
ISLAMIC STUDIES

2068/23

Paper 2 Development Sources, Beliefs and Observances

October/November 2019

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 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	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 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	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> events that happened in the Battle of Camel (Jamal).</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> The Battle was between the forces of Aisha, Talha and Zubair and those of Ali At night, some of the rebels started burning tents of Ali's army at Camel (Jamel) Ali's soldiers retaliated Talha and Zubair left the battle Aisha led the forces from a camel The camel's legs were cut Aisha became surrounded when Ali's soldiers attacked the camel Aisha left the battle and was escorted away Ali was victorious <p>One mark for each response.</p>	4
1(b)	<p>Explain the events that led to the Battle of Camel (Jamal).</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>Issues arose after the death of Uthman which eventually led to the situation in which the Battle of Camel (Jamal) erupted. Aisha, Talha and Zubayr were angry that Uthman's murderers had not been dealt with. Ali wanted to create peace and bring order to Medina, and was slow or reluctant to follow up leads which might have brought Uthman's killers to justice. Mistrust built up between Ali and his supporters and those of Talha, Aisha and Zubayr.</p> <p>Ali changed some of the provincial governors which some people resented. Mu'awiya opposed Ali, suspecting Ali may have had a hand in Uthman's death. There was some discussion amongst the people of Medina about Mu'awiya and his opinion about Ali, especially when Talha and Zubayr passed through Medina on pilgrimage. This raised tensions. Aisha, Talha and Zubayr rebelled and went north to get support. Some tribes of Basra tried to negotiate between the two sides and Ali met Talha and Zubair, and it was thought they agreed a truce.</p> <p>The truce broke down in the confusion over the burning of the tents at night. Despite Ali's wish for negotiations, fighting broke out and the Battle of Camel took place.</p>	10

Question	Answer	Marks
1(c)	<p>'Ali was a good negotiator.' To what extent do you agree? Give <u>two</u> reasons to support your answer.</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>Candidates might oppose the statement. Ali's five-year reign was full of disagreement and the first Muslim Civil War. Talha and others were angry that Ali did not appear to deal with Uthman's murderers. They negotiated with Ali outside Basra and seemed to make a truce. But it all fell apart and the Battle of Camel was fought. Ali faced many disagreements with other Muslims which suggest that his negotiations were less successful.</p> <p>However, it could have been worse. Ali lived in an age when people quickly went to fight over tribal loyalties. Ali talked to Muawiya at Siffin so that a conflict was avoided. As part of the negotiation Ali agreed to withdraw from Syria, and avoided a dangerous conflict.</p>	6

Question	Answer	Marks
2(a)	<p>Give <u>four</u> characteristics of Caliph Umar.</p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> Umar was a firm and disciplined ruler Umar was pious and said his prayers He kept the five pillars of Islam He was intelligent and clear thinking He dealt with people fairly He was a good military commander He was physically strong and fit He was a good wrestler Umar was a good organiser This was shown by his organisation of new provinces <p>One mark for each response.</p>	4
2(b)	<p>Explain the changes Umar made to encourage people to follow Islam.</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>Umar was religious himself and followed the five pillars of Islam. His example was an inspiration to the people. The way he dealt with people honestly and was said to shun luxury and go around in old clothes taught people that he was sincere about his faith.</p> <p>Umar wanted the people to become more religious and provided facilities to help them. Umar built new mosques, set up Wudu areas alongside main roads, so that people would find it easier to prepare for prayer.</p> <p>Umar set up a public treasury and paid a salary to Imams and Muzzein, the leaders of prayers and the people who give the call to prayer. He paid people who gave public lectures about Islam. Religious leaders and teachers became more important as a result, and it was easier for them to concentrate on teaching people about Islam as they did not have to do other jobs to earn a salary at the same time.</p> <p>Umar introduced punishments for drunkenness. He told people to attend the tarawih prayer in Ramadan in congregation. He paid for candles to light up mosques at night so that people could perform the evening prayers. Umar had a role in persuading Abu Bakr to compile a written Qur'an, something that Abu Bakr was uncertain about.</p>	10

Question	Answer	Marks
2(c)	<p>‘Umar was an effective ruler.’ Discuss this statement with reference to the rule of Caliph Umar.</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>Some candidates might agree. Umar imposed checks on his governors to see that they were ruling fairly in the provinces. He was a strong ruler who gave his orders out, but did not listen to people who had different points of view. People needed to do what they were told, and that included following Islam, such as not missing prayer in mosques. He imposed a strict lifestyle and punished those who dissented. Umar was preoccupied with expanding the Empire rather than changing life at home.</p> <p>However, it could be argued that Umar put in place many things at the request of his people and to help them. He improved religious facilities because they wanted them. He allowed people to come and question him. Officials did not need to fear if they had a complaint: they could address it to Umar openly. The Majlis council had already been set up and Umar continued to meet with it to listen to people’s views. Umar brought in a form of social security to meet the needs of the poor, because he was sensitive to their situation. So it could be argued that Umar was not too strict as a ruler.</p>	6

Question	Answer	Marks
3(a)	<p>State <u>four</u> occasions when Muhammad (pbuh) received revelations.</p> <p>Responses may include the following and/or other relevant information. A wide range of examples are admissible, for example:</p> <p>On the Night of Power After some time in Mecca, to address Muhammad's worries To answer the questions of the sceptical Meccans about belief in One God and rejection of idols To tell Muhammad (pbuh) to go forth on the Hijrah to Medina Before the Battle of Badr, to gain strength to fight Sometimes on horseback, in caves, alone, in front of people, when preaching – credit any two circumstances When dealing with tribal differences in Medina In conversation with Jews and Christians in Medina</p> <p>One mark for each response.</p>	4
3(b)	<p>Give an account of how the Caliphs ensured the Qur'an was preserved.</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>During the time of Abu Bakr, many Muslims who had memorised the Qur'an died in the Battle of Yamama. Umar was worried that the memory of the Qur'an might be lost, so he advised Abu Bakr to compile it as a written book. Abu Bakr was reluctant, but agreed to ask Zaid bin Thabit to do the work. Zaid bin Thabit had been the Prophet's scribe in Medina, so was a good choice to do the job. He collected fragments of bone, leather, papyrus and other pieces on which bits of the Qur'an had been written and put them together with what the remaining huffaz of Qur'an knew. Umar helped collect information. Zaid and Umar sat at the entrance to the Prophet's mosque in Medina collecting verses that had been witnessed by at least two trustworthy Muslims.</p> <p>When Umar became Caliph, this work was kept safe with Hafsa and became known as Mushaf Hafsa. Later, when Uthman was Caliph, different versions of the Qur'an appeared in different regions, which led to fighting between Syrians and Yemenites. Uthman appointed Zaid bin Thabit to produce a standard Qur'an from Mushaf Hafsa and destroy all other versions. Zaid led a committee to produce the agreed upon version. Uthman sent copies of the official Qur'an far and wide across the Islamic Empire.</p>	10

Question	Answer	Marks
3(c)	<p>‘It was not intended for the Qur’an to be written down.’ Do you agree? Give reasons to support your answer.</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. Responses may argue that:</p> <p>Candidates might agree and write that in Muhammad’s lifetime only odd scraps were written down on palm leaves and other objects; on the whole the Qur’an was committed to memory. Neither Allah nor Muhammad (pbuh) gave any instruction to write it down, so it could be argued that this was not the intention. The written down version came about as a response to later events, when Muslims feared it would be lost.</p> <p>However, it could be argued that Allah controls the destiny of everything so it must have been His will to have the Qur’an written down. There is a tradition, some say, that the Prophet (pbuh) encouraged scribes to write down some of the revelations. The written Qur’an has ensured that Muslims learn about their faith and more people can learn about and convert to Islam. It could be argued that this must have been Allah’s will and part of His plan. The care and attention with which Muslims treat the writing of and decoration of the words of the Qur’an suggest that they give it great importance as if this is something that receives Allah’s blessing and something that Allah would want and be pleased with in order to preserve the Qur’an.</p>	6

Question	Answer	Marks
4(a)	<p>Give <u>four</u> features of Musa’s childhood.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Musa (AS) was born in an Israelite family Pharaoh ordered all new born Israelites to be killed Fearing the worst, Musa’s mother put him in a basket in the river to be saved Musa (AS) was found by the royal household The Queen took pity and decided to care for the child His sister had followed and saw what happened She advised the queen she knew of a wet nurse who could help raise the child Musa’s mother became a wet nurse for the child Musa (AS) grew up to be strong and handsome</p> <p>One mark for each response.</p>	4
4(b)	<p>Describe what happened when Musa (AS) met Pharaoh.</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>Musa (AS) came to Pharaoh and told him that he was a prophet of God. Pharaoh questioned him about it. Musa (AS) answered Pharaoh and said that Allah made the heavens and the earth and is Lord of the Worlds. Pharaoh reminded Musa (AS) that he had brought him up and that Musa (AS) had killed a man in an argument.</p> <p>Pharaoh thought that Musa (AS) had gone mad. He told him to give up his beliefs. He said that if Musa (AS) refused, he would throw him into prison. Musa (AS) said that he had signs of the One God, which Pharaoh then demanded to see, so Musa (AS) threw his staff on the floor and it turned into a snake. Musa (AS) held his hand out and it became a bright light. Pharaoh thought it was sorcery and summoned the best magicians in the land to compete with Musa (AS) to show who could do the best tricks.</p> <p>The magicians came on Egypt day festival and performed their tricks in front of Pharaoh. The magicians threw their rods on the floor and they appeared to change into snakes. The people watching became scared. Then Musa (AS) threw his staff down and it really did change into a snake which ate all the others. Musa (AS) had shown he was the one with the real power. They had witnessed a miracle. The magicians proclaimed it real. Pharaoh was very angry because he thought the people would no longer believe that he, Pharaoh, was a god. Musa (AS) declared himself a prophet.</p>	10

Question	Answer	Marks
4(c)	<p>How is the life of Musa (AS) relevant to 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>Musa (AS) was a prophet and all prophets were witnesses to the same message that God is One. He, in common with other messengers, taught people to believe in judgement and the afterlife and change their lives in fear of God. This is an eternal message relevant for all time.</p> <p>In particular, the example of Musa (AS) speaks to Muslims who might be facing persecution in another land. They might be refugees or feel trapped by a ruler who is unfair to them, or just does not listen or take account of their religion. Musa (AS) was firm in his beliefs despite the anger of Pharaoh. Muslims should take courage from Musa's (AS) strength.</p> <p>Muslims might take courage that if they have to leave their land to find freedom where they can practice their religion, then God will look after them when they face difficulty, just as Musa (AS) took courage and led the Israelites to safety out of Egypt.</p>	6

Question	Answer	Marks
5(a)	<p>Give an account of the meaning of Tawhid.</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>Tawhid means the belief in the Oneness of Allah. Muslims believe that God is One and cannot have any partner. There are no other Gods and no sons of God. Muslims believe that God does not have any images: there are no pictures or statues of God. Any images of God are seen as forbidden: to worship idols is a form of shirk, which means associating others besides Allah. Nothing can be associated besides Allah.</p> <p>Allah has 99 names or characteristics which are all descriptions of the same One God. He is the Creator of the Universe and is the Most Merciful and Compassionate One who forgives people their sins. He is also the Judge at the Day of Judgement when He weighs up what people have done and decides on whether they go to heaven or hell in the afterlife.</p> <p>Muslims must have a sense of Taqwa, the belief that God is One and is present in their lives. If they do not have a sense that God is real then their prayers are not valid. Traditionally, Shari'ah Laws cannot apply unless a society is God-fearing. Tawhid underpins everything that Muslims do. It is part of the Shahadah, the statement of faith that all Muslims say every day during their prayers as well as at the time they become Muslim.</p> <p>Prophet Muhammad (pbuh) spent much time teaching people about Tawhid and he cleared the Ka'ba of idols. Tawhid was central to his mission. Today Muslims might consider the importance of Tawhid and put Islam first in their lives, resisting temptation to make false Gods from money or possessions.</p>	12

Question	Answer	Marks
5(b)	<p>‘A Muslim does not need any help to understand the Qur’an.’ 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>Muslims might feel that the Qur’an is the direct word of God and they can read it for themselves. There are no intermediaries who can explain it for them. In prayer, Muslims must believe in the message of the Qur’an and recite its words. No one can watch over them twenty-four hours a day, except God. Therefore they need to be able to read the Qur’an for themselves. It is also possible that interpreters might give their own ideas and so weaken the message of the Qur’an, so Muslims would want to adhere to the original message.</p> <p>However, the language may be difficult to understand. Not many Muslims are fluent in reading and understanding classical Arabic. The Qur’an often gives general details which need matching up to relevant Hadith to make sense of, such as details of how to pray. Some believe that their educated scholars have the authority to interpret the Qur’an and that they should always be followed.</p>	8

Question	Answer	Marks
6(a)	<p>Outline how Muslims prepare for and perform their early morning prayers (Fajr).</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 get up before dawn to read fajr prayer, the early morning prayer service which is one of the five daily prayers that Muslims perform as part of their duty to follow the Five Pillars of Islam. The early morning prayer is said to have special blessings at a time when it is quiet and believers can most focus on their devotions to God.</p> <p>Before praying, Muslims perform ablutions called Wudu. First they wash their private parts and say their intention to make Wudu. They go through a series of actions including washing the hands, face; rinsing mouth, nose; washing arms up to elbows and feet. These actions are usually done three times each after the Sunnah of Muhammad (pbuh). Muslims then face Mecca to pray. Some prepare by saying two rakats of Sunnah prayer before the beginning of fajr.</p> <p>The time for fajr begins at first light and ends at sunrise. Muslims find a clean place facing Mecca or go to the mosque to read their prayers. Before praying, Muslims make niyyah, which is saying their intention to dedicate the prayer of two rak'ats fajr to Allah (only fajr has two rak'ats). They raise their hands to their ears and say Allah Akbar, God is great. They follow the Imam who recites the prayer, if in a mosque, or recite themselves if at home. They read Sura Fatiha, the opening Surah of the Qur'an, followed by another, such as Sura Duha, or another, traditionally recited at this time of day. They then bow to ruku; stand again then go down to prostrate. In this position, called sajdah, Muslims put their forehead on the ground in submission to Allah. They return to a sitting position before repeating this unit of prayer, called a rak'at.</p> <p>During seating position Muslims recite the Shahadah whilst raising their forefinger and complete the prayer with a du'a of Ibrahim (AS). They turn their head from side to side in the Salam. At the end of prayers they may add personal requests to Allah in the form of du'a.</p>	12

Question	Answer	Marks
6(b)	<p>Discuss the importance of observing the five daily prayers for Muslims.</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 Qur'an encourages Muslims to pray and the Hadith contains details about the Sunnah of Muhammad (pbuh) and how he performed prayers. To pray five times a day follows this Sunnah and helps to complete one of the Five Pillars of Islam which are regarded as compulsory pillars on all adult Muslims. They are therefore regarded as extremely important, an essential part of faith and practice. Even when going about daily activities, working, attending school or college, travelling and so on, a Muslims may make arrangements for prayers as they are an integral part of daily life.</p> <p>The dedication which Muslims put in to follow the five prayers requires a great amount of energy, time and effort, which shows how important they are. To get up early to read fajr prayers or to stay up at night for isha prayers forms a daily routine for Muslims and prayers are important for keeping God in mind throughout the day. This helps Muslims think about having good morals as they believe God is watching them and are reminded of this as they recite the Qur'an during prayers. Washing in preparation for prayers (Wudu) can accompany clearing the mind of any bad thoughts and so helps to keep Muslims on the straight and narrow throughout the day.</p> <p>The observance of prayers may be important at an individual level, drawing them closer to God, and at a community level, developing the strength of the Ummah by performing the daily prayers in congregation.</p>	8