

# Cambridge O Level

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**ISLAMIC STUDIES**

**2068/23**

Paper 2 Development Sources, Beliefs and Observances

**October/November 2025**

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.

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.

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This document consists of **18** 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**

| <b>Annotation</b>   | <b>Meaning</b> |
|---|----------------|
|  | Correct point  |
| <b>L1</b>   | Level one      |
| <b>L2</b>   | Level two      |
| <b>L3</b>   | Level three    |
| <b>L4</b>   | 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<br>part (b) | Q5 & Q6<br>part (a) |   |
| <b>4</b> | 9–10             | 10–12               | <ul style="list-style-type: none"> <li>Answers most aspects of the question, using a range of detailed, accurate and relevant knowledge.</li> <li>Effective use of relevant examples or sources to support points made.</li> <li>Demonstrates understanding through clear and well-developed explanations.</li> </ul> |
| <b>3</b> | 6–8              | 7–9                 | <ul style="list-style-type: none"> <li>Addresses many aspects of the question, using accurate and relevant knowledge.</li> <li>Use of some examples or sources to support points made.</li> <li>Demonstrates understanding through clear explanation, which covers the main points.</li> </ul>                        |
| <b>2</b> | 3–5              | 4–6                 | <ul style="list-style-type: none"> <li>Partially answers the question, using elements of accurate and relevant knowledge.</li> <li>Minimal use of examples or sources.</li> <li>Demonstrates some understanding which covers a few of the main points.</li> </ul>   |
| <b>1</b> | 1–2              | 1–3                 | <ul style="list-style-type: none"> <li>An attempt to answer the question, using limited relevant knowledge.</li> <li>Responses are unsupported by examples or use of sources.</li> <li>Demonstrates a basic understanding.</li> </ul>   |
| <b>0</b> | 0                | 0                   | <ul style="list-style-type: none"> <li>No creditable response.</li> </ul>   |

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

| Question | Answer   | Marks     |
|----------|--|-----------|
| 1(a)     | <p><b>Give <u>four</u> examples of Abu Bakr's piety.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks. Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• Abu Bakr followed the sunnah of Muhammad (pbuh) and was steadfast in following him</li> <li>• He prayed five times a day</li> <li>• He fasted in Ramadan</li> <li>• He attended the pilgrimage (Hajj)</li> <li>• Abu Bakr gave sermons in the mosque</li> <li>• Abu Bakr put aside his own suffering</li> <li>• He asked about the welfare of Muhammad (pbuh) during the time of persecution</li> <li>• Abu Bakr upheld Islamic piety during his time as Caliph</li> <li>• He ensured people paid alms (<i>zakah</i>), challenging those who did not.</li> </ul> <p>Accept any other valid points.</p>   | <b>4</b>  |
| 1(b)     | <p><b>Explain how Abu Bakr responded to Prophet Muhammad's message.</b></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"> <li>• After Khadijah, Abu Bakr was the first to recognise Muhammad's message as the truth and declare it in public. Abu Bakr had been away in Yemen and on his return, he embraced Islam. Abu Bakr trusted and believed in the validity of Muhammad's mission without doubt and supported him in his preaching.</li> <li>• Abu Bakr responded by trying to convince other people to become Muslims. He persuaded many of his friends to convert, including 'Uthman, Talha and Zubayr.</li> <li>• Abu Bakr gave a lot of money for the cause of Islam and to help people who converted. He bought the freedom of black slave Bilal, saving him from the persecution he was suffering as a result of his conversion.</li> <li>• Abu Bakr believed the Prophet (pbuh) when he told him about the miraculous night journey (<i>al-Isra' wal-Mi'raj</i>), and because of this Muhammad (pbuh) called Abu Bakr the testifier to the truth.</li> <li>• Abu Bakr supported the Prophet (pbuh) closely. This can be clearly seen in the emigration from Makkah to Madinah (<i>hijrah</i>), in which Abu Bakr accompanied Muhammad (pbuh) and stayed with him as the Makkans hunted them, including sheltering in the cave as the Makkans passed by.</li> <li>• Abu Bakr's firmness of faith was shown by his obedience to Muhammad (pbuh) when the Prophet (pbuh) asked him to lead the first pilgrimage (Hajj).</li> <li>• Abu Bakr led prayers when the Prophet (pbuh) became ill in his last few months, supporting Muhammad (pbuh) to the end of his earthly life.</li> </ul> <p>Accept any other valid points.</p> | <b>10</b> |

| Question | Answer  | Marks |
|----------|---|-------|
| 1(c)     | <p><b>To what extent did Abu Bakr continue to influence the early Muslim community after his death? Give reasons to support your answer.</b></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"> <li>• Abu Bakr had a calming effect. He led the Muslim community at a vulnerable time at risk from enemies. Abu Bakr helped to stabilise the situation, bring people to accept what had happened, and thereby influence the early Muslim community. So, he left the community with stability after his death.</li> <li>• The effect of Abu Bakr's leadership was to help make people more equal in the community. Abu Bakr's insistence on payment of alms (<i>zakah</i>) influenced the community and ensured the poor received their alms (<i>zakah</i>) due. This was continued by his successors and so continued to benefit the Muslim community.</li> <li>• Abu Bakr kept the religious practice of the community true to Muhammad's teachings. By rooting out false prophets he ensured the people of Madinah followed true Islam and not a corrupted version, and this legacy was preserved after he died.</li> <li>• Abu Bakr set the direction of the period of the Four Pious Caliphs as a time when the traditions of Islam were preserved and continued, with leaders who followed the Prophet's examples and consulted their people. In this way Abu Bakr's effects on the community lasted long after his death.</li> <li>• However, each Caliph had their own problems to deal with. 'Umar has a good reputation in his own right in dealing with poverty. 'Uthman was focused on dealing with dissent and 'Ali had to deal with divisions, so the following Caliphs focused on the matter in hand more than Abu Bakr's legacy.</li> <li>• Some candidates might argue that the young community would have found a way to sort out these early problems. There were many good leaders such as 'Umar and 'Ali who themselves were also wise men and competent. Shia Muslims believe that 'Ali would have kept the community united had he succeeded Prophet Muhammad (pbuh) right after his death.</li> </ul> <p>Accept any other valid points.</p> | 6     |

| Question | Answer  | Marks     |
|----------|---|-----------|
| 2(a)     | <p><b>Outline <u>two</u> ways in which Caliph ‘Uthman consulted his people.</b></p> <p>Award <b>one</b> mark for identifying each example and <b>one</b> mark for further description of each.</p> <ul style="list-style-type: none"> <li>• The principle of consultation, known as shura, had been established under the Four Pious Caliphs. Despite their position as leaders of the caliphate, all four Caliphs were known to meet with ordinary people and listen to their needs.</li> <li>• ‘Uthman listened to the needs of his people and asked them about what facilities they needed, as a result of which he enlarged mosques in Makkah and Madinah. He realised that travellers’ facilities were also needed and provided them.</li> <li>• When people had grievances, ‘Uthman agreed to meet them during the pilgrimage (Hajj). Groups came from different cities from across the caliphate and ‘Uthman listened to them all. He was open to hearing people’s points, whatever their status, be they governor or lesser official.</li> <li>• ‘Uthman listened to the ideas of Mu’awiyah who wanted to consult with him. Mu’awiyah suggested various points including going to Syria to deal with the rebels. ‘Uthman listened but decided to stay in Madinah as he judged it would be safer there.</li> </ul> <p>Accept any other valid points.</p> | <b>4</b>  |
| 2(b)     | <p><b>Explain the difficulties which Caliph ‘Uthman faced.</b></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"> <li>• ‘Uthman appointed relatives as governors which created resentment amongst some who had been removed. Some of his new governors were not very effective at governing or were accused of taking favours, which created a difficulty for ‘Uthman in that they were not getting a good reputation in some areas.</li> <li>• ‘Uthman was mild mannered and forgiving, including of those who broke Islamic law. This gave the impression to some that he was soft, and as a result some were restless, causing issues for ‘Uthman.</li> <li>• ‘Uthman faced the difficulty of maintaining and expanding the territory of the caliphate. Due to rebellions, some land in the west of Africa, (<i>maghreb</i>), had been lost, as well as Baluchistan. ‘Uthman sent Abdullah ibn Zubayr and Abdullah ibn Saad to defeat Gregory the Patrician and retake North Africa. Baluchistan was re-conquered by commander Majasha ibn Mas’ud. New territories were also taken.</li> </ul>  | <b>10</b> |

| Question | Answer  | Marks    |
|----------|---|----------|
| 2(b)     | <ul style="list-style-type: none"> <li>• Perhaps the greatest difficulty ‘Uthman faced was that the Qur’an was being read in different dialects. This occurred as the caliphate expanded far and wide. Non-Arab speakers became Muslims and people with different regional dialects pronounced some words in different ways. This risked disunity amongst the Muslims and risked some words being read with the wrong meaning.</li> <li>• ‘Uthman directly addressed this challenge by tasking Zayd ibn Thabit with producing an authorised version of the Qur’an and destroying any other, unauthorised copies, so that the unity of the Muslims was maintained and the authorised version remained the same to this day.</li> </ul> <p>Accept any other valid points.</p>   |          |
| 2(c)     | <p><b>To what extent does Caliph ‘Uthman’s leadership from Madinah provide a model for society? Give reasons to support your answer.</b></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"> <li>• ‘Uthman led from Madinah as did the other Caliphs and Muhammad (pbuh) before him. The Four Pious Caliphs carried on the mission of Muhammad (pbuh) in Madinah because they knew Muhammad (pbuh) best and knew how he ran the city.</li> <li>• ‘Uthman consulted the people of Madinah and ensured that he provided for the people. The Four Pious Caliphs’ leadership is seen as closest to the sunnah of Muhammad (pbuh) and so is a model, because later generations of Muslims did not personally meet the Prophet (pbuh) and many lived in other parts of the world. So, ‘Uthman’s model was one which they could check to ensure they were not deviating from what Muhammad (pbuh) wanted.</li> <li>• However, ‘Uthman did not provide detailed guidance for living in society and it was, in any case, based on the model left by Muhammad (pbuh) himself. Therefore, ‘Uthman’s model might be seen as one example of a way of putting Muhammad’s model into practice, rather than a complete model for society in itself.</li> </ul> <p>Accept any other valid points.</p> | <b>6</b> |

| Question | Answer  | Marks     |
|----------|---|-----------|
| 3(a)     | <p><b>Briefly describe <u>two</u> ways in which Hadiths were tested for authenticity.</b></p> <p>Award <b>one</b> mark for each point and <b>one</b> mark for elaboration of each point.</p> <ul style="list-style-type: none"> <li>• Test the text of a hadith (<i>matn</i>). This may be checked with the Qur'an to see it is in line with teachings there.</li> <li>• Test the text with an existing hadith which has been verified as reliable.</li> <li>• Check that no particular family, cause or group is being unduly promoted, which might indicate bias.</li> <li>• Test the chain of narrators (<i>isnad</i>), who have passed down the hadith one to the next without there being any gap.</li> <li>• Check the character and reliability of the narrator to ensure they are a truth-teller and keeper of the sunnah in their daily life.</li> <li>• Check they have met the previous and following narrator, so the chain is unbroken.</li> </ul> <p>Accept any other valid points.</p>   | <b>4</b>  |
| 3(b)     | <p><b>Explain the status of the Hadith as the teachings of Prophet Muhammad (pbuh).</b></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"> <li>• Prophet Muhammad (pbuh) was known as the seal of the prophets, the last messenger from God who came to complete a series of revelations and a line of earlier messengers.</li> <li>• There can be no further prophets after Muhammad (pbuh), as all Muslims look to his teachings as the last source of guidance after the Qur'an and as a source of Islamic law.</li> <li>• Muhammad (pbuh) is thought of as setting a perfect example, so his teachings are the best guidance that Muslims can get and help to understand the practical workings of commands in the Qur'an, such as how to pray.</li> <li>• It is the sunnah, the examples, that are the main point. The Hadith are a source to find out about the sunnah. However, the Hadith were not written down by Muhammad (pbuh); they were collected later.</li> <li>• The Qur'an is the direct revelation of God, whereas the Hadith are collections by men, so they are not thought of in the same way.</li> <li>• Some hadith are considered reliable due to the logical process of authentication they have been through, and have been given status by the Hadith collector's integrity and their acceptance by Islamic scholars through the ages.</li> <li>• Other hadith have been classified as less reliable or even unreliable, which often means they cannot be fully verified, such as because there is a missing link in the chain of narrators passing down the hadith.</li> <li>• For these hadith, they may be considered useful but not necessarily given the same status because of the question mark over authenticity.</li> </ul> | <b>10</b> |

| Question | Answer  | Marks    |
|----------|---|----------|
| 3(b)     | <ul style="list-style-type: none"> <li>• This does not change the importance of the sunnah itself. The sunnah, alongside the Qur'an, form the two primary sources of Islamic law and guidance which are the most important sources for Muslims.</li> </ul> <p>Accept any other valid points.</p>  |          |
| 3(c)     | <p><b>Assess the significance of the Hadith for Muslims in their daily lives today.</b></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"> <li>• Muslims lives today include religious devotions and everyday situations in which they need guidance. The Hadith help guide both.</li> <li>• The Hadith are significant in guiding Muslims how to pray, when to pray, the actions, how to prepare for prayer and so on, because they are all detailed in them.</li> <li>• These provide clear guidance which Muslims not only follow, but are also inspired by, on a daily basis, five times a day.</li> <li>• There are other situations such as whether a Muslim can eat certain foods or trade in a certain way; take certain jobs or associate in various places. Clear guidance has been formed by Muslim scholars using the Hadith.</li> <li>• Nevertheless, the Qur'an is also significant in the lives of Muslims. It is the original, Arabic words of the Qur'an which Muslims learn by heart and recite during prayer.</li> <li>• Further, the Hadith are often used with interpretations from Islamic scholars, so that they can be understood and made relevant for situations in the modern world.</li> <li>• Therefore, the Hadith are important, even when used alongside the Qur'an and scholarly interpretation.</li> </ul> <p>Accept any other valid points.</p> | <b>6</b> |

| Question | Answer  | Marks     |
|----------|---|-----------|
| 4(a)     | <p><b>State <u>four</u> Articles of Faith in Islam.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks. Responses might include four of the following:</p> <ul style="list-style-type: none"> <li>• Belief in the oneness of God (<i>tawhid</i>)</li> <li>• Prophethood (<i>risalah</i>)</li> <li>• Life after death (<i>akhirah</i>)</li> <li>• Accept also belief in resurrection Judgement Day</li> <li>• Belief in revelations/ holy books (<i>kutub</i>)</li> <li>• Belief in angels (<i>mala'ikah</i>)</li> <li>• Belief in predestination (<i>qadar</i>).</li> </ul> <p>Accept any other valid points.</p>   | <b>4</b>  |
| 4(b)     | <p><b>Explain how the statement of faith (<i>shahadah</i>) is central to the faith and actions of Muslims.</b></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"> <li>• The statement of faith (<i>shahadah</i>), for Muslims, affirms their belief that there is only one God and no partners besides God; and that Muhammad (pbuh) is the messenger of God.</li> <li>• This simple statement confirms the belief in the oneness of God (<i>tawhid</i>). This is the first and most important belief of Muslims, so saying the statement of faith (<i>shahadah</i>) reaffirms this belief.</li> <li>• The statement of faith (<i>shahadah</i>) is stated in front of witnesses when a person converts to Islam, showing their profession of beliefs. This shows it is an absolutely central requirement.</li> <li>• The statement of faith (<i>shahadah</i>) is said during every prayer during the sitting position, with forefinger raised. This ritual emphasises to Muslims during every unit (<i>rakah</i>) their beliefs, five times a day, making the connection between beliefs and practices.</li> <li>• The call to prayer contains the main words of the belief in the shahadah so that it can be pronounced into the ear of a baby welcoming it into the faith and showing that the statement of faith (<i>shahadah</i>) is central to all of life.</li> <li>• The same call to prayer is announced before the main prayers, often from loudspeakers in public in Muslim countries, and is a means of proclaiming the faith and encouraging people to pray.</li> <li>• Whilst no one can tell the moment of death, many Muslims try to say the statement of faith (<i>shahadah</i>) before death which affirms their faith ready to meet God in judgement.</li> <li>• Sometimes a Muslim may say the statement of faith (<i>shahadah</i>) in conversation as a way of thanking God or remarking on the seriousness of an event, showing they put their trust in this belief with whatever happens in life.</li> </ul> | <b>10</b> |

| Question | Answer   | Marks    |
|----------|--|----------|
| 4(b)     | <ul style="list-style-type: none"> <li>• Islamic sayings, poems, songs (<i>qasidas</i> and <i>naats</i>), of various cultures, may include the statement of faith (<i>shahadah</i>) and make it a part of expression.</li> <li>• Some Muslims wear pendants and others have it engraved in their homes, high up above the door, to show their faith and invoke God’s protection on the home, thereby making the statement central to their lives.</li> </ul> <p>Accept any other valid points.</p>   |          |
| 4(c)     | <p><b>To what extent do the Articles of Faith rely on the statement of faith (<i>shahadah</i>)? Give reasons to support your answer.</b></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"> <li>• The Articles of Faith are the main beliefs in Islam, of which the statement (<i>shahadah</i>) confirms the first article, the belief in the oneness of God (<i>tawhid</i>).</li> <li>• The statement (<i>shahadah</i>) also refers to the belief in prophethood (<i>risalah</i>), so this core belief is also emphasised at the same time.</li> <li>• The statement (<i>shahadah</i>) is central to oneness of God (<i>tawhid</i>) as it professes this belief, and it also helps to remind Muslims that one God is behind all their other beliefs, including prophethood, life after death, judgement, holy books and angels. It might then be considered to rely on them.</li> <li>• It could be argued that the statement (<i>shahadah</i>) itself does not rely on the Articles the Faith but is a public profession, which is something different, and part of practice rather than belief.</li> <li>• However, it could also be argued that the statement (<i>shahadah</i>) relies on the Articles of Faith because they are essential for understanding it, and they are the basis of beliefs behind it.</li> <li>• Many Muslims see the Articles of Faith as complementing the statement (<i>shahadah</i>) as they link belief and actions and help to make the Articles of Faith central in the minds of Muslims during their daily practice.</li> </ul> <p>Accept any other valid points.</p> | <b>6</b> |

| Question | Answer  | Marks |
|----------|---|-------|
| 5(a)     | <p><b>Explain the rituals of 'Id al-Adha prayer <u>and</u> the significance of those rituals.</b></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"> <li>• A clean place is found for the prayer, which may be in the mosque as usual, or outdoors, following a tradition of the Prophet (pbuh).</li> <li>• It is thought particularly beneficial to join a larger congregation and if a Muslim has to walk a little further to get there, then they are rewarded by God for this.</li> <li>• Some traditions suggest women and children should be encouraged to join the congregational prayers even if they do not normally join them. This emphasises that everyone is part of the occasion.</li> <li>• The time for the prayers is soon after the sun has risen in the morning. This is significant because it gives Muslims more time to perform the animal sacrifice and organise sharing the meat with the poor. Answers may link the prayer with the sacrifice which follows straight afterwards.</li> <li>• No call to prayer is made, unlike other prayers, because this is what Muhammad (pbuh) did, and Muslims follow his sunnah as their best example.</li> <li>• The prayer begins with an opening '<i>takbir</i>' in which Muslims raise their hands and say, in Arabic, '<i>Allah Akbar</i>', meaning God is Great! This emphasises the position of God and gives thanks to God for the festival.</li> <li>• The prayer consists of two units (<i>rakats</i>), prayed together in congregation. In the first, seven extra <i>takbirs</i> are made.</li> <li>• In the second unit (<i>rakat</i>), five additional <i>takbirs</i> are made. This emphasises the celebratory nature of the festival and shows how Muslims thank God for everything they have been given.</li> <li>• A sermon is given after the units (<i>rakats</i>), which is the other way round from Friday prayers, following the example of Muhammad (pbuh). This is significant in teaching Muslims about the traditions behind the festival and may be about Ibrahim' sacrifice or anything else of benefit to the community.</li> <li>• Special prayers (<i>du'a</i>) are read for those in need, for the community and for Muslims all over the world, emphasising the significance of the one world-wide nature of the Muslim <i>ummah</i>.</li> <li>• At the end, people hug and greet each other with '<i>mubarak</i>' for the festival, which helps everyone feel included.</li> </ul> <p>Accept any other valid points.</p> | 12    |

| Question | Answer  | Marks |
|----------|---|-------|
| 5(b)     | <p><b>To what extent does ‘Id al-Adha benefit the Muslim community more than individuals? Give reasons for your answer.</b></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"> <li>• ‘Id al-Adha might be said to benefit the individual most because the ‘Id prayer must be said by individuals making their personal intention to worship God and each individual is rewarded, not the community as a whole.</li> <li>• Individuals also benefit from their own experience of the festival, when they can feel benefit having completed the individual challenge to complete Hajj.</li> <li>• However, the community in the local area also benefit, because Muslims help those less able get to mosque and invite those alone or in need to their homes to share food as it may be seen as a responsibility to care and also a source of extra reward, to ensure no one is excluded.</li> <li>• Muslims benefit as a community as awareness is raised about the festival and their needs so that others may learn more about Islam and learn to respect and provide for the needs of worshippers who may need time off and places to pray.</li> <li>• Around the world there are Muslims who are hungry and suffering. The animal sacrifice to share meat and send packages of food to those in need, so they may feel fully part of the festival.</li> <li>• An overall evaluation could draw together how far the individual benefits compared to the community.</li> </ul> <p>Accept any other valid points.</p> | 8     |

| Question | Answer   | Marks |
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| 6(a)     | <p><b>Explain how Muslims might protect the environment in their treatment of crops and trees.</b></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"> <li>• Crops and trees are important because they, like all life, has been provided by God, so Muslims should respect and care for them.</li> <li>• The Qur'an 6.99 makes clear crops and trees are a sign from God: 'We produce from it [trees] greenery from which We produce grains arranged in layers. And from the palm trees – of its emerging fruit are clusters hanging low. And gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening.'</li> <li>• Muslims should see crops and trees as a gift from God because they bring sustenance, and thank God continuously for them. They should not consider that they, as human beings, have any power over the life of crops and trees in their own right.</li> <li>• Muslims should care for them as stewards (<i>khalifah</i>) as God appointed Adam (AS) and the whole family of humanity who followed stewards of creation (as in Qur'an 2.30). This responsibility is a test from God.</li> <li>• Muhammad (pbuh) and Abu Bakr who followed as first Caliph, set rules that even in holy war (<i>jihad</i>), crops and trees must not be harmed, so Muslims should protect them.</li> <li>• Muslims are encouraged to plant trees and will be rewarded for doing so by having a tree planted for them in Paradise, according to a hadith.</li> <li>• A man once removed a thorny branch from a path, and for this small act of stewardship, God rewarded him according to a tradition.</li> <li>• The Four Pious Caliphs encouraged growth of crops sufficient for the needs of everyone and forbade hoarding and price fixing, as they made crops more expensive for the poor. This shows that Muslims should treat crops for the good of all and share them.</li> <li>• In the modern world, Muslims might apply these teachings by teaching other Muslims about care for the environment, trees and crops. They might go on tree planting sessions or join environmental campaigns.</li> <li>• Some might support charities which help provide resources for farmers to develop sustainable practices and improve yields, particularly in the developing world, showing how care for God's trees and crops can go together with compassion for fellow Muslims in need of more food.</li> </ul> <p>Accept any other valid points.</p> | 12    |

| Question | Answer  | Marks |
|----------|---|-------|
| 6(b)     | <p><b>To what extent should environmental responsibility be the most important duty for Muslims? Give reasons to support your answer.</b></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"> <li>• Without a healthy environment, problems can occur which can affect the health and lives of people on Earth and might even lead to loss of life and catastrophe. Therefore, it could be seen as the most important task for all people, and the first duty for Muslims, to have environmental responsibility.</li> <li>• Furthermore, God commands Muslims to be stewards (<i>khalifah</i>) to look after the Earth, so this could mean it is the most important duty.</li> <li>• The Prophet (pbuh) encouraged the importance of the duty of planting trees in a hadith, stating that this is a duty which applies, even if it is the last day.</li> <li>• However, there are many other duties for Muslims such as the duty to pray five times a day. This is part of the sunnah of Muhammad (pbuh) so could be considered the most important duty.</li> <li>• There are different aspects of life which may link together. Prayer supports belief which is fundamental to Muslims. Care for the environment supports food supplies which ensure Muslims are healthy and can concentrate on their prayers.</li> <li>• Therefore, it can be said that these duties are important in different ways and no one can be ignored.</li> <li>• It may be easier to see and define duties in terms of the Five Pillars, which might therefore be considered more important; but helping the environment which controls the context in which those prayers are said and all aspects of life, is also an important background duty.</li> </ul> <p>Accept any other valid points.</p> | 8     |