims’ lives today.’ Do you agree? Explain your answer and show that you have thought about different points of view.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches. Candidates may agree or disagree and must give reasons for their views. Responses may include the following and/or other relevant information.</p> <p>Responses may argue that:</p> <p>The Hadith are easy to apply in Muslims lives today. The sayings of the Prophet (pbuh) contain all kinds of practical advice, from how to perform rituals for prayer, to how wash, dress, eat and perform daily actions in the way that Prophet Muhammad (pbuh) did. This makes them a perfect model for Muslims to follow.</p> <p>However, many modern-day situations are different from those faced by Muhammad (pbuh), so his sayings may not be easy to apply in some cases. Modern issues regarding technology, genetic engineering and living in modern, multi-cultural societies, may require complex answers, not easy to derive from the Hadith. Candidates might argue that Islamic scholars are needed to help interpret the Hadith for today’s world.</p>	6

Question	Answer	Marks
4(a)	<p>Why were Yusuf's brothers jealous of him?</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Yusuf (AS) was blessed with a dream in which he saw Ibrahim's destiny fulfilled • Yusuf (AS) was handsome • He was polite and of good character • He was favoured by his father • His father was very protective • Yusuf (AS) was from a different mother • Yusuf's father was reluctant to allow Yusuf (AS) to go out to play with his brothers • Whispers of jealousy came from Satan to the minds of the brothers • The brother's jealousy was necessary as part of a test from God for Yusuf (AS), His prophet. <p>One mark for each response.</p>	4
4(b)	<p>Give an account of what happened when Yusuf (AS) and his brothers were reunited in Egypt.</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>Many years later, Yusuf (AS) was given a high position in Egypt due to his foresight to prepare for a terrible drought. His father had sent ten of his brothers to Egypt to buy provisions to help survive the hard period. However, the brothers were struggling because they could not understand the local language. Yusuf (AS) recognised them and helped translate and buy provisions, although they did not recognise him.</p> <p>Yusuf (AS) felt emotional and asked them about their family. They explained that one brother, Benjamin, was at home with their father. Yusuf (AS) had been particularly close to Benjamin, so promised them double rations if they had spoken the truth and went and brought Benjamin to him. Their father reluctantly agreed and they were reunited. Yusuf (AS) forgave them. He could not leave his post in Egypt so he sent his shirt as proof to his father and requested that the whole family return to Egypt to be reunited.</p> <p>Yusuf (AS) had the power to interpret dreams and received messages from God, so the story overall was a test for Yusuf (AS) from God to follow these messages and forgive his brothers.</p>	10

Question	Answer	Marks
4(c)	<p>Assess the relevance of the story of Yusuf (AS) for Muslim families today.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches. Candidates may agree or disagree with this statement but they must give reasons for their views. Responses may include the following and/or other relevant information. Responses may argue that:</p> <p>The story of Yusuf (AS) may help Muslim families today work through problems when they face rivalry, jealousy and difficulties between siblings. When brothers or sisters develop ill feelings, they might think of the story of Yusuf (AS) and learn not to let the ill feeling last.</p> <p>For some families who have long lost members whom they have not contacted due to a grudge, they might learn from the story of Yusuf (AS) that even after many years, bad feelings may be put aside and rivalries forgiven. Just as Yusuf (AS) gained the strength to forgive, as it was God's plan, Muslim families today might apply forgiveness for the good of each other and for the benefit of their faith.</p> <p>Some candidates might argue that the story of Yusuf (AS) has limited relevance today because their family situations are different, and that Yusuf (AS) lived so long ago that his situation cannot be applied in the modern world.</p>	6

Question	Answer	Marks
5(a)	<p>Outline Muslim beliefs in predestination and decree.</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 generally take a middle view between belief in fate and free will: humans have the power to choose to do the right thing, but because God is beyond time and knows all things, He already has knowledge of a person's path through life and destination, which Muslims say has been written down on a heavenly Tablet with God, before the origins of the universe.</p> <p>God knows what humans will choose to do since His knowledge is beyond our imagination and bounds. God decided Adam's fate and that of the whole humankind when He sent them out from Paradise. When a baby is conceived and the soul enters the body, it is said that God writes their life and destination ahead. Each year on the Night of Power, God decrees what will happen for the year ahead. God is also active on a daily basis in willing what will happen in a person's family, business and life.</p> <p>People do not know what God has decreed and written on the Tablet, but are able to choose to follow the straight path that God has decreed. This path is the way to achieve eternal life in Paradise after God's Judgement in the afterlife. Predestination is rightly guided by following the Sunnah of the Prophet (pbuh). Although it is God who has ultimately decided a person's fate, Muslims should aim to follow God's commands and not reject the right way which God has sent for them as a test of faith.</p>	12

Question	Answer	Marks
5(b)	<p>‘It does not matter what Muslims do, their fate is already decided.’ Do you agree? Give reasons to support your answer and show that you have considered different points of view.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>A Muslim’s fate may already be decided according to God’s plan, written in advance and known only to the Almighty. It could be argued that a Muslim should therefore take life as it comes, without making an effort to do anything in particular, since their fate has already been mapped out. Many religious Muslims might say that everything is the will of Allah.</p> <p>However, that does not mean that a Muslim can do anything. Life is seen as a test of action and intention to follow the commands of God. No one knows God’s plans and so it would be foolish to risk eternal life in hell by being careless about actions in this worldly life. The Qur’an refers to cases where people did not follow God’s commands and so were punished in Hell. A Muslim would want to do everything possible to ensure they achieve eternal life in Paradise, so what they do is all important.</p> <p>Muslims also believe that if God can decide on fate, God can forgive and overlook. The All-Powerful has the authority to do anything. Another perspective is that it is less important what a Muslim actually does than what their intentions are behind any action, since it is a tradition that actions are rewarded according to their intention.</p>	8

Question	Answer	Marks
6(a)	<p>Outline the rituals Muslims perform during the <i>Hajj</i> pilgrimage.</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>The <i>Hajj</i> pilgrimage includes a number of stages and rituals which may be outlined by candidates as follows:</p> <ul style="list-style-type: none"> • Perform Niyjah, which means to make the intention to perform <i>Hajj</i>, to set out for definite purpose to obey God’s command. Without making the intention, the <i>Hajj</i> is not valid. • Take on the Ihram before entering the sacred area outside Mecca. This involves purifying the body by performing ghusul bathing. Men wear only two white unstitched clothes showing they are all equal: no clothes with symbols, colours or signs of wealth and difference on them are permitted. Women may wear their normal modest dress including a veil over the hair, but face veils are prohibited, following the instructions of the Prophet (pbuh). • Muslims perform Tawaf or circling of the Ka’ba seven times in an anticlockwise direction, moving inwards towards the centre on each circuit, and the pilgrims will try to touch the black stone beside the Ka’ba itself if they are able to get close enough amongst the crowds. • Next, pilgrims perform Sai’y, or running seven times between the hills Safa and Marwa, commemorating the time when Hagar desperately searched for water here and was rewarded with the Zamzam spring. Pilgrims often drink and collect Zamzam water to take away with them. • Pilgrims spend the night at Mina, camping in organised tents, after praying the midday and afternoon prayers. • The next day pilgrims perform the standing at Arafat, where they stand in the hot sun remembering that they are below the Mount of Mercy where Judgement will take place and where they believe they are forgiven for their sins. • Pilgrims travel to Muzdalifah and next day throw pebbles at Jamrat pillars representing the devil. • Pilgrims then return to Mecca to perform Tawaf and shave their hair from their heads, symbolising making a fresh start. They sacrifice an animal and share meat with the poor as part of the world-wide Id-ul-Adha celebrations. Pilgrims also recall the story of Ibrahim (AS) when he was tested to sacrifice his son Ishmael (AS), but when God saw that he was about to obey, allowed Ibrahim (AS) to sacrifice a sheep in his place. 	12

Question	Answer	Marks
6(b)	<p>‘The best way to renew faith is to perform <i>Hajj</i>.’ Discuss this statement and give reasons to support your views.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Many Muslims feel that the <i>Hajj</i> pilgrimage enables them to renew their faith. During <i>Hajj</i>, they stand on the Plain of Arafat and remember the tradition that this is where their past sins will be forgiven. Muslims may also be strengthened by the journey and by meeting many others of different backgrounds and feeling a sense of equality whilst practicing their devotions. This can help inspire a Muslim to put aside their bad habits, return home and make a new beginning to practice Islam. Muslims might think of the Hadith in which Muhammad (pbuh) described Muslims returning from <i>Hajj</i> with their sins cleansed - like a new-born child.</p> <p>However, there are many different ways in which a Muslim can make a fresh start. It could be argued that it is more relevant to make a new beginning at home, where a Muslim spends their daily life, since it will then be easier to establish a daily routine. Within that, practising prayer five times a day might be a better way to commit to Islam and keep the mind away from evil thoughts. Not every Muslim can afford to go on the <i>Hajj</i> pilgrimage. If it were said that <i>Hajj</i> is the best way to renew their faith, poor Muslims might be excluded.</p> <p>It could be concluded that there are several different ways to make a fresh start in Islam and it depends upon an individual believer’s experience to determine which is best for them.</p>	8