



# Cambridge O Level

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**ISLAMIC STUDIES**

**2068/23**

Paper 2 Development, Sources, Beliefs and Observances

**October/November 2022**

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 **17** 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>State <u>four</u> things Abu Bakr did when Muhammad (pbuh) died.</b></p> <p>Responses may include four the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Abu Bakr wept</li> <li>• He kissed the forehead of the Prophet (pbuh)</li> <li>• He advised the companions where to bury Muhammad (pbuh) when they were unsure</li> <li>• Abu Bakr calmed the people</li> <li>• He reminded Muslims that they worship God, not Muhammad (pbuh)</li> <li>• He discussed what to do with the Ansar and companions</li> <li>• Abu Bakr suggested that a leader from the Quraysh should to chosen, as this was Arab custom</li> <li>• He withheld his own name from being put forward</li> <li>• He proposed the names of ‘Umar and Abu Ubaidah</li> <li>• He accepted the role of leader when ‘Umar suggested it and others agreed</li> </ul> <p>One mark for each response.</p>	4
1(b)	<p><b>Explain how Abu Bakr dealt with other states.</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>Abu Bakr dealt with some states by sending armies to confront them and conquer. Thereby he expanded the territory held by the Caliphate. Areas taken included Oman, Yemen, Iraq and Syria. Abu Bakr had sent young commander Usamah bin Zaid to Syria, despite the criticism of some Medinans, but he stuck by his decision and Usamah returned victorious, expanding the Caliphate in that direction.</p> <p>Abu Bakr had the intelligence to know that his two biggest enemies, the Byzantines and Persians, might attack the young Muslim Caliphate, so he decided to strike first. He took advantage of the fact that these two empires were weakened by years of battle. In 633 CE / 11 AH he sent raiding forces to capture towns in Iraq and Palestine. Abu Bakr inspired the forces to fight hard to keep the strength of the Muslims and keep the memory of Muhammad (pbuh) and his inspiration fresh in their minds.</p> <p>In order to deal with other states, Abu Bakr established military cantonments and a reserve force to strengthen the army. He instructed his armies to deal with the women and children in other states kindly. He told them not to damage crops or trees. Abu Bakr asked people to respect the rights of others including those of other religions such as priests, and as a result many looked on the Caliphate positively and were happy to accept Abu Bakr as their leader. This helped the Caliphate to expand.</p>	10

Question	Answer	Marks
1(c)	<p><b>Discuss why the period of the Four Pious Caliphs is seen as a model by some Muslims.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>The four Rightly-Guided Caliphs were all close companions of Muhammad (pbuh). They lived alongside him during the years when he established his rule in Medina and listened to his words carefully. They, above others, knew what he would have said and done in various situations and followed his example in their own years of rule. To Muslims, no one left a more perfect example than Prophet Muhammad (pbuh) so the Caliphs could be considered as providing a model for Muslim society in following him.</p> <p>Showing how to deal with new problems, including the treatment of those of different backgrounds equally; the strictness in rooting out corruption and adhering to piety by ‘Umar, and the establishment of aspects of Islam such as the <i>Hijri</i> calendar and tradition of <i>tarawih</i> Ramadan prayers all date from this period and influence Muslims even today.</p> <p>Some might consider this period was not a ‘model’ as such but contained good examples; or that ‘model’ is best used to describe Muhammad’s rule in Medina. Shi’a Muslims might focus on the period of ‘Ali as a model, rather than the four Caliphs overall.</p>	6

Question	Answer	Marks
2(a)	<p><b>Briefly describe the events regarding the death of Umar.</b></p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Events took place in the year 644 CE / 23 AH</li> <li>• ‘Umar was killed by a Persian slave</li> <li>• Named Abu Lulu’ah</li> <li>• He held a grudge against ‘Umar</li> <li>• This may have been because of a disagreement about tax rates</li> <li>• ‘Umar was leading fajr prayers</li> <li>• In the mosque in Medina</li> <li>• The slave stabbed him 6 times</li> <li>• The slave then killed himself</li> <li>• ‘Umar was badly injured, and died some days later</li> <li>• He was buried alongside Abu Bakr and Muhammad (pbuh) in the House of ‘Ayesha</li> </ul> <p>One mark for each response.</p>	<b>4</b>

Question	Answer	Marks
2(b)	<p><b>Explain how ‘Uthman dealt with the problems he faced during his reign.</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>‘Uthman faced revolts and rebellions from parts of his Caliphate. It was difficult to control now that the Caliphate had grown larger and people were used to their own customs in outlying areas. Some people took advantage of ‘Uthman’s mild temperament and perceived softness compared to his predecessor, ‘Umar.</p> <p>‘Uthman allowed Mu’awiyah to set up a navy to defeat the Byzantines, which helped solve the problem of threats from that corner. He sent ‘Abdullah ibn Zubayr and ‘Abdullah ibn Sa’ad to reconquer parts of North Africa which had rebelled. There, the army of Gregory the Patrician of Africa was defeated and Gregory was killed. This helped to establish ‘Uthman’s reputation. ‘Uthman also sent forces east to neutralise the threat of the Persians and expand the Empire further into Central Asia.</p> <p>The problem of officials being disloyal grew up. ‘Uthman attempted to address this by putting some of his relatives into positions of governorships as he believed he could trust them.</p> <p>‘Uthman faced some people who were lax in their following of Islam. Others were accused of corruption. ‘Uthman aimed to give them a chance to mend their ways by giving them minor punishments in the hope they would take his mercy and become loyal to him. However, some people took advantage of this situation.</p> <p>Finally, ‘Uthman faced the problem of arguments between troops from different areas because they heard the Qur’an being recited in different ways. This was causing division. ‘Uthman addressed this problem by appointing Zayd ibn Thabit to check and produce an authoritative text and destroy all errant versions.</p>	<b>10</b>

Question	Answer	Marks
2(c)	<p><b>In your opinion, what was ‘Uthman’s greatest achievement? Give reasons to support your answer.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Candidates could choose any one of ‘Uthman’s achievements and explain reasons why they have identified that as the greatest. Candidates might choose the standardisation of the Qur’an as his greatest achievement. ‘Uthman completed the process of compiling a written Qur’an by asking Zayd ibn Thabit to check the <i>mushaf</i> from Hafsah. He ordered that all other versions be destroyed, and thanks to this Muslims today still read the same Qur’an, unchanged since the time of ‘Uthman. His bold move put a stop to divisions in the way it was being recited, and kept Muslims united around the word of God.</p> <p>On the other hand, it could be argued that ‘Uthman’s military expansion was his greatest achievement. He had the idea to build a naval fleet which enabled him to conquer Crete and Cyprus. He sent his armies into Egypt, Asia Minor and North Africa, where he expanded the Caliphate and encouraged many more people to accept Islam as their religion. Were it not for this, Islam might not have spread so far and wide as it did.</p>	6

Question	Answer	Marks
3(a)	<p><b>State <u>four</u> objects on which the Qur'an was written during the lifetime of the Prophet (pbuh).</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Parchments</li> <li>• Papyrus</li> <li>• Bones</li> <li>• Stones</li> <li>• Scapula bones</li> <li>• Leaf stalks</li> <li>• Date palm bark</li> <li>• Wood/tree trunks</li> <li>• Leathers/skins</li> </ul> <p>One mark for each response.</p>	<b>4</b>
3(b)	<p><b>Give an account of the role of Zayd ibn Thabit in 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:</p> <p>Abu Bakr asked Zayd ibn Thabit to collect the Qur'an in written form when many of the Huffaz died in battle of Yamamah. Zayd ibn Thabit was himself a hafiz and had been a scribe of the Prophet (pbuh) during his lifetime, and knew about the order of revelations, so was well placed to complete the task.</p> <p>A committee was set up to gather and verify the verses. Zayd led the committee, supported by 'Umar and the other companions. Zayd was hesitant because he felt it was a difficult task but accepted because of the trust that Abu Bakr had in him.</p> <p>Zayd and 'Umar sat at the door to the Prophet's Mosque in Medina. They collected fragments on which verses had been written and asked witnesses what they remembered. All verses were checked meticulously. Two reliable witnesses were needed, and the verses checked with surviving reciters. Zayd used the Quraysh dialect and wrote in the style of the people of Mecca for the spellings and script of the written Qur'an.</p> <p>Zayd's collection was given to Hafsa for safe keeping. Later, whilst 'Uthman was Caliph, Zayd was called upon again to verify an authoritative version. After that 'Uthman ordered the destruction of unauthorised versions to ensure that all Muslims used the same version produced by Zayd.</p>	<b>10</b>

Question	Answer	Marks
3(c)	<p><b>In your opinion, which stage of compiling the Qur'an was most significant? Give reasons to support your answer.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Candidates could choose any stage of the process of compilation and give reasons to justify their choice, or even define all stages as equally important.</p> <p>It could be argued that the collection of fragments by Zayd and 'Umar was the most significant part of the process. These fragments came from scribes during the life of the Prophet (pbuh) and provided primary source material. This was a first step which was then taken to check with witnesses. As an important first step, it could be argued that this was the most significant stage in the compilation process.</p> <p>A different perspective is that the checking and verification process could be considered the most significant stage. This ensured that the written Qur'an stayed true to the memorised Qur'an retained in the minds of the <i>Huffaz</i> reciters. It gave Muslims confidence that the written version was true to the original.</p> <p>Or it could be argued that the final stage under 'Uthman was the most significant stage. This produced an authorised version which remains unchanged today. Without this stage there could still be different versions in existence, leading to disunity amongst Muslims. 'Uthman ensured Muslims united around a single, authoritative text.</p>	6

Question	Answer	Marks
4(a)	<p><b>Identify <u>two</u> different types of prophet and give an example of each.</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• A prophet who is a Messenger (<i>rasul</i>) receives a holy book from God</li> <li>• Examples include Muhammad (pbuh), Isa (AS), Musa (AS) and Dawud (AS)</li> <li>• Other prophets (<i>nabiyy</i>) bring guidance to their people</li> <li>• There are 124 000 prophets including Adam (AS), Yusuf (AS), Idris (AS), Nuh/Noah (AS), Lut (Lot) and Ismail (AS)</li> </ul> <p>One mark for each response.</p>	<b>4</b>
4(b)	<p><b>Choose <u>two</u> prophets and describe the ways they warned their people.</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 can choose any two prophets. Those mentioned in the syllabus include Musa (AS), Isa (AS) and Muhammad (pbuh).</p> <p>Musa (AS) warned the Egyptians, led by Pharaoh, of their immorality and taught them to turn away from idols and worship the one true God. He showed them proof through miracles, particularly the encounter with the magicians at Pharaoh's court, in which Musa (AS) threw down his staff and it became a snake and ate up those of the magicians. This was a sign of the power of the one, true God and a warning to Pharaoh. God supported Musa (AS) by sending warnings in the form of plagues, droughts and turning water into blood, but the Egyptians still did not turn from their ways.</p> <p>Isa (AS) debated and argued with the high priests of the Temple in Jerusalem about religion. He warned against materialism, and the taking of money for religious advice. He taught people to worship only one God, and that they were misinterpreting the Law of Moses. He warned that people were being misled and did not need the high priests to interpret for them. Isa (AS) warned against hypocrisy, showing off and gaining false praise. People should focus on the hereafter, not accumulating wealth in this world.</p> <p>Muhammad (pbuh) warned the idol worshippers of Mecca to turn away from false statues and worship the one, unseen God. He told his family who rebuked him, then preached in the marketplaces of Mecca. An important part of his message was a warning: that God will judge everyone in the afterlife and send some to eternal life in paradise; others to the fire of hell. This warning was intended to turn people away from wrongdoing but it was rejected by many at the beginning of his prophethood, as they would not change their ways. Later, many heeded his warnings and accepted Islam.</p>	<b>10</b>

Question	Answer	Marks
4(c)	<p><b>Discuss the lessons Muslims today could learn from the warnings given by prophets.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Candidates might refer to the general warnings given to turn away from idols and worship the one true God. It is all too easy in the modern world to focus on material things and make them a focus of all that a person does in life, in effect like an idol. The warnings of Isa (AS) against materialism could be applied here, as well as the teachings of Muhammad (pbuh) to focus on life in the hereafter, and God’s judgment, in preference to accumulating wealth in this world.</p> <p>Muslims might focus on the warning that they will all face judgment in the future, from which there is no escape. Every deed will be weighed up, so they should be warned that bad deeds, such as telling a lie, neglecting someone in need or being neglectful of their prayers might have consequences in the afterlife. This warning might help those who have forgotten some of the demands of Islam focus on the straight path.</p>	<b>6</b>

Question	Answer	Marks
5(a)	<p><b>Explain what Muslims believe about the nature and duties of angels.</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>Answers might approach this question from the point of view of a general response, focusing on nature and duties, or focus in on particular angels. It is not necessary to mention all of the angels in the Mark Scheme to attain a high level of response.</p> <p>The belief in angels is one of the Six Articles of Faith held by Muslims. Angels are particular beings that are made of light. They are unlike humans because they have no free will, and spend their time in complete submission to God, obeying his commands without question. Also, unlike humans, they do not need food or sleep. Angels have wings and may appear in a form like human beings, in order to convey messages, or in other forms.</p> <p>Particular angels are given roles within Islam:</p> <ul style="list-style-type: none"> <li>• Jibril is the archangel who delivers messages to prophets. It was Jibril who appeared to Muhammad (pbuh) on the Night of Power. Jibril also supported Muhammad (pbuh) at the Battle of Badr and protected Isa (AS) from temptation by Iblis</li> <li>• Israfil is the archangel responsible for blowing the trumpet (or horn) which will announce the coming of Judgment Day</li> <li>• Mikail is the angel responsible for spreading mercy to people in the world. Mikail delivers rain to make the crops grow, and is responsible for the angels who carry the laws of nature</li> <li>• 'Azrail, the archangel of death. 'Azrail parts the soul from the body and carries believers to paradise; unbelievers to hell fire</li> <li>• The Guardian angel, sometimes referred to as Hafathah, who keeps watch to protect people from evil and ill fortune, like accidents</li> <li>• Kiram Katibin watches from the shoulders of a person and record all of their deeds, ready to report all of them to God at Judgment</li> </ul> <p>Candidates might mention other traditions, although it is not essential to do so. These might include:</p> <ul style="list-style-type: none"> <li>• Maalik, the chief angel of hell</li> <li>• Malakul Jibaal, the angel who met Muhammad (pbuh) after the people of Taif threw stones at him and drove him away</li> <li>• Munkar and Nakir, who question the dead in the grave</li> <li>• Ridwan, who is known as the keeper of Paradise</li> </ul>	12

Question	Answer	Marks
5(b)	<p><b>Discuss the significance of angels in the lives of Muslims today.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches.</p> <p>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.</p> <p>Responses may argue that:</p> <p>Candidates might write about how Muslims think about angels in daily life, and in terms of the afterlife, and make comparisons about when and how frequently a Muslim might think about particular named angels.</p> <p>A Muslim might think about angel Jibril often, particularly during Ramadan. When the Qur'an is recited, and particularly on the Night of Power, Muslims remember Jibril's role in communicating the Qur'an to Muhammad (pbuh). For some, every time they read the Qur'an, they think of Jibril's role and this helps to give the Qur'an special status because they know it was not written by man, it originated from God, as proved by the role of Jibril.</p> <p>Angel Israfil's role in blowing the trumpet to herald the Day of Judgment is also significant. To many Muslims, the Day of Judgment is thought of often with both fear of hell and hope of eternal life in Paradise. The coming of Qiyamat and therefore the role of Israfil might therefore be uppermost in some Muslims minds.</p> <p>The recording angels record a person's good and bad deeds to report on them to God at Judgment. When thinking of personal deeds Muslims may be conscious that these angels are looking on from over their shoulders. The thought of them watching might enter a Muslims mind when deliberating over what to do and therefore be significant in their thoughts in daily life.</p>	8

Question	Answer	Marks
6(a)	<p><b>Describe the relationship between the belief in one God (<i>tawhid</i>) and the statement of <i>Shahada</i>.</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><i>Tawhid</i> is the first Article of Faith, one of the main beliefs of Muslims. It is the belief in one God without any partners. God is unseen and cannot be represented by any object, idol or image. Nothing can be associated with God: God does not have any sons or partners. This strong belief in the oneness of God is central to all beliefs held by Muslims.</p> <p>The <i>Shahada</i> is the first Pillar of Islam within the Five Pillars which Muslims practice. It means to witness, and it is said aloud in front of witnesses when a person accepts Islam as their religion. It is also said daily during the five daily prayers. A Muslim state that there is no god but Allah, and Muhammad (pbuh) is the Messenger of God.</p> <p>The article of faith in <i>tawhid</i> is, then, closely linked to the practice of saying the <i>Shahada</i>. When a Muslim state the <i>Shahada</i>, the one God comes to mind and doubt is driven away. Saying the <i>Shahada</i> proves to others that a Muslim accepts the oneness of God. It gives a Muslim strength. By saying it five times a day, a Muslim may develop God-consciousness (<i>taqwah</i>). This means that they think about God, and God's guidance for what they should do, throughout the day and at all times in their life.</p> <p>A Muslim may say the <i>Shahada</i> at other times, such as if they fear something, or they fear they might be approaching the moment of death. This links to Muslim beliefs because Muslims believe that God wills everything in their lives and that God will judge them after death in the afterlife. So, by saying the <i>Shahada</i> Muslims are submitting to the will of God and recognising that everything comes from God.</p>	12

Question	Answer	Marks
6(b)	<p><b>Discuss the significance of declaring the <i>Shahada</i> when choosing to become a Muslim.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/or give a reasoned answer.</p> <p>Adults who learn about Islam and come to understand and accept the beliefs of Islam, may choose to join the religion. This may be referred to as converting, or reverting, or simply embracing Islam. It is important that the person freely chooses Islam and is not forced under duress. Before accepting Islam, they should learn the words of the <i>Shahada</i>, and what they mean, because this is the basic statement of faith which they must accept and profess if they are to become a Muslim.</p> <p>To become a Muslim, someone must not only accept the <i>Shahada</i> but declare it in front of witnesses. This ceremony is rather like when a Muslim baby is introduced to the faith and includes reading the adhan in the ear. It is like the adult has been reborn in Islam. The public declaration of the <i>Shahada</i> enables other Muslims to see and support the new member of their faith. People may welcome the new Muslim and teach him or her about their faith. Some may share sweet rice and invite him or her to events in the community, so they feel they are a full member of the <i>ummah</i>, the worldwide family of Muslims, and can gain support from it.</p>	8