



# Cambridge O Level

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**ISLAMIC STUDIES**

**2068/23**

Paper 2 Development, Sources, Beliefs and Observances

**October/November 2023**

MARK SCHEME

Maximum Mark: 60

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**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 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	<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.
3	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.
2	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.
1	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.
0	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
4	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.
3	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.
2	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.
1	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.
0	0	0	<b>Irrelevant:</b> No apparent attempt to answer the question set, or a wholly irrelevant response.

Question	Answer	Marks
1(a)	<p><b>Give <u>four</u> regions where ‘Umar expanded the Caliphate.</b></p> <p>Responses may include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Egypt</li> <li>• Jerusalem</li> <li>• Persia/Iran</li> <li>• Iraq</li> <li>• Libya</li> <li>• Syria</li> <li>• Lebanon</li> <li>• Jordan</li> <li>• Eastern Turkey</li> <li>• Armenia</li> </ul> <p>One mark for each response.</p>	4
1(b)	<p><b>Describe <u>two</u> ways in which ‘Umar maintained the Caliphate.</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>Candidates might mention military organisation, governorship and finance. If they choose another area, such as religion, this can be credited if it is related specifically to maintaining the Caliphate.</p> <p><b>‘Umar maintained the Caliphate by his organisation of the army.</b> He set up bases in newly added lands, including Kufa and Basra. From here, troops could easily be dispatched to maintain order in newly acquired areas. He ensured the army was well looked after so that they were motivated and willing to fight to maintain the state. ‘Umar standardised the military divisions as well as police and education departments, to make them easier to govern.</p> <p><b>‘Umar maintained the Caliphate through governorship.</b> He governed with a majlis shura, a consultative committee of 11 members. He divided the Caliphate into different provinces and each one had a governor whom he checked upon regularly. The governor was asked to attend the <i>Hajj</i> pilgrimage each year and then report to ‘Umar. In each area, a judge (qadi) was appointed to maintain order.</p> <p><b>‘Umar maintained the Caliphate by sorting out financial matters.</b> He was honest and did not like luxury himself, and demanded others to be similarly truthful in their financial dealings. A new tax (<i>ushr</i>) was introduced for farmed lands. This helped the Caliphate gain revenue which could be used to maintain its strength. This was equal to a tenth of produce. Finance departments, known as <i>diwans</i>, were set up to look after the money and distribute it. From this, pensions were paid to those who helped in wars. ‘Umar ensured <i>zakat</i>, <i>jizya</i> from non-Muslims and other taxes were efficiently collected.</p>	10

Question	Answer	Marks
1(c)	<p><b>Choose <u>one</u> of those ways and evaluate its significance for the early history of 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 judgement and/or give a reasoned answer. Responses may include the following and/or other relevant information:</p> <p>Candidates might argue that 'Umar's organisation of the army was very significant both for the early and later history of Islam. He expanded the Caliphate and the army helped to maintain it, even though some areas tried to rebel. Were it not for 'Umar's reforms, 'Uthman might have had more difficulty keeping these areas in the early history of Islam. For the later history, had 'Umar not organised the army as such, then Islam might not have spread so widely.</p> <p>'Umar's governorship helped to maintain loyalty from different people, be they governors in different areas, judges or members of his council, the <i>majlis shura</i>. When it came to his successors, although they changed personalities and officials, 'Umar's organisation helped structure the way they did things. 'Umar's consideration of the views of others, including taking account of the needs of the poor when deciding policies and making consultations, has been influential to later Muslims.</p> <p>Organisation of finance helped put the early Caliphate on a firm financial footing, which brought unity between rich and poor and saw Muslims consider honesty in terms of tax and monetary affairs as important for the <i>ummah</i>. This helped to strengthen the idea that Muslims must pay tax, such as <i>zakat</i>, for the good of others. It could be argued that Muslims in later times look back on 'Umar's honest handling of monetary affairs as a model to follow.</p>	6

Question	Answer	Marks
2(a)	<p><b>Briefly describe <u>two</u> of Abu Bakr's military expeditions.</b></p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Abu Bakr first sent small forces to capture some towns from the Romans and Persians in Iraq and Palestine.</li> <li>• Abu Bakr built on the enthusiasm of the Muslims and the weakness of his enemies.</li> <li>• Usamah was sent into Byzantine Syria.</li> <li>• He sent forces to Bahrain, Oman, Yemen and other parts of Arabia, to strengthen and expand the Muslims' hold.</li> <li>• Abu Bakr continued the policy of the prophet by giving rules to the military regarding their campaigns: they were not to harm women, children, the old, priests and were not to cut down trees or harm crops.</li> <li>• Credit reference to military campaigns against the disobedient within the Caliphate, including Apostate wars, false prophets and those refusing to pay Zakah.</li> </ul> <p>One mark for each simple statement and one extra mark for each elaboration.</p>	<b>4</b>
2(b)	<p><b>Outline Abu Bakr's policies for maintaining the Caliphate.</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> <ul style="list-style-type: none"> <li>• Abu Bakr maintained the Caliphate by adopting a democratic style and letting people have their say. He set up a <i>majlis shura</i> council and increased its number to 11 people. They advised him how to rule.</li> <li>• Abu Bakr maintained the Caliphate by organising provinces with leaders and officials in each. They would report progress to Abu Bakr during the month of Hajj.</li> <li>• The army was given cantonments and reserves to help support security for everyone living under the Caliphate.</li> <li>• Syria was brought under the control of the Muslims under the skilful leadership of young commander Usamah bin Zaid.</li> <li>• Abu Bakr took firm action against people pretending to be false prophets, in order to maintain the unity of the Caliphate.</li> <li>• These included Aswad Ansi, known as the veiled prophet from Yemen; Tulayha, from Banu Asad tribe, was defeated by Khalid bin Walid, escaped to Syria and later, when Syria was conquered by the Muslims, Tulayha became Muslim for the second time and fought alongside the Muslims.</li> <li>• Musailamah al-Kadhdhab (the Liar) declared his prophethood and claimed to have received divine revelation. He reduced the number of daily prayers, relieved his followers from the practice of fasting and giving Zakat, and made drinking and adultery permissible. He was defeated and killed by the Muslim army led by Khalid bn Waleed.</li> <li>• Several tribes refused to pay zakat. Abu Bakr strengthened the Caliphate by dispatching an army of eleven battalions against them.</li> </ul>	<b>10</b>

Question	Answer	Marks
2(c)	<p><b>To what extent did Abu Bakr provide a model for his successors? Give reasons to support your answer.</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 judgement and/or give a reasoned answer. Responses may include the following and/or other relevant information:</p> <p>Candidates could argue that as first Caliph, Abu Bakr set up the <i>majlis shura</i> council which was also used by his successors. The organisation of the army and provinces proved to be a model which could be built upon by 'Umar and 'Uthman. Abu Bakr's style of government in listening to the people and following Muhammad's example in all that he did was to become something of a model.</p> <p>However, it could be argued that each Caliph was different and did things his own way. Also, the circumstances each faced were distinct, so they needed to adapt what they did to meet them, including developing religious facilities, particularly by 'Umar; expanding the Caliphate with autonomy for army leaders by 'Uthman; and dealing with issues of division under 'Ali. In that way, each did not follow Abu Bakr's model as such, even if his examples were known to all. It might be argued that all followed Muhammad's model more than Abu Bakr's model or the model of anyone else.</p>	6



Question	Answer	Marks
3(a)	<p data-bbox="292 248 1238 282"><b>Give <u>four</u> actions Muslims carry out which are based on the Qur'an.</b></p> <p data-bbox="292 315 1222 349">Responses may include the following and/or other relevant information:</p> <ul data-bbox="292 387 1297 667" style="list-style-type: none"><li data-bbox="292 387 437 421">• Prayer</li><li data-bbox="292 423 560 456">• Giving to charity</li><li data-bbox="292 459 639 492">• Performing pilgrimage</li><li data-bbox="292 495 552 528">• Telling the truth</li><li data-bbox="292 530 679 564">• Speaking to others kindly</li><li data-bbox="292 566 1297 600">• Any action related to good character, which might be found in the Qur'an</li><li data-bbox="292 602 1238 667">• Any other religious action of Muslims which can be found, in general terms, in the Qur'an</li></ul> <p data-bbox="292 701 675 734">One mark for each response.</p>	<b>4</b>

Question	Answer	Marks
3(b)	<p><b>Choose <u>two</u> companions of Muhammad (pbuh) and explain how they contributed to the compilation of the Qur'an.</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. Accept any relevant person, such as:</p> <p><b>Abu Bakr</b></p> <ul style="list-style-type: none"> <li>• Abu Bakr was initially reluctant to compile a written Qur'an.</li> <li>• However, he listened to 'Umar's advice about the need to preserve it.</li> <li>• So he authorised the first collection to be made.</li> </ul> <p><b>Zayd bin Thabit</b></p> <ul style="list-style-type: none"> <li>• Scribed during the time of Muhammad (pbuh) and wrote down many of the words. He was also a witness to some revelations and was aware of the order in which they should be written.</li> <li>• Zayd was commissioned by Abu Bakr to collect the Qur'an. He gathered fragments from bones, papyrus, leather and so on, on which the Qur'an had been written.</li> <li>• Zayd asked people from far and wide about what they had remembered so he could add memorised verses to the collection.</li> <li>• Zayd led a committee of Companions of the Prophet (pbuh) (<i>sahabba</i>) to find and verify fragments of the Qur'an on bones, papyrus and so on.</li> <li>• Zayd returned to the task under 'Uthman and produced multiple copies of the manuscript kept under Hafsah.</li> </ul> <p><b>'Umar</b></p> <ul style="list-style-type: none"> <li>• Often noted down what Muhammad (pbuh) said.</li> <li>• Persuaded Abu Bakr that a written compilation of the Qur'an was necessary to preserve it, particularly after the Battle of Yamama when many of the Huffaz, who had learned the Qur'an off by heart, died.</li> <li>• 'Umar worked alongside Zayd in helping to set up a committee to form the compilation. He and Zayd often stood at the door to the Prophet's mosque in Medina and asked witnesses to relate their memorisations of verses of the Qur'an.</li> <li>• 'Umar and Zayd always checked each verse with two witnesses.</li> </ul> <p><b>Hafsah</b></p> <ul style="list-style-type: none"> <li>• When Abu Bakr passed away, the collection made by Zayd was passed to Hafsah, the daughter of 'Umar, for safe keeping.</li> <li>• During 'Uthman's Caliphate, Hafsah was called upon again to bring out her copy, which she had carefully preserved, so that people who were reading the Qur'an in the wrong way could be corrected.</li> </ul> <p><b>'Uthman</b></p> <ul style="list-style-type: none"> <li>• 'Uthman ensured the correct version of the Qur'an was preserved.</li> <li>• He ordered Zayd to complete the authoritative version, using the Mushaf Hafsah.</li> <li>• All other versions were destroyed.</li> <li>• Copies were sent far and wide to different areas of the Muslim Caliphate, ensuring they were preserved for the future.</li> </ul>	10

Question	Answer	Marks
3(c)	<p><b>The companions carried out their role of compiling the Qur'an with care and accuracy. Discuss what Muslims today can learn from this.</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 judgement and/or give a reasoned answer.</p> <p>The Qur'an contains the word of God. By being accurate and careful in writing and reciting the words, Muslims ensure they say the exact words of God as they were revealed. If they were not accurate or careful, they might inadvertently change the meaning of some words and thereby the meaning of the Qur'an. This could lead people away from Islam, or make a prayer being recited invalid.</p> <p>Muslims today could learn, therefore, to recite the Qur'an accurately. They could also apply this to religious knowledge more generally. If someone is giving teachings, they could check they are accurate and in line with the Qur'an and Hadith. Given that nowadays religious knowledge can be gained from all kinds of sources, even the internet, then checking accuracy has become all the more important.</p>	6

Question	Answer	Marks
4(a)	<p><b>State <u>four</u> warning signs that God sent to Pharaoh and the Egyptians.</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• The sign of Musa's staff turning into a snake</li> <li>• This devoured Pharaoh's magicians' snakes</li> <li>• Musa's hand turned bright/white</li> <li>• The River Nile did not provide water to its bank in the annual flood</li> <li>• Crops failed</li> <li>• Locusts decimated crops</li> <li>• There was famine</li> <li>• Lice spread, causing disease</li> <li>• The land was filled with frogs</li> <li>• The Nile water turned red with blood</li> <li>• However, the cups of Musa (AS) and his people were filled with water as normal</li> </ul> <p>One mark for each response.</p>	4

Question	Answer	Marks
4(b)	<p><b>Give an account of the conversations between Musa (AS) and Pharaoh.</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>Musa (AS) and his brother Haroon (AS) went to see the Pharaoh to tell him about God. The Pharaoh recognised Musa (AS) as the person he brought up, and accused Musa (AS) of being ungrateful. Musa (AS) confirmed he was that boy. Musa (AS) fled from Pharaoh because he feared him, but had been appointed a messenger from God.</p> <p>In their next conversation, Pharaoh asked Musa (AS) what he meant by referring to the Lord, the Cherisher of the Worlds. Musa (AS) explained he meant the one God who made everyone from the beginning of time, including all their forefathers. Pharaoh accused him of being mad, but Musa (AS) said, if only Pharaoh saw sense! Pharaoh threatened to put Musa (AS) in prison if Musa (AS) referred to anyone else but Pharaoh as God, but Musa (AS) said he would offer proof of God. This story is referred to in Qur'an 26:18–31.</p> <p>The Pharaoh's magicians and Musa (AS) challenged each other to prove their case with miracles. The Qur'an 20:58–76 describes their conversations. Both threw down staffs which turned into snakes: but Musa's staff became a snake which overpowered that of the Pharaoh's magicians. The magicians said that they believed. Pharaoh told them not to believe in God without his permission. Pharaoh said that he was their leader and threatened to cut off their limbs and punish them. But they said the signs were clear. They believed in God and asked for forgiveness.</p>	<b>10</b>

Question	Answer	Marks
4(c)	<p><b>Discuss what Muslims today can learn from these conversations when talking to people of other faiths.</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 judgement and/or give a reasoned answer.</p> <p>Candidates might say that Muslims could tell the story of Musa (AS) and Pharaoh to those of other faiths, especially since other believers in one God, such as Christians and Jews, might already have some background knowledge from this shared tradition. It might help others to see their common background and find common ground against those such as Pharaoh who had worked against believers in one God. This might be a means to help conversations and dawah mission amongst others.</p> <p>Musa (AS) was commanded by God to talk nicely to Pharaoh; so Muslims today can have patience and be polite in their conversations, however difficult they might be.</p> <p>Muslims might build on the story by talking about others' perception of life and where the power to change events comes from. With modern environmental crises, they might refer to the famines and floodwater of the Nile in the time of Musa (AS), and discuss how everything comes from God and that asking for God's forgiveness and help might be important when addressing environmental crises today. They might also see them as a warning against immoral conduct, and use this to inspire interest amongst non-Muslims in faith in the one God.</p>	6

Question	Answer	Marks
5(a)	<p><b>Outline the character and functions of prophets in Islam.</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><b>Character of Prophets</b></p> <ul style="list-style-type: none"> <li>• <b>Perfect</b> – the prophets were cleansed of sin and Muhammad (pbuh) was thought even not to have a shadow. This made them perfect examples for Muslims to follow.</li> <li>• <b>Humble</b> – Muhammad (pbuh) and the other prophets were humble and did not act as superior to others. They were happy to help the poor and sit, eat and pray alongside the poorest of people as equals.</li> <li>• <b>Steadfast</b> – the prophets were firm and steadfast in their mission, despite opposition. When they had setbacks, such as Muhammad (pbuh) suffered at the battle of Uhud, they did not give up, but redoubled their efforts.</li> <li>• <b>Patient</b> – the prophets preached to others with patience even though often others, such as the Meccans or Egyptians, rejected their message. Even so, prophets such as Musa (AS) and Muhammad (pbuh) continued to preach what was right.</li> </ul> <p><b>Function in Islam</b></p> <p>The functions could be divided up in different ways – accept different classifications. The most common are likely to be:</p> <ul style="list-style-type: none"> <li>• <b>Messengers</b> – in the case of those who delivered holy books to people. Isa (Jesus) brought the Injil (Gospels); Dawud (David) the Zabur (Psalms); Ibrahim (Abraham) the Scrolls; and Muhammad (pbuh) the Qur’an. As God cannot be seen in physical form, it was necessary for prophets to communicate and deliver these messages to the people. Their role was to convince the people to follow them.</li> <li>• <b>Warners</b> – to warn people against worshipping idols and immoral acts which might lead to hellfire, after judgement, in the afterlife. This was a particular feature of all prophets, as seen in Muhammad’s preaching to the Meccans.</li> <li>• <b>Reformers</b> – to address a specific people and society and to make changes for the better. Muhammad (pbuh) cleared the Ka’ba of idols and introduced the Constitution of Medina which showed how to run a city fairly and for the peace and wellbeing of all.</li> <li>• <b>Perfect examples</b> – to provide examples of how to do things for Muslims to follow, especially through their character.</li> </ul>	12

Question	Answer	Marks
5(b)	<p><b>To what extent can Muslims today follow the character of the prophets? Give reasons to support your answer.</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. Responses may include the following and/or other relevant information. Responses may argue that:</p> <p>The character of the prophets included patience, kind speech and gentleness, as well as many other aspects such as fairness and truthfulness. These are excellent models of good character which Muslims today should try their best to follow. They are particularly contained in Hadith which are accessible for Muslims to read and follow.</p> <p>However, the perfection of the prophets is above the level which Muslims today can achieve, as none can be said to be perfect or without sin. Muslims can and do make mistakes, although they can still aspire to follow the prophets as far as possible.</p> <p>It could be discussed how far the different prophets could be followed since there is much more information from the Hadith about the character of Muhammad (pbuh) than the earlier prophets, although in some ways it could be said that there were similarities in the characteristics of all the prophets.</p> <p>Another perspective is to discuss the different situations Muslims face today and what characteristics can be applied from lessons learnt from the prophets. Some might be more difficult to apply than others. The examples that prophets gave might still be used as guidance for humans, even if the level of perfection cannot be achieved.</p>	8

Question	Answer	Marks
6(a)	<p><b>Explain the mental and spiritual meanings of Jihad.</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>Jihad can be characterised in different ways, such as the greater and lesser jihad; the jihad of the word, heart or sword; or, as here, the physical, mental and spiritual Jihad. Here, the focus is on mental and spiritual.</p> <ul style="list-style-type: none"> <li>• <b>Mental Jihad.</b> This includes fighting against thoughts of temptation within one’s own mind, sometimes also equated with the greater Jihad. Mental temptations occur all the time – the temptation to stay in bed instead of getting up for the pre-dawn prayers; the temptation to eat whilst fasting in Ramadan. Other temptations might fall before a Muslim in daily life: whether to profit in money at another’s expense, for example. The jihad of the mind is to struggle against selfish thoughts and put God first – God’s religion, Islam, with its requirements and rules for fairness in the treatment of others.</li> <li>• <b>Spiritual Jihad.</b> This includes aspects of Jihad related to the greater Jihad, as might be interpreted by Muslims in their minds and through spiritual practices. Spiritually, a Muslim might read special prayers against the devil or against evil, as well as reading the Qur’an. Some Muslims may practise greater Jihad against their ego in order to purify their minds and feel closer to God. When the devil is perceived, possibly through a situation of temptation, it can be a spiritual Jihad to resist the temptation and read du’a prayers to ward off evil.</li> </ul>	12
6(b)	<p><b>Choose <u>one</u> type of Jihad and evaluate its significance for 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 judgement and/or give a reasoned answer.</p> <p>Any aspect of Jihad could be taken as most relevant or significant for Muslims today, provided it is justified with reasoned argument. It could be argued that the Jihad of the mind is very important, particularly for Muslims who might be distracted by materialism, technology or wealth around them and follow these things rather than focusing on their prayers.</p> <p>Physical Jihad might apply in the form of protest or even physical struggle if a people is being oppressed. On the other hand, it might be argued that physical Jihad is not so relevant in the modern world, as other means can be used in most countries such as political representation.</p> <p>If a Muslim was inclined towards spiritual aspects of Islam, they might emphasise the power of prayer and devotion. It could be argued that all three are still equally relevant, depending on the situation.</p>	8