

Cambridge O Level

ISLAMIC STUDIES

2068/22

Paper 2 Development Sources, Beliefs and Observances

October/November 2025

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.

Cambridge International is publishing the mark schemes for the October/November 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

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 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.


Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
	Correct point
L1	Level one
L2	Level two
L3	Level three
L4	Level four

Using the mark levels

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

Generic levels of response grids**Table A – AO1 Knowledge and understanding**

Use this marking grid for questions 1–4 part (b) and questions 5 and 6 part (a).

Level	Marks		Description
	Q1–4 part (b)	Q5 and Q6 part (a)	
4	9–10	10–12	<ul style="list-style-type: none"> • Answers most aspects of the question, using a range of detailed, accurate and relevant knowledge. • Effective use of relevant examples or sources to support points made. • Demonstrates understanding through clear and well-developed explanations.
3	6–8	7–9	<ul style="list-style-type: none"> • Addresses many aspects of the question, using accurate and relevant knowledge. • Use of some examples or sources to support points made. • Demonstrates understanding through clear explanation, which covers the main points.
2	3–5	4–6	<ul style="list-style-type: none"> • Partially answers the question, using elements of accurate and relevant knowledge. • Minimal use of examples or sources. • Demonstrates some understanding which covers a few of the main points.
1	1–2	1–3	<ul style="list-style-type: none"> • An attempt to answer the question, using limited relevant knowledge. • Responses are unsupported by examples or use of sources. • Demonstrates a basic understanding.
0	0	0	<ul style="list-style-type: none"> • No creditable response.

Table B – AO2 Evaluation

Use this marking grid for **questions 1–4** part (c) and **questions 5 and 6** part (b).

Level	Marks		Description
	Q1–4 part (c)	Q5 and Q6 part (b)	
3	5–6	6–8	<ul style="list-style-type: none"> Evaluates the question showing awareness of various viewpoints. Discusses the issues in a reflective way, with clear understanding. Effectively shows the significance of belief and practice in the lives of Muslims. Refers to relevant examples or sources to support points made.
2	3–4	3–5	<ul style="list-style-type: none"> Includes some evaluation, may show awareness of one or more viewpoints. There is discussion of one or more issues. Shows some understanding of the significance of belief and practice in the lives of Muslims. One or two examples or references to sources may be given.
1	1–2	1–2	<ul style="list-style-type: none"> Answer is mainly descriptive, there may be an awareness of a single viewpoint. Shows limited understanding of belief and practice in the lives of Muslims. There is limited or no reference to examples/sources.
0	0	0	<ul style="list-style-type: none"> No creditable response.

Question	Answer	Marks
1(a)	<p>Briefly outline ‘Umar’s conversion to Islam.</p> <p>Award one mark for each valid response up to a maximum of four marks.</p> <ul style="list-style-type: none"> • ‘Umar wanted to kill the Prophet (pbuh) and heard that his sister had converted. • A teacher was present at Fatima’s house when ‘Umar arrived. ‘Umar could hear reading of the Qur’an from outside the house. • ‘Umar began hitting Fatima’s husband and then Fatima herself, when she tried to protect him. • ‘Umar stopped and felt sorry when he saw Fatima’s blood. • ‘Umar wanted to read the pages of the Qur’an that Fatima was reading. She asked him to wash first. • ‘Umar read Surah Taha and started crying. He then went to see the Prophet (pbuh). • The Prophet (pbuh) asked ‘Umar what he had come for. ‘Umar said he wanted to embrace Islam and accepted Muhammad (pbuh) as his messenger. • Muhammad (pbuh) shouted ‘God is Great!’ Everyone was joyful. <p>Accept any other valid points.</p>	4
1(b)	<p>Explain how Caliph ‘Umar helped his people by providing social facilities.</p> <p>Use Table A levels of response grid to mark candidates’ response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • ‘Umar cared passionately about the social needs of his people. He wandered the streets as a pauper at night, so that he could see how ordinary people lived and take account of their needs. • ‘Umar also set up a regular census to gather information about the needs of his people. • ‘Umar set up a public treasury and commissioned it with providing public pensions to the elderly and those who had finished serving in the military. • ‘Umar helped the social status of his people by providing better educational facilities. He standardised the education department of the caliphate and paid for teachers to go around educating people and set up schools. • ‘Umar helped the people gain food at a fair price by stopping hoarding to increase prices. He enforced fair weights and measures so that people could not be cheated in the marketplace. • ‘Umar made welfare payments to the poor including payments to Christians and Jews. • To help families who suffered the death of a loved one, ‘Umar introduced a more exact calculation of inheritance, which helped many avoid poverty. 	10

Question	Answer	Marks
1(b)	<ul style="list-style-type: none"> Courts and judges were established so that people could resolve their disputes and gain a fair hearing. People were protected in society from criminals, who were locked up in jails which ‘Umar built, according to some sources. The postal service was expanded so that people could send letters to their relatives, especially those in military service. <p>Accept any other valid points.</p>	
1(c)	<p>Discuss different ways in which Caliph ‘Umar’s character can inspire Muslims today.</p> <p>Use Table B levels of response grid to mark candidates’ response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> ‘Umar’s humility and concern for the poor might inspire Muslims today. The thought of a world leader wearing the clothes of a poor person and meeting with them each night might make Muslims feel important and valued, whoever they are, even if they have no possessions. This humility might inspire Muslims to think that money is not the most important thing and they can gain strength by thinking of all other Muslims as one family. ‘Umar’s strength in battle might inspire Muslims in a different way. He was so brave that he didn’t think about whether he would die or not, he simply went into battle with the determination to succeed. This might inspire Muslims to gain strength of faith today. ‘Umar’s religiosity might inspire Muslims. He was regular in his prayers and ensured he always prayed additional prayers, such as all of the <i>Taraweeh</i> prayers in Ramadan, which ‘Umar always prayed in congregation in the mosque. ‘Umar’s firmness in the practice of Islam can be said to be unwavering and this might help Muslims today gain strength to think they can follow his example and be firm in their practice of Islam themselves. <p>Accept any other valid points.</p>	6

Question	Answer	Marks
2(a)	<p>Briefly describe <u>two</u> ways in which ‘Ali was strong.</p> <p>Award one mark for each valid response and one mark for further elaboration of each.</p> <ul style="list-style-type: none"> ‘Ali was brave enough to sleep on the prophet’s bed, when Muhammad (pbuh) escaped from Makkah on the Hijrah. This showed his strength because he knew he might be killed by the Makkans but still had the courage to stay there. ‘Ali was a hero in the Battle of Badr, because he took on al-Walid ibn ‘Utbah in one-on-one combat. 	4

Question	Answer	Marks
2(a)	<ul style="list-style-type: none"> • ‘Ali was a strong fighter and participated in the Battle of Khaybar, in which he was said to be so strong that he lifted the door of the Qamus fort himself, something which only two or more men were said to have the strength to be able to do. • ‘Ali defended Muhammad (pbuh) in the Battle of Uhud, never fearing for his own life but putting himself in danger so as to protect Muhammad (pbuh). • In the Battle of the Trench, ‘Ali fought with hand-to-hand combat against ‘Amr ibn ‘Abd Wudd, an enemy of the Muslims. ‘Ali defeated him and was praised for his bravery by Muhammad (pbuh). <p>Accept any other valid points.</p>	

Question	Answer	Marks
2(b)	<p>Explain the circumstances which led to ‘Ali becoming Caliph.</p> <p>Use Table A levels of response grid to mark candidates’ response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • Caliph ‘Uthman was assassinated by rebels who besieged his home in Madinah. Many were very angry about this and wanted ‘Uthman’s killers brought to justice immediately. ‘Aishah, Talha and Zubayr were amongst those, who made the atmosphere tense as they were influential people. • The caliphate was without a leader and therefore vulnerable. There were Egyptian rebels in the city of Madinah who had killed ‘Uthman. Rebels and the Ansar were controlling the city, so there was an urgent need for a new Caliph to reestablish control. • It seemed that ‘Ali and Talha were the two people most likely to be caliph. Some Egyptians supported Talha but most people, including most of the Ansar and many Muhajirun, supported ‘Ali. • The tribal leaders offered ‘Ali the caliphate but ‘Ali was reluctant, unsure of what the people wanted. However, when it seemed clear that the people supported ‘Ali he accepted, and people started to pledge oaths of allegiance to ‘Ali in the mosque in Madinah. • There are different accounts about who pledged oaths when, some later retracted their oaths due to disagreements. • Some sources say that companions Talha and Zubayr pledged allegiance to ‘Ali. • Some companions did not pledge allegiance to start with, due to the uncertainty over what was happening about ‘Uthman’s death and bringing his killers to justice. • ‘Ali took power in Madinah and tried to calm the situation, providing stability and leadership for the continuation of the caliphate. 	10

Question	Answer	Marks
2(b)	<p>Also accept responses which refer to the following points:</p> <ul style="list-style-type: none"> • After the death of Muhammad (pbuh), the Muslim community needed a new leader and chose companions of Muhammad (pbuh) in turn as people who knew him best and could follow his examples. • Shi'a Muslims regard 'Ali as the appointed successor of Muhammad (pbuh), whereas Sunni Muslims believe that Muhammad (pbuh) did not appoint a successor. All acknowledge that Abu Bakr became first leader and a series of four 'Rightly-Guided' Caliphs followed the Prophet (pbuh). <p>Accept any other valid points.</p>	
2(c)	<p>To what extent can the example of Caliph 'Ali inspire Muslims in their family life? Give reasons to support your answer.</p> <p>Use Table B levels of response grid to mark candidates' response to this question.</p> <p>Answers may include one or more of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • 'Ali was very poor as a child, yet was valued and supported by Muhammad (pbuh) and taken in as part of the Prophet's family. This can inspire Muslims to think that it does not matter if they are rich and poor, they can still be just as important in Islam. • Muhammad (pbuh) taught 'Ali about religion within the family. This inspires Muslims to see the family as part of their faith and a focal point for the passing on of religious knowledge and how to practice it, from one generation to the next. • Muhammad (pbuh) also played with his grandsons, 'Ali's sons, Hasan and Husayn. This can inspire Muslims to enjoy their family life too. • However, there are many other ways which can guide Muslims in their family life, and Islamic law has defined many questions for Muslims such as how to deal with marriage and divorce. • Therefore, it could be argued that 'Ali was inspirational but so was Muhammad (pbuh), whom he followed, and so is Islamic law, which can answer many practical questions. <p>Accept any other valid points.</p>	6

Question	Answer	Marks
3(a)	<p>Give <u>four</u> examples of the Prophet's teachings that are found in the Hadith.</p> <p>Award one mark for each valid response up to a maximum of four marks.</p> <p>Responses might include four of the following:</p> <ul style="list-style-type: none"> • Look after orphans • Be kind and help those who are poor or in need • Perform ritual prayer five times a day • Pay alms (<i>zakah</i>) 	4

Question	Answer	Marks
3(a)	<ul style="list-style-type: none"> • Fast during Ramadan • Believing in one God • Tell the truth, because God knows all • Forgive and overlook, in order to achieve God’s forgiveness • Guard against hypocrisy. <p>Accept any other valid points.</p>	
3(b)	<p>Describe how the Hadith collectors made their collections.</p> <p>Use Table A levels of response grid to mark candidates’ response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • There were several Hadith collectors, perhaps the most famous being Bukhari and Muslim. Bukhari spent many years travelling through the Muslim world and collecting hadith. • It was said Bukhari found 600 000 hadith but, through a process of strict verification, only accepted 7275 for his collection. Other Hadith collectors also went through processes to verify the authenticity of hadith when making their collections. The other collectors also went through verification processes. • The collectors asked many details about the narrators of the hadith. They wanted to know if they were of sound mind and were known for their trustworthiness. They also asked if they were pious and kept to the sunnah of the Prophet (pbuh) and had met each other, forming a chain of narrators (<i>isnad</i>). • The text of the narration (<i>matn</i>) was checked against existing hadith, which had been verified as reliable, and of course the Qur’an itself. Anything contradictory was excluded from the collections. • Bukhari learned many thousands of hadith off by heart and was sometimes tested on them when travelling and making his collection. He so impressed people with his demanding and enquiring approach that he inspired confidence in the reliability of his collection. • When writing their collections, there was some categorisation by topic although this varied according to the collector. Each hadith included the chain of narrators, so that everyone could see and check it had been passed down reliably. The chain is seen as an integral part of the collection, which should be included with the hadith text itself. <p>Accept any other valid points.</p>	10

Question	Answer	Marks
3(c)	<p>To what extent was collecting the Hadith significant for the development of Islam? Give reasons to support your answer.</p> <p>Use Table B levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • The Prophet's sunnah or examples are an important primary source of Islamic law. They detail how to pray in detail, as well as many of the other commands of Islam. Therefore, they were very important for the development of Islam. • After the death of Muhammad (pbuh), his sunnah was passed on and put into practice by the Four Rightly-Guided Caliphs, who knew Muhammad (pbuh) personally and had lived as his companions. Written Hadith collections were not needed for the development of Islam in their day. • However, as time went on, sayings spread far and wide and some people argued over traditions or perhaps even changed them to suit their own needs in a few cases. • This was a problem which needed addressing, so it could be argued the Hadith collections were significant in ensuring the Muslims stayed true to the original teachings. • Nevertheless, it could also be argued that the Qur'an was still available without the Hadith collections. But most might say both are essential for use together to gain the clearest understanding possible for Muslims. <p>Accept any other valid points.</p>	6

Question	Answer	Marks
4(a)	<p>Briefly describe <u>two</u> ways in which the oneness of God (<i>tawhid</i>) is shown in Muslim prayers (<i>salah</i>).</p> <p>Award one mark each way and one mark for further elaboration of each.</p> <ul style="list-style-type: none"> • Muslims raise their hands in prayer, saying 'God is Great', showing they are worshipping the one God. • Muslims line up in rows all focused on the same direction because there is only one God. • Recitation from the Qur'an is made, referring in Arabic to the oneness of God, such as in Surah al-Fatiha. • Muslims bow, placing their hands on their knees, showing submission to the one God and putting aside all other concerns. • During prostration in prayer, Muslims are in complete submission to the one God who cannot be seen but is considered near to their heart. • During the sitting position, Muslims raise their forefinger whilst saying the statement of faith (<i>shahadah</i>), which reminds them of belief in one God. <p>Accept any other valid points.</p>	4

Question	Answer	Marks
4(b)	<p>Explain how the belief in the oneness of God (<i>tawhid</i>) is based on the Qur'an.</p> <p>Use Table A levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • Qur'an Surah 112 is thought to be equal to a third of the whole Qur'an because it contains the essential teaching about the oneness of God: • Say: He is God, The One and Only; God, the Eternal, Absolute; • He begetteth not, Nor is He begotten; And there is none Like unto Him. • Qur'an 4:116 explains that associating of other partners besides God is the greatest sin in Islam: • Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with God hath strayed far far away (from the right). • Qur'an 50:38 explains that God is the all-powerful first cause in the universe, creator of everything. Humans cannot do anything except by God's permission. The unity in the universe stems from the unity in God the creator: • We created the heavens And the earth and all Between them in Six Days • The verses of the Qur'an revealed in Makkah often emphasised the concept of <i>tawhid</i>, as opposed to the idol worship of the pagans. Muhammad (pbuh) said that associating idols with God was the sin of associating others beside God (<i>shirk</i>), which would be punished in hellfire, and his message was supported by Qur'anic revelations at this time. • The rest of the Qur'an flows from this basis of the oneness of God (<i>tawhid</i>) and wherever the Qur'an considers another topic, such as life after death or predestination, it is always in the context of the oneness of God with the belief in oneness of God (<i>tawhid</i>). <p>Accept any other valid points.</p>	10
4(c)	<p>Evaluate the benefits of the belief in the oneness of God (<i>tawhid</i>) for Muslim communities today.</p> <p>Use Table B levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • It could be said that the oneness of God (<i>tawhid</i>) gives a focus for worship, and it means that instead of communities being divided between different deities, all are able to unite and concentrate on the worship of the one God. 	6

Question	Answer	Marks
4(c)	<ul style="list-style-type: none"> • When Muslims think of one God and God's desire to be worshipped, they think about helping everyone in the community to worship, so they help the elderly and disabled and provide spaces for them in the mosque and may help them get to prayer, offer them food and so on. • This also applies to Hajj, and some Muslims will donate money to help others attend in the belief that all is good because it is for the one God, thereby fostering and benefitting community spirit. • This focus may inspire people in communities to preach Islam (<i>da'wah</i>), giving a focus for community life and keeping Muslims on the straight path. • The oneness of God (<i>tawhid</i>) promotes the concept of unity in worship in Ramadan which reflect on communities. All are fasting for one God, so Muslims feel like sharing food as one community and helping those in need, because they consider all food a gift from the one God and a benefit for everyone. • The oneness of God (<i>tawhid</i>) helps to explain the purpose of life, its origins and the future, which are all wrapped up in the plan according to one God. If it were not for this greater purpose, communities might be distracted with selfish thoughts and materialism. <p>Accept any other valid points.</p>	

Question	Answer	Marks
5(a)	<p>Explain why <u>and</u> how Muslims care for the elderly.</p> <p>Use Table A levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • In a hadith, Muhammad (pbuh) said that 'Paradise lies under the feet of the mother.' For this reason, Muslims have extra special regard for their mothers and do all they can to care for their welfare. • The Qur'an 17:23 states: • 'Your Lord has commanded that you should worship none but Him, and show kindness to your parents. Whether one or both of them reach old age while with you, say not to them (so much as), "uff," and do not rebuke them, but always speak gently to them.' • The Qur'an commands Muslims to obey their parents in everything except if they ask Muslims to associate something (like an idol) with God • The Prophet (pbuh) said that besides associating others with God (<i>shirk</i>), ingratitude to parents was a major sin, whereas helping parents was a middle door to paradise in the afterlife. • The Prophet (pbuh) said that a righteous child who prays for his parents brings benefit to them after their death. 	12

Question	Answer	Marks
5(a)	<ul style="list-style-type: none"> • Muslims therefore may do many practical things to care for the elderly, especially talking to them respectfully and never making fun of them, even if they lose their mental capacities. • Many Muslims will care for their parents in their own homes as a duty, rather than send them into old people's homes to be cared for by others. • Muslims are expected to financially support their parents and not let them fall into poverty in old age, after they have lost the means to gain their own income by working. • Muslims have a religious duty to look after their parents by doing small acts of kindness, (<i>sadaqah</i>). They may brighten their day with a smile, collect shopping or do their washing. These small chores are expected as part of a Muslims duty in the home out of love and respect for the elderly. • A hadith refers to caring for the elderly, referring to any elderly person, who Muslims have a duty to support as if they were a member of their family. <p>Accept any other valid points.</p>	
5(b)	<p>To what extent should Muslims consider the advice of their parents above the advice of others? Give reasons to support your answer.</p> <p>Use Table B levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • Respecting parents and their opinions, even when the young disagree with them, is given considerable importance in Islam, provided they do not go against the core beliefs of the faith. • Whilst respecting parents may be a cultural matter, the fact that it is commanded by God in the Qur'an and in the sayings of Muhammad (pbuh) in the Hadith make it a religious requirement and to omit to do so could be regarded as neglecting a religious duty. • It could therefore be argued that parents' advice comes first, because they have experience of age and a close family bond with their children, which should be respected. • Parents look after and raise a child, including introducing them to Islam and teaching them the first words of the Qur'an and requirements of their faith. So, taking advice from parents is a way of returning the good that parents have done. • Muslims will avoid disagreement with parents, including in the case of selection of marital partner. In that case, agreement is required: someone cannot be forced to marry against their wishes but neither should they disregard their parents' choice. This shows how children and parents should respect each other and in line with Islamic teachings. 	8

Question	Answer	Marks
5(b)	<ul style="list-style-type: none"> • However, it could also be argued that the Qur'an 16.43 calls on Muslims to 'Ask the people of knowledge if you do not know', which suggests knowledge is the key factor rather than family lineage. Muslims might therefore go to an Imam, scholars or other people of knowledge for specialist religious advice. • Young Muslims might also take advice from friends, who are influential when they are growing up. To some extent they might help, especially if well chosen, as a hadith calls on Muslims to take care when choosing friends, lest they lead someone away from the faith. <p>Accept any other valid points.</p>	

Question	Answer	Marks
6(a)	<p>Explain the Muslim marriage ceremony (<i>nikah</i>) and why it is important.</p> <p>Use Table A levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • Muslims normally arrive at the marriage ceremony (<i>nikah</i>) separately because they do not follow cultural traditions of free mixing and keep a degree of modesty and separation before marriage. • A sermon is given by an Imam who will be the legal officer presiding over the ceremony. An Imam may be recognised as the registrar or it may be that a separate paper is signed in a registry office. • The marriage ceremony (<i>nikah</i>) is regarded as an important legal ceremony and contract which will be signed by the bride, groom and two witnesses as proof. • During the ceremony the bride and groom are asked separately, in separate rooms before meeting, if they freely consent to the marriage. This is essential because it is commanded that they cannot be married by force. • The Prophet (pbuh) said in a hadith: a woman cannot be married to anyone until her permission is sought. • Traditionally, the bride is accompanied by a person (<i>wali</i>), usually a male representative of her family such as her father, who is there to protect her honour and to formally give her away to the marriage. • A gift (<i>mahr</i>) is given from the groom to the bride. This may be a fixed amount of money or gold, some of which may be a promise to pay in future. This follows the Qur'an 4:4 which states: 'You shall give the women their due dowries, equitably.' • Further terms may be added to a wedding contract at this time, such as terms in case of future divorce and promises such as to permit the bride to complete university education. 	12

Question	Answer	Marks
6(a)	<ul style="list-style-type: none"> • The Imam may read a short passage from the Qur'an and read out a personal prayer (<i>du'a</i>) by way of blessing, to recognise the marriage as a partnership according to God's will and announce the marriage publicly. • The marriage ceremony (<i>nikah</i>) is an important public announcement of the marriage to the community, so it can be shared and celebrated and the couple congratulated and welcomed by all. • Relationships outside marriage are considered prohibited therefore the ceremony is considered an essential foundation of all relationships. <p>Accept any other valid points.</p>	
6(b)	<p>To what extent is the marriage ceremony (<i>nikah</i>) the most significant part of married life for Muslims? Give reasons to support your answer.</p> <p>Use Table B levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> • The marriage ceremony (<i>nikah</i>) forms the contract which married life is bound by. It includes financial terms and might include the details of any settlement to be enacted should divorce come in the future. In a legal sense, it is crucial and the most important part of the marriage. • Furthermore, without the marriage ceremony (<i>nikah</i>), Muslims consider a couple to be living in sin if they choose to live together. This makes it essential, Islamically, to complete the ceremony. • Sometimes there is a question mark over whether everyone agrees to the marriage. The marriage ceremony (<i>nikah</i>) is a public occasion, witnessed by two representatives, and it is a requirement that both freely consent to the marriage. This ensures that no one should be forced into marriage and empowers the parties with knowledge of their rights. • However, marriage is about a whole lifetime rather than one day ceremony. So, it could be argued that the quiet times in which a household is built, husband and wife support each other and start a family by looking after children, are more significant. • After the marriage ceremony (<i>nikah</i>), it might not be referred to often in married life itself unless there is a particular need. So, although important, it may not feel all that significant in day-to-day affairs, whereas for the marriage itself, it may be the most significant aspect of the ceremony. • Sometimes there is too much emphasis on spending a lot of money on a public ceremony, which lasts just a short time, whereas that might be better invested in supporting the practicalities of married life together e.g., housing. • Thoughts and intentions should be for the long term, serving God through starting a family, and the ceremony (<i>nikah</i>) is to serve this purpose by making it proper and legal. <p>Accept any other valid points.</p>	8