



Cambridge O Level

ISLAMIC STUDIES

2068/23

Paper 2 Development, Sources, Beliefs and Observances

October/November 2021

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.

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

Cambridge International is publishing the mark schemes for the October/November 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **17** 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>Give <u>four</u> regions ruled by the Caliphate during 'Ali's time.</p> <p>Responses may include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Medina • Mecca • Arabia • Yemen • Oman • Iraq • Iran • Parts of the west of Afghanistan and Pakistan • Parts of the east of Turkey and Syria • Other areas such as Egypt and the coastal lands of Syria were held by rebels <p>One mark for each response.</p>	4
1(b)	<p>Describe 'Ali's approach to leading the Muslim community.</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>As one of the Four Pious Caliphs, 'Ali upheld Islam in his rule for all Muslims in the caliphate. When he was appointed, he gave a speech in Medina saying that he wanted to rid the caliphate of the evil of division and deal with those causing subversion harshly.</p> <p>When 'Ali had to face the rebels, he attempted to arbitrate for the sake of all Muslim groups within the caliphate. Nine days of talks were held before the Battle of Camel, which might have been worse otherwise. After the battle, 'Ali attempted to form a broad coalition, and under his rule asked for booty to be distributed to Ansar, Quraish and other tribes equally.</p> <p>'Ali promoted policies to help the poor and worked against corruption and favouritism of the rich. He gave instructions about the development of farming and agriculture to benefit the poor and peasants and prioritised this over tax collection. He wrote that demanding tax without developing the land for everyone was like punishing the people.</p> <p>'Ali reorganised governors and appointed some new ones. He was attempting to strengthen the caliphate even though this was opposed by Mu'awiya and those calling for 'Ali to find and take action against 'Uthman's murderers. 'Ali shifted the capital of the caliphate to Kufa, from where he thought it would be easier to rule over all lands within the empire, including rebel Mu'awiya, who set up a caliphate in Damascus.</p>	10

Question	Answer	Marks
1(c)	<p>To what extent does ‘Ali provide a good model of government for Muslims today? Give reasons to support your answer.</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. In answering the question candidates must give reasons for their views. Responses may include the following and/or other relevant information. Responses may argue that:</p> <p>‘Ali wrote to Governor Malik, whom he appointed in Egypt, with instructions for government. In his letter he asked Malik to remember that as a governor he was accountable to God. He instructed him to be compassionate to the poor and care for all people. This is seen by some Muslims as a model for good government, according to the principles of Islam. Some see it as an ideal constitution, alongside the Charter of Medina. ‘Ali’s preference for negotiation might also be used to support this argument.</p> <p>However, candidates might disagree. ‘Ali’s time was a period of civil war and division amongst the Muslims. The Prophet’s model of government in the Charter of Medina might be seen as preferential as Muhammad (pbuh) was the perfect person whose examples Muslims follow.</p> <p>Alternatively it could be argued that no model of government is favoured for Muslims; rather they should learn from the examples of ‘Ali and the other Caliphs and apply them as relevant for their own time.</p>	6

Question	Answer	Marks
2(a)	<p>Give <u>four</u> reasons why Abu Bakr did not become Caliph immediately after Muhammad's death.</p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> • The Prophet (pbuh) had not appointed anyone • Abu Bakr had no intention to be leader • He wanted to mourn the death first • There was confusion at the time • People did not know what to do • They needed time to discuss a successor • There were alternative suggestions (from Ansar/Muhajirun) • Some wanted to discuss appointing a leader from the Quraish • Abu Bakr was a friend of the Prophet (pbuh) and did not feel he could replace him/take his place • He thought perhaps an Ansar or member of another powerful group might be chosen <p>One mark for each response.</p>	4

Question	Answer	Marks
2(b)	<p>Describe how Abu Bakr dealt with problems which arose during his Caliphate.</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 two main problems: the emergence of false prophets and the tribes who refused to pay <i>Zakat</i>. After the death of the Prophet (pbuh) there appeared some people who claimed prophethood. These were known as the false prophets. They included:</p> <ul style="list-style-type: none"> • Aswad Ansi from the Ansi tribe in Yemen, known as the ‘veiled’ prophet for being ugly • Tulaiha from the north who was known as a liar • Musailama of the Banu Hanifa tribe, who imitated the Prophet (pbuh) and pronounced shorter <i>Salat</i>, abolished <i>Zakat</i> and fasting. He permitted drinking alcohol and adultery and claimed to receive revelations. • Sajjah – a Christian woman of the Tamim tribe, who married Musailama <p>Abu Bakr took action against the false prophets because they were causing division and undermining the true message of Islam. He dispatched Khalid bin Walid who attacked Tulaiha at Buzaka. Tulaiha fled to Syria and later converted to Islam. Khalid bin Walid killed Musailama, and his wife Sajjah later converted to Islam when Muslims conquered more territory. The action against the false prophets was known as the Ridda wars.</p> <p>Candidates might mention that huffaz, who had memorised the Qur’an by heart, were dying in the Ridda wars. Umar suggested this problem be addressed by collecting the written pieces of the Qur’an, which Abu Bakr agreed to. The collection then began.</p> <p>The Banu Asad, Banu Ghatafan, Banu Abbas, and Banu Murrah tribes refused to pay <i>Zakat</i>. To deal with them Abu Bakr sent in an army of eleven battalions. He overcame all opposition within a year. Khalid bin Walid was ruthless in his treatment of dissent, but Abu Bakr forgave him.</p>	10

Question	Answer	Marks
2(c)	<p>Assess the significance of the time of the Four Pious Caliphs for Muslim societies 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 and support a clear judgment and/or give a reasoned answer. Responses may include the following and/or other relevant information:</p> <p>Candidates might argue that the Caliphs had been companions of the Prophet (pbuh), so they knew best how to follow what he did. They were pious and ruled Medina and the growing empire under the principles of Islam, putting religion at the heart of their rule and improving facilities, such as building mosques and providing pilgrimage facilities, for the faithful. The poor were cared for, and <i>Zakat</i> payments enforced, to ensure everyone was provided for.</p> <p>It could be argued the Caliphs were only following the Prophet (pbuh) so it is Muhammad's model in Medina that should be followed first of all. Or it could be argued that although they set good examples, the time of the Caliphs was very different. Today, Muslims need to reflect on their examples, but not look to them as providing a model. Different aspects of the significance of the time of the Four Pious Caliphs might be identified as particularly relevant for Muslim societies today, such as piety in society, and the facilities the Caliphs provided as well as the good examples they set to encourage.</p>	6

Question	Answer	Marks
3(a)	<p>Give <u>four</u> ways in which the Prophet (pbuh) received revelations in the Medinan period.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • From angel Jibril • While lying down • While hearing a bell • During dreams • During times the Prophet (pbuh) needed guidance – i.e., in answer to his needs • Such as when considering the Battle of Badr • On camel back, so heavily it weighed down the carrier <p>Accept any other revelation after 622 CE when the Prophet (pbuh) moved to Medina.</p> <p>One mark for each response.</p>	4
3(b)	<p>Describe the actions taken by Abu Bakr and ‘Umar to collect the Qur’an.</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>During the lifetime of the Prophet (pbuh), Abu Bakr and ‘Umar were among the scribes who wrote down sections when the Prophet (pbuh) received them. These were kept on fragments of bone and cloth and were later helpful when many of the huffaz, who had memorised the Qur’an were killed in battle. ‘Umar suggested to Abu Bakr that they should then make a written copy, and despite Abu Bakr’s initial reluctance – because the Prophet (pbuh) had not produced a written Qur’an – he agreed that it would benefit the Muslims.</p> <p>Abu Bakr asked Zaid bin Thabit to make the collection. ‘Umar and other companions helped Zaid in this task. ‘Umar used to sit at the entrance to the Prophet’s mosque with Zaid and collected all the written verses. They checked them with two witnesses and those who had memorised the Qur’an by heart. The contents of the Qur’an were arranged by Surah and verse according to the script conventions of the people of the Medina. When Abu Bakr passed away, ‘Umar kept the collection safe with Hafsa.</p>	10

Question	Answer	Marks
3(c)	<p>To what extent are Abu Bakr and ‘Umar’s actions to collect the Qur’an significant for Muslims today? Give reasons to support your answer.</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. Responses may argue that:</p> <p>During the time of Abu Bakr, many of the huffaz, who had memorised the Qur’an by heart, were killed, and a complete written collection of the Qur’an did not exist in one volume. There was a risk that more huffaz would die in future battles and, with time, parts of the Qur’an might be lost. It could be argued that the actions of Abu Bakr and ‘Umar were very important in ensuring the Qur’an was written down so that Muslims in the future could read a written copy and have confidence that it was genuine.</p> <p>The actions taken by them ensured that the copy was meticulously checked for accuracy, important for Muslims today in having confidence in the holy book. Others too played important roles, including ‘Uthman, who ensured that one authoritative version was spread across the Muslim world and any other unauthorised versions were destroyed.</p> <p>The extent to which each person contributed to the preservation of the collection could also be discussed. Hafsa also played an important role in keeping the collection, known as the <i>Mushaf Hafsa</i>, after Abu Bakr died.</p>	6

Question	Answer	Marks
4(a)	<p>Give <u>four</u> characteristics of Iblis as shown in the story of Adam (AS).</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Iblis was made of fire • Iblis was jealous that Adam (AS) was given knowledge • Iblis was arrogant in refusing to bow down to him • He was disobedient to God • He was devious/sly in trying to tempt Adam (AS) and Hawa • Iblis thought he knew better/deserved a better position than God gave him <p>Accept any other relevant adjectives to describe the character of Iblis. One mark for each response.</p>	4
4(b)	<p>Describe the life of Adam (AS) after the creation of Hawa (Eve).</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 were allowed to live in Paradise (Jannah) and to eat whatever they wanted from the beautiful gardens, which were full of fruit and everything they could possibly need for their happiness. However, they were warned not to eat one fruit, the forbidden fruit. Iblis deceived them and made them curious to taste this fruit. Eventually they ate the fruit and in doing so, disobeyed God's command.</p> <p>God forgave Adam (AS) and Hawa for eating the forbidden fruit, but sent them to Earth, where they were aware of their wrongdoing. Adam (AS) had a role as protector of God's creation and became aware of the many problems ranging from bad weather to family problems to everyday cleaning. These were problems which did not exist in the Garden of Paradise.</p> <p>Candidates might mention Adam's later life. Adam (AS) and Hawa had a family including sons Cain and Abel. Adam (AS) asked for help from God when Cain refused his suggestion for marriage. Later, Cain killed Abel without Adam (AS) knowing. Adam (AS) was worried that Abel was missing and searched for him. Adam (AS) asked Cain where Abel was, and Cain replied, in a disrespectful way, that he didn't care. Adam (AS) feared Abel was dead and became full of grief.</p>	10

Question	Answer	Marks
4(c)	<p>Discuss the ways in which Muslims might resist temptation in their lives 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. In answering the question candidates must give reasons for their views. Responses may include the following and/or other relevant information. Responses may argue that:</p> <p>There are many temptations in the world today. Some people might become distracted by wealth or other desires and then become less observant of the requirements of their faith. Muslims might resist such temptations by remembering the examples of Muhammad (pbuh). They remember that he faced all kinds of trials and difficulties much greater than most Muslims today face. Muslims gain strength to avoid temptation by remembering that Muhammad (pbuh) did so.</p> <p>Muslims might also think of judgement and consider that temptations in this life might lead to problems in the hereafter. Some might follow the Five Pillars of Islam, particularly prayer five times a day, as a way of keeping them away from temptations and remembering God throughout the day. Others might follow the advice of Muhammad (pbuh) in taking care to choose friends wisely, so that they are friends with others who lead morally upright lives and do not lead them into situations which might include temptation. Respect for parents, regularly reading the Qur'an, performing additional fasts and various other methods might be used by some to help keep them away from temptation. '</p>	6

Question	Answer	Marks
5(a)	<p>Describe who should receive <i>Zakat</i> and explain why they should receive it.</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><i>Zakat</i> is a pillar of Islam commonly thought of as a 2.5 % tax on surplus wealth/profit. It is also known as an act of obligation or service for God.</p> <p>Those entitled to receive <i>Zakat</i> payments include:</p> <ul style="list-style-type: none"> • The poor, who need help to feed and clothe their families • Muslim travellers, who need help to conduct their affairs whilst travelling • Widows, who have lost their husbands and are struggling to feed their families and need support • Students, who need support for their studies • Soldiers and those who have left their normal incomes to struggle in the cause of God • Muslim converts who need to make a fresh start in life, leaving behind their past • For those who have mental illnesses • For the families of those in trouble, such as in debt or in prison, since their families still need necessities of life <p>People in need should not face any embarrassment about receiving <i>Zakat</i>, because its use has been commanded by God and exemplified in the practice of the Prophet (pbuh) who showed people how it should be done. By accepting <i>Zakat</i>, they are accepting God's will that this payment system should be used by Muslims.</p> <p><i>Zakat</i> helps Muslims in need to survive and lessens the difference between different Muslims. This helps to strengthen the Muslim ummah. Muhammad (pbuh) is reported to have said that 'he who does not want for all their fellow Muslim brothers what they desire for themselves is not amongst us.'</p> <p>Therefore, accepting <i>Zakat</i> brings blessings on the giver too.</p>	12

Question	Answer	Marks
5(b)	<p>Assess the significance of <i>Zakat</i> for the Muslim community (<i>ummah</i>).</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><i>Zakat</i> may benefit numerous members of Muslim communities enabling them to progress in their lives and gain the help they need. Students may gain education for example. As part of the process people may feel they are more connected with each other in communities: the more fortunate help those less fortunate, and barriers in society based on wealth may break down. <i>Zakat</i> helps to purify: to lessen attachment to material things and focus instead on thinking of wealth as a trust sent from God for the benefit of everyone.</p> <p>As well as practical benefits, <i>Zakat</i> may be significant in building bonds within the Muslim <i>ummah</i>, in which all Muslims feel like they are brothers and sisters of each other. Muhammad (pbuh) taught Muslims to consider the needs of other Muslims and said that those who did not desire for their fellow Muslims the things they desire for themselves were not amongst the true believers. <i>Zakat</i> might help givers to feel humility and receivers to feel thankful and together for everyone to feel more united for the good of the community as a whole.</p>	8

Question	Answer	Marks
6(a)	<p>Describe how Muslims observe the festival of Id-ul-Adha.</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>Id-ul-Adha is known as the Id of sacrifice and occurs at the time of <i>Hajj</i> when pilgrims in Mecca complete the main stages of their pilgrimage. This commemorates the time when Prophet Ibrahim (AS) was tested by God to sacrifice his son Ishamel (AS) but was permitted to sacrifice a goat instead when God saw that he was about to obey and pass the test of faith.</p> <ul style="list-style-type: none"> • Muslims perform ghusul, a full bath, wear clean, new clothes, often white or representative of the best in their local culture, to show they are clean and pure, respectful of the festival and looking their best before God in prayer. • They attend the Id prayers in the morning, often walking to the mosque or praying in congregation in an open space following a tradition of Muhammad (pbuh). This is done after sunrise, early in the morning, without the call to prayer being made (azan/adhan). Several salutations (takbirs) praising God including raising the hands are made during the prayer. • The Imam gives a sermon and makes a collection of Id money which will be given to the poor. <i>Du'as</i> often follow. • Muslims greet each other: Id Mubarak, and embrace, to celebrate the start of the festivities. • Some Muslims visit the graves of loved lost family members to remember them and read personal prayers for them, including all members of the family in Id. • Animal sacrifice is made, and the meat apportioned so that it is shared amongst the family and the poor. • Families join together and visit each other's houses to eat, catch up with relatives and celebrate. Often children are given money or sweet foods and go out to enjoy funfairs and melas. 	12

Question	Answer	Marks
6(b)	<p>'Id-ul-Adha is mainly a family occasion.' 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. 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>Candidates might disagree. Id is about going to mosque to pray, making an animal sacrifice, and remembering the story of Ibrahim (AS). It is about sacrifice and Muslim beliefs, particularly about remembering all fellow Muslims around the world: the poor, who will share the meat from the sacrificed animal, and those who have completed <i>Hajj</i>. The social aspects of the festival, greeting others at the mosque, and celebrating in fairs and markets, suggest it is much wider than just a family affair.</p> <p>However, it could be argued that Id is mainly a family affair. Dinners are held within the family and children look forward to Id money. It is a time when relatives can catch up with those they have not seen for a long time. For those who visit graves of family members, this is also part of the occasion. In practical terms Muslims often organise their occasions around extended family, particularly as free mixing of men and women outside the family unit is frowned upon. Therefore, it could be said that Id is mainly a family occasion.</p>	8