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**ISLAMIC STUDIES**

**2068/02**

Paper 2 Development, Sources, Beliefs and Observances

**For Examination from 2017**

SPECIMEN MARK SCHEME

**1 hour 30 minutes**

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**MAXIMUM MARK: 60**

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This document consists of **13** printed pages and **1** blank page.

**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
<b>4</b>	8–10	10–12	<b>Very good/excellent:</b> 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.
<b>3</b>	5–7	7–9	<b>Good:</b> 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.
<b>2</b>	3–4	4–6	<b>Satisfactory:</b> 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.
<b>1</b>	1–2	1–3	<b>Basic:</b> 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.
<b>0</b>	0	0	<b>Irrelevant:</b> 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
<b>4</b>	6	7–8	<b>Very good/excellent:</b> 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.
<b>3</b>	4–5	5–6	<b>Good:</b> 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.
<b>2</b>	2–3	3–4	<b>Satisfactory:</b> 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.
<b>1</b>	1	1–2	<b>Basic:</b> Limited understanding of the subject. The response is descriptive with no attempt to engage with or evaluate the material.
<b>0</b>	0	0	<b>Irrelevant:</b> No apparent attempt to answer the question set, or a wholly irrelevant response.

**Section A: The Caliphate Period/The Four Pious Caliphs**

Question	Answer	Marks
1(a)	<p><b>Give <u>four</u> examples of Abu Bakr's personal commitment to Islam.</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• He was the first adult male Muslim, after the Prophet (pbuh).</li> <li>• He took part in the Hijra.</li> <li>• Leader of the first <i>Hajj</i> (and prayers).</li> <li>• He gave all his wealth in the cause of Islam, e.g. Tabruk.</li> <li>• On the death of the Prophet (pbuh) Abu Bakr calmed the situation.</li> <li>• He said: 'Know Muhammad is dead...Allah is alive and will never die'.</li> <li>• When he was appointed Caliph, Abu Bakr made a speech (promising to lead the Muslims democratically), 'If I am right help me. If I am wrong correct me.'</li> </ul> <p>One mark for each response.</p>	<b>4</b>
1(b)	<p><b>Give an account of the main features of Abu Bakr's administration as Caliph.</b></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>On becoming Caliph, Abu Bakr sent an army to fight the Byzantines in Syria (this had already been planned by the Prophet (pbuh)), and the army, led by Usamah, who was only nineteen, gained victory.</p> <p>Abu Bakr faced problems of apostasy and disaffection from some of the Arab tribes after the Prophet's death. Many states rebelled and Abu Bakr successfully suppressed the revolts and brought them back under the banner of Islam. False prophets such as Musailamah, Aswad Ansi, Tulaiha and a woman (Sajjah) led revolts. Abu Bakr sent an army to crush the Apostasy Movement. These were known as the Riddah wars. Some tribes refused to pay <i>zakat</i> and attacked Medina but Abu Bakr led the Muslims and repulsed the attack.</p> <p>Attempts to conquer Persia (the Battle of Chains 633, CE) and Byzantine (the Battle of Ajnadayn, 634 CE) were continued. Abu Bakr always consulted the advisory council before taking decisions.</p> <p>During the Riddah wars, at battles like Yammah, many <i>huffaz</i> were killed and this led 'Umar to suggest that a copy of the Qur'an should be compiled to preserve it in the form of a book. Abu Bakr agreed and appointed Zaid bin Thabit to compile the Qur'an.</p>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>In your opinion, which of Abu Bakr’s achievements was the greatest one of his rule?</b></p> <p><b>Give reasons to support your views.</b></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>Candidates might choose one of the achievements from the information in part <b>(b)</b> and the choice should be supported with reason and evidence as to why it might be judged the most important. It will also be appropriate if the response indicates why other achievements are of lesser importance than the one selected. It may be that some candidates will argue that some of the achievements are of equal merit, or are dependent on each other.</p>	6

Question	Answer	Marks
2(a)	<p><b>Describe how ‘Umar came to be elected as Caliph.</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• During his last illness, Abu Bakr consulted with the leading companions.</li> <li>• He nominated ‘Umar as his successor.</li> <li>• Some of the companions objected because of ‘Umar’s sternness of character.</li> <li>• Abu Bakr assured them that the burden of office (Caliphate) would make him milder.</li> <li>• ‘Umar was declared Caliph.</li> <li>• All the companions (an assembly of Muslims) took an oath of allegiance to him.</li> </ul> <p>One mark for each response.</p>	4

Question	Answer	Marks
2(b)	<p><b>Give an account of ‘Umar’s military achievements during his rule.</b></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 a successful military commander. His Caliphate lasted ten years.</p> <p>Candidates are likely to give details of some of the battles and conquests which took place during his Caliphate and which enhanced the security of Islam and the Islamic state. He also established a regular army.</p> <p><b>Conquest of Persia</b> At the Battle of Namrak, in 634 CE, the Persians (Sassanians) were defeated. However, the Muslims were defeated at the battle of the bridge but retaliated with the victory of Buwaib. The Battle of Qadisiya, in 637 CE, finally broke the strength of the Persians. The Battle of Nahawand, in 642 CE, completely defeated them.</p> <p><b>Conquest of Syria and Palestine</b> At the Battle of Yamuk the power of the Byzantines is crushed.</p> <p><b>Conquest of Jerusalem</b> This involved a siege of the city and a peaceful truce, which granted the inhabitants security of life and property.</p> <p><b>Conquest of Egypt</b> This took place in 638 CE.</p>	<b>10</b>
2(c)	<p><b>‘ ‘Umar was a better warrior than he was a statesman.’</b></p> <p><b>Discuss this statement and give reasons to support your views.</b></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 both sides of the argument.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Before becoming Caliph, ‘Umar had a reputation as a headstrong, brave warrior. He had participated in all the battles during the Prophet’s lifetime. His military achievements, when he was Caliph, made the Islamic state secure and enhanced the spread of Islam. He was a courageous leader.</p> <p>However, he also proved to be a good administrator. Candidates may include in their response examples of the measures he put in place to improve government of the provinces and the construction of roads, mosques and schools. He was also compassionate, fair and pious – he kept himself informed about the condition of the people and paid particular attention to their wellbeing.</p> <p>All these aspects contributed to ‘Umar being a good statesman and ruler.</p>	<b>6</b>

**Section B: The history and importance of the Qur'an and Hadith**

Question	Answer	Marks
3(a)	<p><b>Why did Muhammad (pbuh) choose to spend time in the cave Hira?</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• In the time before prophethood, he was disillusioned with corruption in Mecca.</li> <li>• Cave Hira was a retreat.</li> <li>• He was in sympathy with the belief of Hanifs (monotheism).</li> <li>• He often retired to Hira to pray.</li> <li>• He went there to meditate and reflect on the nature of God; to reflect on the universe and creation around him.</li> <li>• He went during the fasting period.</li> </ul> <p>One mark for each response.</p>	<b>4</b>
3(b)	<p><b>Describe what happened when Muhammad (pbuh) received the first revelation in the cave Hira.</b></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>At the age of forty, Muhammad (pbuh) was meditating in the cave Hira, during the month of Ramadan. Gabriel appeared to him and told him to 'read/recite'. Muhammad (pbuh) said: 'I am not of those who read.' He said this twice. The angel then squeezed him a third time and said: 'Read in the name of your Lord ...' [Sura 96:1–5]. The Prophet (pbuh) repeated these words. These were the words of the first revelation.</p> <p>The Prophet (pbuh) was frightened. He fled from the cave but wherever he looked he saw the angel in the sky and heard a voice above him saying: 'O Muhammad you are the messenger of God and I am Gabriel.'</p> <p>He arrived home, shaking with fear, and asked Khadijah to cover him. 'What is happening to me, I fear for myself ...' he said. She reassured him that he had nothing to fear and that he was a good person. She took him to her cousin Waraqah bin Nawfal, who was a Christian and knew the Scriptures. He said that it was the same angel that came to Musa, and Muhammad (pbuh) was the prophet of his people. He also warned the Prophet (pbuh) of the difficulties he would face.</p>	<b>10</b>

Question	Answer	Marks
3(c)	<p><b>‘The Qur’an is not as relevant today as it was in the time of Muhammad (pbuh).’</b> <b>Discuss this statement, giving <u>two</u> reasons to agree or disagree with it.</b></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>Responses may argue that</p> <ul style="list-style-type: none"> <li>• the Qur’an is the revealed word of God that has been preserved for all time, but this point of view must be supported: perhaps by arguments about the universality of the message and with explanation or details of how the Qur’an is both timeless and made relevant to today’s society.</li> <li>• in the present day, the absence of the Prophet (pbuh) makes the Qur’an, as it is compiled, more important. Examples might be given of how it allows Muslims to connect with God and the Prophet (pbuh). Good answers may draw on the Qur’an and Hadith as support.</li> <li>• Another view might be that the Qur’an, in the absence of the Prophet (pbuh), needs to be supplemented by <i>ijma</i> and <i>qiyas</i>, in order for it to be fully relevant to Muslims today.</li> </ul>	<b>6</b>

Question	Answer	Marks
4(a)	<p><b>Describe the type of religion followed by Prophet Ibrahim’s father and his people.</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Polytheism/idol worship.</li> <li>• They worshipped the sun, moon and stars.</li> <li>• They prayed to idols made of wood and stone.</li> <li>• They made offerings and sacrifices to them.</li> <li>• Ibrahim’s father was a maker of idols.</li> </ul> <p>One mark for each response.</p>	<b>4</b>



Question	Answer	Marks
4(b)	<p><b>Give an account of <u>two</u> events in the life of Prophet Ibrahim as related in the Qur'an.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include <b>two</b> of the following and/or other relevant information:</p> <p><b>Ibrahim and the idols</b></p> <p>Ibrahim tried to dissuade his father from worshipping idols, but to no avail. Ibrahim believed in one God, not the sun and moon because he had observed that they set, [Sura 6:75–78]. One day, when everyone had gone to a fair, Ibrahim smashed the idols. When the people returned they knew that it was Ibrahim who had broken the idols. When he was summoned to appear and was asked about it, he was defiant. He told them to ask the chief idol. The Qur'an says the people were made to hang their heads down in shame and said to Ibrahim: 'Certainly you know they do not speak.' They decided to burn Ibrahim alive but the fire became cold by the command of God.</p> <p><b>God's guidance of Ibrahim</b></p> <p>Sura 6:75–79. Ibrahim discovered that the sun, moon and stars, although glorious do eventually set. They are all signs of God's creation and not to be worshipped in themselves. Ibrahim discovered that created things are not permanent and humankind should look to one God for their answers. This was the beginning of Ibrahim's message to his people to avoid <i>shirk</i> and to worship only one God.</p> <p><b>Ibrahim's sacrifice of his son</b></p> <p>Ibrahim prayed for a son and Ismail was born to his wife Hagar. Later, his first wife Sarah gave birth to Ishaq who later became the prophet of the Jews.</p> <p>One day Ibrahim had a dream that he should sacrifice his son. Ibrahim told this to his son, who agreed to abide by the command of God. The two made all the preparations for the sacrifice, but before the act was completed, God saved him and sent a ram to be sacrificed instead.</p> <p><b>Restoration of the Ka'ba</b></p> <p>Ibrahim and his son Ishmael restored the Ka'ba and asked for it to be sanctified as the House of God. They beseeched God to let them live and die in Islam and for Islam to continue after their death. They also prayed that Mecca would be made a place of peace and security and for a prophet to come from their descendants to complete what Ibrahim had begun.</p>	10

Question	Answer	Marks
4(c)	<p><b>What lessons can be learnt from the story of the life of Prophet Ibrahim and how significant are they to Muslims today?</b></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>Ibrahim showed courage and perseverance in following his belief in one God. His story should strengthen a Muslim's belief in the Oneness of God. Ibrahim discovered that the sun and moon were not permanent and that Muslims should appreciate all creation and be aware that these are signs of God's power over all things.</p> <p>Prophet Ibrahim asked God for guidance and persevered until God showed him the straight path. So Muslims should seek God's guidance too. They should realise that they need to pray to God for their answers.</p> <p>By partaking in the rituals of <i>Hajj</i>, Muslims remember the example of Ibrahim at various stages of the pilgrimage and during the Feast of Sacrifice, Id-ul-Adha. This should encourage them to follow his example of obedience to God's commands.</p>	<b>6</b>

## Section C: Beliefs, practices and rituals

Question	Answer	Marks
5(a)	<p><b>Describe the daily features of fasting (<i>sawm</i>) in Ramadan.</b></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 fast from before dawn (<i>fajr</i>) until sunset for the whole of the month of Ramadan. They eat a small meal before beginning the fast. The Qur'an says: 'eat and drink until the white thread of dawn appears to you distinct from the black thread (darkness of night).' The first act is to make the intention to fast (<i>niyyah</i>) and then <i>fajr</i> prayers are said. Muslims abstain from eating and drinking, smoking and sexual relations during the fasting time. They must also abstain from evil thoughts, careless, idle chatter and undesirable actions.</p> <p>The fast is broken with a small meal (<i>iftar</i>) at sunset. Muhammad (pbuh) set the example of eating a few dates and drinking water. A supplication is made: 'O God! For your sake we have fasted...now we break the fast with food you have given us.' And <i>Mahgrib</i> prayers are said. A family/communal meal is then eaten. <i>Isha</i> prayers are followed by <i>Tarawih</i> prayers at the mosque. Some Muslims spend the last ten days in seclusion (<i>itikaf</i>), praying in the mosque and giving up worldly occupations.</p> <p>Muslims are expected to display patience and humility during Ramadan and read the Qur'an regularly. It is expected that Muslims who are fasting should continue with all normal activities of work and chores. The very young and the elderly are exempt from fasting. Those who are ill, travellers, soldiers and women at certain times are excused from fasting and should make up the missing days as soon as possible.</p>	12

Question	Answer	Marks
5(b)	<p><b>‘Islam demands too much self-discipline from believers.’ Discuss this statement and give reasons to support your views.</b></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>Responses are likely to make reference to fasting and Ramadan or other practices. Keeping the Five Pillars is an act of obedience to God’s commands. Muslims keep their duties gladly, not resentfully, because obedience is a part of submission and worship. As in all Muslim practices the intention is important as well as the action. The act of <i>ibadah</i> is an act of sincere obedience, submission and worship.</p> <p>Another view might be that the exceptions from fasting and from paying <i>zakat</i> demonstrate that Islam is a compassionate religion and unreasonable demands are not made on believers. All behaviour/practices in Islam contribute to the good of the community, e.g. fasting teaches a believer not to be greedy or selfish and to think of those who are poor and hungry.</p> <p>Spiritual rewards for self-discipline, restraint and obedience are highly valued.</p> <p>Some candidates might express an opinion about the right to have personal freedom to choose how to practice religion but the argument should be made with reference to what they understand about Islam.</p>	8

Question	Answer	Marks
6(a)	<p><b>Give an account of the rituals and ceremonies that follow the birth of a baby in a Muslim family.</b></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>Soon after birth, the call to prayer (<i>adhan</i>) is recited in the right ear and the call to stand up for prayer (<i>iqamah</i>) is recited in the left ear. So the first words a child hears are a call to faith. Something sweet (<i>tahneek</i>) is put into the baby’s mouth, symbolising a sweet nature. The naming ceremony (<i>aqiqah</i>) is held soon after birth. The choice of a good name is regarded as essential. Prayers are said invoking God’s help for the baby’s future. An animal is ritually slaughtered (<i>qurbani</i>) and the meat distributed: one third to the immediate family, one third for relatives and friends, and one third for the poor. The baby’s hair is shaved and weighed and the same weight in gold or silver is given to the poor. Male babies are circumcised (<i>khitan</i>) soon after birth, following the tradition of the Prophet Ibrahim.</p>	12

Question	Answer	Marks
6(b)	<p><b>‘Children should be brought up to follow the religion of their parents.’ Discuss this statement with reference to Islam.</b></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>‘Enjoin prayer on your people and be constant therein’, 20:23. Muslims believe that those who follow Islam follow the ‘straight path’ and parents see it is an important duty to care for children and to give them a religious upbringing. The Prophet (pbuh) recommended to parents that they should take care of the religious instruction of children from the beginning, otherwise they would be called to account for negligence on the Day of Judgement. Religious education begins in the family when a child is approximately four years old. Most children can take part in prayers by the time they are seven years old and children are taught Arabic so they can read the Qur’an. Muslims see this as one of the rights of a child.</p> <p>Some candidates might express views about choice in religion for children, once they attain a certain age; or they might question the value of imposing belief and practice on children at too early an age.</p>	<b>8</b>

