

Cambridge O Level

ISLAMIC STUDIES**2068/22**

Paper 2 Development Sources, Beliefs and Observances

October/November 2024**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.

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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 descriptions 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>State <u>four</u> things Abu Bakr said during his speech at the start of his caliphate.</p> <p>Responses may include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> • exercising authority over people, as Caliph • asking for people's help in his leadership • having sincere regard for truth • avoiding treachery through disregarding truth • strengthening the weak • making humble the strong • securing the rights of people • gaining people's obedience • being open to people's criticisms of his conduct • asking for God's mercy on people <p>One mark for each response.</p>	4

Question	Answer	Marks
1(b)	<p>Explain the problems Tulaiha and Musailama caused for Abu Bakr.</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> <ul style="list-style-type: none"> • Muhammad (pbuh) was the last prophet, and in Islamic teaching there can be no prophets after Muhammad (pbuh). This is one of the core beliefs of Islam. • A group of False Prophets arose in the time of Abu Bakr. These people claimed to be prophets and were causing division amongst the Muslims, and even telling people that they did not have to follow all of the practices of Muhammad (pbuh), such as prayer. • Tulaiha was a false prophet from the north of Arabia who claimed prophethood during the time of Muhammad (pbuh). He was known as the imposter. He caused problems in the northern area. • Energy needed to be put into opposing the false prophets. Abu Bakr had to send Khalid bin Walid to deal with Tulaiha at Buzaka. Tulaiha fled to Syria. • Musailama from the Banu Hanifa tribe was also known by Muslims as Musailama the liar. Further resources had to be spent in defeating Musailama, whom Khalid bin Walid killed. Musailama was known as the liar. Musailama claimed prophethood during the time of Muhammad, and the Prophet (pbuh) gave him the title Musailama al-Kazzab – the liar. • Musailama changed the Five Pillars by abolishing zakat and fasting and reducing the number of prayers. Musailama also allowed people to drink alcohol and commit adultery and said that these were revelations from God which allowed this. • Other false prophets followed the example of Musailama, including Sajah, a female false prophet who married Musailama, so this movement needed stopping before it spread further. • By dealing with Tulaiha and Musailama, Abu Bakr had solved the problem of disunity and ensured the genuine teachings of Muhammad (pbuh) were retained and practiced by a united ummah of Muslims. 	10

Question	Answer	Marks
1(c)	<p>Discuss the importance of protecting poor and vulnerable people today. Refer to Abu Bakr in 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 and support a clear judgment and/or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Abu Bakr made a point of helping those Muslims who were weak and vulnerable, and said that he aimed to protect them at the start of his reign. He also protected women and children from battles, decreeing that they should not be harmed.</p> <p>The weak and vulnerable are suffering in many parts of the world. Sometimes they are caught up in conflicts. In other places, people are vulnerable from poverty, and don't have the basic needs of life.</p> <p>It could be argued that paying <i>zakat</i> is one-way Muslims can help the vulnerable, and something Abu Bakr insisted upon, at the time he dealt with the false prophets. Abu Bakr ensured that the practices of Muhammad (pbuh) were followed, even where it cost well off Muslims' money. Today, Muslims can encourage and insist that the better off amongst them pay their due to help those in need, and do not hoard their wealth for themselves alone.</p>	6

Question	Answer	Marks
2(a)	<p>Give <u>four</u> events in Medina which led to 'Uthman becoming Caliph.</p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> • An assassin plotted to kill 'Umar during the period of Hajj. • Caliph 'Umar was attacked by his slave during morning prayers in the mosque in Medina. • A committee formed around 'Umar's death bed. • 'Umar gave instructions that after his death, the committee should reach a decision within three days, and the next Caliph take office on the fourth. • 'Umar died and was buried next to Muhammad (pbuh) in the mosque in Medina, with Aisha's permission. • There were rounds of voting in which initially 'Uthman voted for 'Ali. • 'Ali did not speak at first. • Eventually, the committee agreed on 'Uthman, who became Caliph. <p>One mark for each response.</p>	4

Question	Answer	Marks
2(b)	<p>Explain how the creation of a navy helped to expand ‘Uthman’s 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> <ul style="list-style-type: none"> • ‘Uthman was the first Caliph to create a naval fleet of ships. His governor Mu‘awiya set up the force and recruited both Muslim and Christian sailors to help provide experience of sailing. • Abdullah ibn Sa‘d commanded the naval force which defeated the Byzantines (Romans) in the Battle of Masts, 655. This cleared the way for the naval fleet to sail across the Mediterranean. • Places in the Mediterranean became accessible with the fleet and ‘Uthman conquered Crete, Cyprus and Rhodes. • The fleet also helped supply the Muslim army so that it could attack and defeat the Byzantines (Romans) in Egypt. • The fleet continued to spread Islam along the North African coast, resulting in a wide spread of Islam. • Abdullah ibn Sa‘d took the fleet to Spain and they were helped by a Berber force from North Africa. With that, ‘Uthman’s navy expanded Islam into Europe and took land in Spain. • ‘Uthman wrote a letter to congratulate the navy and told them that after their success in Spain they could even go on to take Byzantium. He encouraged them by saying they would have success both in this world and in the afterlife. • Overall, the creation of the fleet helped to make the Caliphate be seen as a superpower which spanned three continents across the world, and defeated the greatest superpower at the time: the Byzantines (Romans). • Companion Umm Haram bint Milhan, aunt of the Prophet (pbuh), travelled to Cyprus, showing companions were able to reach further afield with the aid of ‘Uthman’s ships. Her grave can be seen there today. 	10

Question	Answer	Marks
2(c)	<p>'Uthman was kind and gentle. Discuss how Muslims might put these qualities into practice 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.</p> <p>Responses may include the following and/or other relevant information:</p> <p>'Uthman was kind and gentle. He often forgave people or gave them light sentences if they broke the rules, favouring encouragement rather than force. He was also gentle with his commanders and governors, hoping to keep their allegiance that way.</p> <p>Today, Muslims might gently speak with someone if they did not follow Islamic rules or traditions. For example, if someone did not pray, or made a mistake during prayers, Muslims might show concern for them and speak to them quietly, trying to encourage them rather than embarrass them in front of others.</p> <p>Muslims might also be kind if they see people in need. Rather than take food for themselves, they could share some of it with others, or think about supporting charitable campaigns. If in a position of responsibility in which a Muslim has power over others, they could speak with their employees gently and show concern for their needs.</p>	6

Question	Answer	Marks
3(a)	<p>Describe the category of hadith known as <i>hassan</i> (good).</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • a fair hadith • one which is considered reasonably reliable • the second category of hadiths, after <i>sahih</i> (very sound) • may lack one quality of <i>sahih</i> hadiths, but this is made up for by there being multiple chains of transmitters • may be considered reliable except for there only being one or few chains of transmission • the understanding of the subject matter by a narrator might not be as strong as <i>sahih</i>, but still they are considered reliable and trustworthy • the narrators have no serious flaws of character. <p>One mark for a simple statement and three further marks for elaboration.</p>	4

Question	Answer	Marks
3(b)	<p>Explain the role of the Hadith as a source which does not contradict the Qur'an.</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 Qur'an is the first source of Islamic law and is a direct revelation from God. This means that its words are unquestionable and are always given priority in any matter of Islamic law. The Hadith is the second source, also a primary source of Islamic law. When interpreting the Hadith, they should always be considered in the light of the Qur'an. The Hadith explain what the Qur'an means in more detail. Wherever the Qur'an gives a teaching, that teaching is never contradicted by the Hadith.</p> <p>When the Hadith collectors considered the subject matter of the Hadith, they checked it with verses of the Qur'an. Any tradition contradicting the Qur'an was rejected as a false Hadith. As Muhammad (pbuh) received the Qur'an, he knew better than anyone what it meant, so his genuine sayings would always be in accordance with the Qur'an.</p> <p>Interpreters of Islamic law use the Qur'an and the Hadith together to define matters such as how to pray, pay <i>zakat</i>, and teachings about marriage, inheritance and punishments. The Qur'an provides the teaching to pray, and the Hadith provides the details of the actions and the daily timings of prayer. Both sources agree and complement each other.</p> <p>Scholars meet and agree rulings by consensus ('ijma) where there is not already a clear ruling from the Qur'an and Hadith. Muslims guard against the sin of changing Islam, which is known as innovation (<i>bid'ah</i>). To interpret or use the Hadith to contradict the Qur'an could create innovation (<i>bid'ah</i>) and lead people away from Islam.</p>	10

Question	Answer	Marks
3(c)	<p>Reliable Hadith narrators were trustworthy. Discuss the importance of providing trustworthy knowledge in Islam 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.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Sometimes Islam is referred to as a revelation of truth, because it is considered the true religion by Muslims, who testify to this truth as revealed by God in the Qur'an. So, if Muslims are telling others about the truth, it follows that they themselves should be known for telling the truth and follow teachings about truth in their lives.</p> <p>Being truthful shows that someone is sincere about Islam. They are genuinely committed to the message, rather than preaching for personal gain or attention. If a person takes care to be truthful, they will be respected and known for the truth, as many of the Hadith narrators were. It will also ensure that the message of Islam will be communicated accurately. Sometimes there may be a temptation to exaggerate for effect, but this might lead away from truth and therefore not be a good way of communicating Islam.</p>	6

Question	Answer	Marks
4(a)	<p>Give <u>four</u> groups of people who Isa (AS) helped.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • the poor • the blind • those with disabilities e.g., 'lame' • lepers • smallpox sufferers • the wretched • the oppressed/ downtrodden • the hungry • old women • sinners, e.g. adulteress • disciples, e.g. with food • those with religious questions <p>One mark for each response.</p>	4

Question	Answer	Marks
4(b)	<p>Explain the disagreements between Isa (AS) and priests of the Temple.</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 priests of the Temple feared that Isa (AS) would attract people away from their laws and they would lose their power and authority. Therefore, they accused his mother Mariam of doing wrong and kept quiet about Isa's miracle of speech as a child.</p> <p>At age 12, Isa (AS) went to the temple and watched the priests debating. He sat down with the adults around them and joined in the debate. The priests were amazed and unable to answer Isa's deep questions. As Isa (AS) grew up, he did not keep strictly to the laws of the Sabbath and bought two pieces of fruit for a hungry child. He also made a fire for an old woman who was feeling the cold. These actions were forbidden according to the priests.</p> <p>Isa (AS) also went into the temple and saw many of the priests who were well off, whilst there were many poor people outside. Isa (AS) received the message of prophethood and warned against luxury and worship of gold. He said there was no one in between God and the people, thereby challenging the role of the priests. Isa (AS) explained that he was calling people to return to the true message of the Torah given to Musa (AS), but the priests thought they knew better.</p> <p>The priests said that the adulteress should be put to death by stoning, according to the law. Isa (AS) said that whoever was sinless could throw the first stone. He knew that no one was sinless. The adulteress came to Isa (AS) and put perfume on him, and Isa (AS) asked God to forgive her. This outraged the priests because they thought Isa (AS) was challenging their authority and their interpretation of the law.</p> <p>This question might be approached from the view of criticisms Isa (AS) made of the priests, and disagreements during any point of his ministry with the same priests.</p>	10

Question	Answer	Marks
4(c)	<p>Isa (AS) preached against materialism. Discuss what Muslims can learn from this 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.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Materialism is putting material things like money and possessions above other considerations. It can even be considered a form of worship, because gold in some forms can be admired or even formed into idols. This is against Islamic teachings. Muhammad (pbuh) came to remove the idols and all the prophets advised their people to worship God alone. Isa (AS) in particular, warned people against materialism.</p> <p>Muslims today can mind their thoughts and actions. They can take account of Islamic teachings and keep God in mind by praying five times a day. This will help them to avoid concentrating on money and wealth and spend more time concentrating on God. Muslims can also give money to charity and pay <i>zakat</i> to help others, so they shed their selfish thoughts and realise that following God's commands will gain them more happiness. In some ways shedding materialism is a question of values, and for the Muslim valuing the afterlife in heaven as something more important than the material life in this world comes first.</p>	6

Question	Answer	Marks
5(a)	<p>Explain why Muslims believe that everything happens according to the will of 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> <ul style="list-style-type: none"> • This question refers to the Muslim belief in predestination and decree. God is all-powerful and has made the world, according to Muslim belief. God has also written the destination of every human being in advance on the heavenly tablet, kept with God in heaven. • When events come in life, Muslims believe they are not just the result of chance. They have been decided by God. Therefore, Muslims say thanks to God for the event. When something good happens, they say <i>Alhamdulilah</i>. • <i>Alhamdulilah</i> can actually be said at any time, after any event, because it is believed even events which seem like misfortunes are not necessarily so. They are events decided by God in advance that have some deeper meaning which Muslims do not yet fully realise, and good may come from them eventually. • Sometimes the good may come in the hereafter. So, Muslims give thanks to God for all events as God has pre-planned them. • What God has decided for Muslims is dependent on their actions and deeds, and the intentions behind them, for which they will be judged in the afterlife. What has been pre-written can be changed as a result of free will and human choices. • Muslims also frequently say <i>Inshallah</i>, if God wills it. This shows that they believe God decides a person's future, and what they want is dependent on God's permission. So, when asking for something from God in prayer, such as help getting a new job or being successful in some matter, Muslims add <i>Inshallah</i>, if God wills it. This is because it will only happen if God wills it, if it has been predetermined. • Muslims believe that life is a test and they must obey God's commands. In that, there is a degree of choice. But their actions are already decided by God in the sense that God knows what their choice will be and what they will do. • This belief is sometimes referred to as <i>al-Qadr</i> or fate. This makes a Muslim very thankful to God for everything God has given them, and very accepting of whatever life brings. • Predestination as interpreted from Arabic may mean that God knows, rather than pre-decides, everything. This may be somewhat different from meanings in other languages, such as English. Furthermore, there is a variety of shades of interpretation by different Muslims and different groups. 	12

Question	Answer	Marks
5(b)	<p>Muslims may believe life is a test. Discuss different ways in which they might respond to this in their daily lives.</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>Responses may include the following and/or other relevant information:</p> <p>Muslims might react by becoming careful about their actions. If they consider each action in life a test, they will want to pass the test. The test is to show they are acting in obedience to God by following the commands of the Qur'an and the sunnah of Muhammad (pbuh). The result of passing is to gain entry into eternal life in heaven; failure results in punishment in hell, something Muslims want to avoid. The pass mark is unknown, because every single deed will be weighed up and might make a crucial difference, but at the same time God is forgiving and merciful.</p> <p>Muslims might be very careful about keeping their prayers on time and ensuring every action within prayers is done according to the examples of Muhammad (pbuh). If life is not a test, then there would be no boundary in doing things like drinking alcohol or forbidden acts. Thinking of life as a test guides Muslims onto the 'straight path', as is referred to in Islam, and to avoid the path of those who go astray – a translation of the words within Sura Fateha, the opening sura of the Qur'an, said within each unit of prayer.</p>	8

Question	Answer	Marks
6(a)	<p>Explain how <u>and</u> why Muslims pay zakat.</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> <ul style="list-style-type: none"> • Zakat is one of the Five Pillars of Islam and is paid on wealth gained or kept by Muslims. It is a payment of money, sometimes called an alms tax. • Zakat is calculated as a share of gold, livestock and crops. However, in the modern world few people earn their livelihoods this way and earn money instead, so it is calculated as 2.5% of surplus money. • Before paying, a Muslim must have enough money to support themselves and their family; this amount is called <i>nisab</i>. • Zakat is given to: the poor, such as widows and orphans; converts to Islam who need financial help and assistance; people in debt; travellers; those organising zakat; slaves who have been freed. • Sometimes collections are organised at mosques especially before the Eid-ul-Fitr festival, although zakat money is not spent on maintaining the mosque itself. • Zakat is paid because it is a command given by God in the Qur'an. It was also introduced by Prophet Muhammad (pbuh), so Muslims follow his example. • In Islamic tradition, Caliph Abu Bakr enforced the payment of zakat and since then Muslims have continued to insist that it is not optional – it is a compulsory act for Muslims. • Zakat is a means of purification from selfishness. Muslims pay it because they can rid themselves of wanting too much wealth for themselves and focus on helping others by giving in obedience to God. • Zakat is also paid to help encourage equality and to build the bonds of society. Muslims consider themselves one large ummah, a brotherhood or worldwide family. All members help each other and by paying zakat, encourage the bonds that unite. • There are specific needs of the poor that zakat addresses, as well as other categories or receivers, without which some might starve, so zakat fulfils a practical need. 	12

Question	Answer	Marks
6(b)	<p>Evaluate the importance of equality 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>Responses may include the following and/or other relevant information:</p> <p>Muslims think of each other as equal before God. Muhammad (pbuh) taught that it did not matter what race or wealth a person had, all came as equals to prayer. Equality was so important, that he mentioned it in his final sermon. In the daily prayers, five times a day, Muslims stand shoulder to shoulder together with no differentiation. This shows that equality is very important. Another example is seen visible on the Hajj pilgrimage, where pilgrims shed their normal clothes and all wear simple white clothes together.</p> <p>Whilst equality is important, it is important to follow the rules and guidance revealed by God, who has set limits on what needs to be done by way of equality. A Muslim is not required to give away all their hard-earned money; a set figure is used (2.5% usually) for zakat. Wealth and success after hard work is a blessing from God and a reward. To some extent, Muslims accept differences between people because those differences have been made by God. Within that framework, Muslims give importance to equality and acceptance of each other.</p>	8