
ISLAMIC STUDIES**2068/22**

Paper 2 Development, Sources, Beliefs and Observances

October/November 2018

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 **14** 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>State <u>four</u> actions Uthman took to ensure the Qur'an was accurately preserved.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Uthman appointed Zayd bin Thabit • He set up a process of checking • the Mushaf of Hafsa, wife of the Prophet (pbuh), was used as an accurate record • all accounts were checked with Huffaz, who knew the Qur'an off by heart and could check the accuracy of the records • the Qur'an was written in the Quraysh dialect • Uthman distributed the Qur'an far and wide • He insisted that all unauthorised versions were destroyed <p style="text-align: right;">4 × 1</p>	4
1(b)	<p>Describe the ways in which Uthman changed the state that he ruled.</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>Uthman was worried that some of the officials he inherited as Caliph might not be loyal, so he appointed his own. He carried out religious reforms to help the people by expanding the mosques at Mecca and Medina to cater for the greater numbers of pilgrims from the ever larger Islamic Empire. He also built wells to supply water to the pilgrims and the locals, and improved drainage to avoid flooding in other parts of the Caliphate. The production of a standardised Qur'an helped people follow Islam across the state.</p> <p>Uthman changed the organisation of the military. He allowed commanders in each region more freedom, which resulted in expansion at both ends of the Empire. He built a naval fleet of ships to enable the armed forces to reach further afield.</p> <p>Uthman freed up the rules of trade and allowed traders to take loans to expand their businesses. He abolished certain restrictions that had been in force under Caliph Umar so that conquered land could now be bought, sold and used for profit. He increased salaries and lifted the ban on officials receiving gifts. All of this increased business, but led to accusations from some of unfair practices.</p>	10

Question	Answer	Marks
1(c)	<p>'Uthman's greatest achievement was to preserve the Qur'an.' Discuss this statement and 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>Responses may include the following and/or other relevant information:</p> <p>Starting with the accounts preserved by Hafsah, Uthman appointed Zayd bin Thabit to check and compile the authoritative version of the Qur'an that we use today. He ordered all other versions to be destroyed. As time went on it could be argued that if Uthman had not insisted on this, people who remembered the life of Muhammad (pbuh) and his revelations would have slowly died out and Qur'an would not have been accurately preserved.</p> <p>On the other hand, it might be argued that Hafsah and Zayd bin Thabit played a much more important role in the process than Uthman. Or, it might be considered that Uthman's military expansion into North Africa and Asia Minor were his greatest achievement, bringing the Islamic Empire to its largest extent so far.</p>	6

Question	Answer	Marks
2(a)	<p>How did Ali become Caliph, despite his reluctance to do so?</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • after the death of Uthman, there was a need to appoint a new Caliph • there was a gap in which no one came forward, so the Khawarij issued an ultimatum • Talhah, Zubayr and other companions also refused the rebels' offer of the caliphate • the people recognised Ali's qualities • the people of Medina agreed in the Prophet's Mosque that Ali should be chosen • Ali finally accepted and the companions supported him <p style="text-align: right;">4 × 1</p>	4

Question	Answer	Marks
2(b)	<p>Give an account of the campaign of Caliph Ali against the Kharijites.</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>Some Muslims never accepted Ali as Caliph and bad feeling persisted for some time. Ali asked for obedience from the rebels and defeated them at the Battle of Camel. Mu`awiya rebelled again which led to the Battle of Siffin, which was settled through arbitration. The Kharijites arose out of this arbitration.</p> <p>The Kharijites rebelled against Ali and fought him at the Battle of Nahrawan, just outside Baghdad. Initially there was argument over whether Ali should have negotiated at Siffin, because the Kharijites wanted to fight Mu`awiya. Ali prepared his army to fight as they wanted, but they no longer trusted him.</p> <p>The Kharijites killed the governor of Nahrawan. Ali changed course to fight them. Ali encouraged them not to fight, and a faction deserted and rejoined Ali. But a hard core remained opposed and attacked Ali's army. In the battle, Ali's army defeated and killed all but nine, losing only eight soldiers themselves. This occurred in the year 38 AH.</p> <p>Afterwards, Ali's army, weakened, gave up the campaign on Syria.</p>	10
2(c)	<p>'Ali was unsuccessful because he did not want to become Caliph.' Discuss this statement and 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. Candidates may agree or disagree with this statement but they must give reasons for their views.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Ali was unsuccessful because of many other factors, such as the division in the Muslim community. Events were beyond his control. That does not mean that he personally was a failure. It might be argued that he was a success because of other factors. It could be said that Ali was humble in character and that is why he did not volunteer to take on the role of Caliph in the first place. But that did not mean he did not want to do it once he was persuaded to accept the role. Humility could be seen as a strength. Another angle on this question could be that Ali was not suited in character to political matters and so he was unsuited to the role.</p> <p>Credit all reasonable opinions where supported with suitable explanations.</p>	6

Question	Answer	Marks
3(a)	<p>State the <u>four</u> different classifications of Hadith according to their reliability.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Sahih (sound) Hadith chain of narrators is unbroken and they are of good character and memory • Hasan (good) Hadith narrators of good character, but there may be questions regarding their memory • Da'if (weak) Hadith have one element missing • Mawdu (fabricated) Hadith are fabricated <p style="text-align: right;">4 × 1</p>	4
3(b)	<p>Relate the methods used by the collectors to ensure the content of Hadith were reliable.</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>Hadith collectors such as Bukhari went to great lengths to collect sayings from the Prophet (pbuh) from all over the Islamic lands at the time. They checked their authenticity by ensuring there was a reliable chain of trustworthy and pious narrators, linking back to the Prophet (pbuh), and that the content of the Hadith was consistent.</p> <p>The matn or content of the Hadith needed to be consistent with the teachings of the Qur'an and basic teachings of Islam. The teaching should not be contrary to the laws of nature and what people experienced in their lives. It should make sense. Other Hadith, already accepted as genuine, should be in agreement with the Hadith.</p> <p>If a Hadith praised a particular tribe, place or individual then it was rejected as showing bias. If a Hadith included any details from after the death of the Prophet (pbuh) then it was also rejected, since he could not have narrated those. Only expressions that Muhammad (pbuh) used were trusted as being authentic; anything out of character was excluded.</p> <p>Credit should be given to specific examples of Hadith where the contents have been checked to ensure reliability using some or all of the above methods.</p>	10

Question	Answer	Marks
3(c)	<p>‘The Qur’an alone can solve all problems.’ Assess this statement, giving reasons to agree or disagree with it.</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.</p> <p>Responses may include the following and/or other relevant information:</p> <p>It might be argued that the Qur’an, as the word of Allah, is the first source of authority in Islam. Nothing can be greater than Allah’s words, so they must be the source of all solutions to the problems of society. Allah sent down the Qur’an as guidance for humanity – His final holy book – therefore Muslims should believe that they do not need to add anything else to it to find answers that they need.</p> <p>Nowadays issues such as medical ethics, drugs, modern lifestyles and so on require Muslims to make fresh interpretations of their traditions in order to find meaningful teachings.</p>	6

Question	Answer	Marks
4(a)	<p>Describe Prophet Yusuf’s dream according to the Qur’an.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Yusuf (AS) dreamt at the time of sunrise • 11 planets bowed down to him • the sun and moon also prostrated themselves to Yusuf (AS) • he told his father Jacob • Jacob recognised that Yusuf (AS) would become an important messenger • to fulfil the prophecy of his grandfather Ibrahim • but warned him not to tell his brothers, for fear of family problems <p style="text-align: right;">4 × 1</p>	4

Question	Answer	Marks
4(b)	<p>Give an account of how Prophet Yusuf (AS) became separated from his family.</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>Yusuf's brothers were jealous that his father Jacob appeared to love Yusuf (AS) more than them. So they made a plot to take Yusuf (AS) to the desert to play, and planned to kill him there. However, the eldest thought it excessive to kill him, so they devised a plot to leave him in a well. Yusuf (AS) would not be able to escape himself, and would be picked up by travelers who would enslave him.</p> <p>Jacob was reluctant to allow Yusuf (AS) to go, as he feared dangers such as wolves, but was persuaded by the brothers' persistence. In the desert the brothers found a well and pushed Yusuf (AS) inside. They took Yusuf's blood stained shirt back to their father, claiming wolves had attacked him and dragged him away. But Jacob did not believe them since he knew how much the brothers were jealous of Yusuf (AS).</p> <p>Travelers later came by and rescued Yusuf (AS). They sold him into slavery in Egypt, where Yusuf (AS) was later to become successful and gain his freedom. But he was not to see his family again for 40 years.</p>	10
4(c)	<p>'Prophet Yusuf (AS) turned misfortune to success.' Give <u>two</u> examples of how Muslims today can learn from this.</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.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Answers might explain that misfortunes could be seen as temporary. They are part of God's wider plan to bring success. Yusuf (AS) went from a family breakdown to eventually reuniting and leaving behind all previous enmity. Families might come back together and value each other all the more, leaving aside their past differences.</p> <p>A misfortune can lead to a new opportunity. Losing one job might lead to finding a new, more fulfilling career. Such new opportunities can be seen as a blessing from God, which the believer should embrace.</p> <p>Credit any reasonable examples from the modern world or experience of the candidate that are suitably explained.</p>	6

Question	Answer	Marks
5(a)	<p>Give an account of the stages of the Hajj pilgrimage.</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>Suitable preparations for Hajj are made. Pilgrims wear the Ihram clothing and make their intention to perform Hajj in the way of Allah before entering the sacred area near Mecca. The pilgrims start by performing tawaf or circling the Ka'ba seven times in an anticlockwise direction. After this they travel between the two hills Safa and Marwah. This may be done by running, if they are able, to recall Hagar's desperate search for water for her son at this spot. A special lane for wheelchairs is available here, for those in need of support.</p> <p>Pilgrims pass the Zamzam well and drink its water. They then travel outside of Mecca to camp at Mina, where they read their prayers and stay in camps overnight. The next morning pilgrims travel on to the Plain of Arafat, where tradition suggests the Day of Judgement will take place and where Muhammad (pbuh) delivered his final sermon. Pilgrims ask for forgiveness of their sins in contemplation.</p> <p>Pilgrims spend the night in the open at Muzdalifah and collect seven pebbles. The next day they throw these stones at a Jamra stone column, representing the devil. Next animals are sacrificed to commemorate Prophet Ibrahim's sacrifice, on the day of Id-ul-Adha, and pilgrims shave their heads. The pilgrims then perform Tawaf again.</p> <p>Credit these and other details of Hajj.</p>	12

Question	Answer	Marks
5(b)	<p>‘Spending money on pilgrimage is less important than donating to charity.’ Discuss this statement with reference to Islam.</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>It could be argued that both actions are part of the Five Pillars of Islam, and therefore equally important for Muslims. Zakat is a tax on Muslims’ wealth to help those in need, Hajj the pilgrimage to Mecca. A Muslim should not feel either is more important than the other, because both are commands from God. They are a form of worship of Allah, for which the believer receives reward.</p> <p>There is a tradition that Muhammad (pbuh) said the Muslim who does not desire for his fellow believer what he desires for himself is not one of us. This suggests that giving to charity could be considered essential. Not all Muslims are able to perform pilgrimage, due to health reasons or to having insufficient funds for the journey. Charities are able to support people in life and death situations as a result of disasters. This might be given first priority before performing pilgrimage.</p> <p>An alternative view is that pilgrimage is more important than charity, because the believer receives forgiveness from all their sins and a chance to make a fresh commitment to their faith.</p>	8

Question	Answer	Marks
6(a)	<p>Describe Muslim belief in predestination and its significance for Muslims.</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>Predestination or Qadr is one of the main beliefs in Islam. It suggests that Allah already knows a persons' fate even before they are born. Their actions and the consequences of those actions are part of Allah's Divine plan, and the result is life everlasting in paradise or hellfire after the Day of Judgement. Nevertheless, a person still has choice in those actions; but Allah already knows what that choice will be.</p> <p>Prophet Muhammad (pbuh) faced persecutions, losses in battle and times in which the Muslim community suffered. Yet he did not give up because he believed it was part of Allah's decree. His followers learned from their difficulties and became ever stronger as a result.</p> <p>Muslims today should also think of life's problems as a test of faith, to see if they will choose right over wrong and accept that life is an experience for them decided by their Creator.</p> <p>Predestination means that there is hope for the worst sinner, because it might be that Allah will grant him forgiveness and a fresh start, despite his situation. But that does not mean Muslims can sit back and hope. They need to follow the commands of Allah. It is also possible that an observant believer could miss out in the afterlife due to some inadequacy. Believers need to try their best and pray for Allah's mercy.</p> <p>Some Muslims accept that God is All-Powerful but believe that He can change human history and it is not all decided in advance.</p>	12

Question	Answer	Marks
6(b)	<p>‘Greater Jihad is in the heart of the believer.’ Do you agree? Give reasons to support your point of view.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and / or give a reasoned answer.</p> <p>There are different forms of Jihad in Islam. Whilst it may be thought of as an armed struggle, many Muslims consider the greater Jihad to be one of will power. It involves the struggle to follow Islam in the face of difficulty and to succeed. The believer should focus their heart on commitment to obey Allah.</p> <p>On the other hand, it could be argued that believers should not leave important matters such as Jihad to their own emotions and desires. It is important that individual Muslims do not do their own thing without guidance from scholars. Peaceful Jihad can be conducted in a community under the guidance of an Imam and in an organised and structured way. In some circumstances it could be argued that a stance should be taken against aggressors where Muslims are being oppressed.</p>	8