

# Cambridge O Level

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**ISLAMIC STUDIES****2068/22**

Paper 2 Development, Sources, Beliefs and Observances

**May/June 2024**

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 **19** printed pages.

**PUBLISHED****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.

**PUBLISHED****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.

**PUBLISHED****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	Mark
1(a)	<p><b>Describe Caliph ‘Umar’s arrival in Jerusalem.</b></p> <p>Responses may include <b>four</b> of the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• ‘Umar entered after a successful siege against the Byzantines.</li> <li>• The leader of Jerusalem asked to meet Caliph ‘Umar to negotiate a surrender, during his arrival.</li> <li>• ‘Umar was dressed simply and rode in on a camel.</li> <li>• ‘Umar’s arrival was peaceful and a peace pact was agreed.</li> <li>• Christians and others were granted religious freedom; in return, they paid <i>jizya</i> tax.</li> <li>• Khalid ibn Walid and others witnessed the signing.</li> <li>• Leader Sophronius invited ‘Umar to pray in the Church of the Holy Sepulchre.</li> <li>• ‘Umar refused because he wanted the building to be protected as a church.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>

Question	Answer	Mark
1(b)	<p><b>Explain how ‘Umar led the Caliphate with humility.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• ‘Umar wore ordinary clothes and did not show off in public. He even wore rags like a poor person and was not noticed when he walked the streets.</li> <li>• He cared about the condition of the people. At night, ‘Umar made tours of the city to find out how people were.</li> <li>• ‘Umar also carried out a public census, as the needs of the people was something always in his mind and he wanted to find out about them.</li> <li>• ‘Umar paid benefits to the poor and gave allowances to religious leaders and educators, to help them with their needs. This included Imams and those who gave the Call to Prayer. Benefits were also extended to non-Muslims in lands which he conquered.</li> <li>• ‘Umar established the public treasury for the good of the people. He was strict about ensuring its money was used properly, and not taken by greedy officials for themselves. ‘Umar himself did not take its money for his personal use.</li> <li>• ‘Umar always kept his own prayers and was pious in his personal life.</li> <li>• He thought about the religious needs of others and improved facilities for pilgrims, creating new rest rooms and ablution areas. He also extended the Sacred Mosque in Mecca.</li> <li>• To help people with their daily religious practice, ‘Umar spent money providing lighting for mosques.</li> <li>• ‘Umar introduced price controls to stop hoarders and ensure ordinary people had an affordable supply of food and things they needed.</li> <li>• Many other leaders would have spent the money on themselves, their castles and shows of wealth. These were things which ‘Umar shunned, which is an example of his piety.</li> </ul>	<b>10</b>

Question	Answer	Mark
1(c)	<p><b>Discuss the significance of Caliph ‘Umar as an example of leadership.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>Responses may include the following and/or other relevant information.</p> <p>Many Muslims today look on ‘Umar’s leadership as a shining example because he was both powerful and humble. They see his care for the poor as something leaders could learn from today. ‘Umar didn’t just wait for things to happen: he went and found out for himself, and put in place benefits and other policies to help people. This proactive approach might help leaders today avoid future crises.</p> <p>Another aspect of ‘Umar’s leadership was that he put Islam first. He was never too busy with political matters to pray. He prioritised religious instruction for people. He did not always put money and economic matters forefront. Muslims today look up to ‘Umar’s strength of character in doing this and see this as an example for leaders today, which might help them be respected as religious and morally acceptable people to follow.</p> <p>Accept any other valid approach.</p>	<b>6</b>

Question	Answer	Mark
2(a)	<p><b>Give <u>four</u> groups of people who Abu Bakr protected from harm in battles.</b></p> <p>Responses may include <b>four</b> of the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Women</li> <li>• Children</li> <li>• Elderly people</li> <li>• Monks / religious people</li> <li>• The dead</li> </ul> <p>One mark for each response.</p>	<b>4</b>



Question	Answer	Mark
2(b)	<p><b>Explain the role of Khalid ibn al-Walid under Abu Bakr's Caliphate.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Abu Bakr appointed Khalid ibn al-Walid as a commander. He helped organise the army and keep people loyal to Abu Bakr. He took an important role in expanding and maintaining the state for the caliph.</li> <li>• Khalid defeated the rebels at Najd. To start with not everyone was loyal to the new caliph, after Muhammad's death. So, Khalid was dispatched to deal with the rebels.</li> <li>• When the false prophets arose, Abu Bakr dispatched Khalid ibn al-Walid to deal with them. Khalid was sent to deal with Tulaiha who had an army of 30 000, whereas Khalid had only 6000. Khalid fought bravely and defeated Tulaiha. Afterwards, Khalid brought Tulaiha to Abu Bakr where he asked for forgiveness and embraced Islam.</li> <li>• Khalid was sent to confront false prophet Musailama. He had tribal support as well as support from his wife, Sajah, who also claimed prophethood. They rose with 40 000 troops. Khalid commanded the troops and crushed the false prophets.</li> <li>• During the battle, known as the Battle of Yamama, many Huffaz were killed – it was said about 360 or 700 according to some reports. However, Khalid was victorious and took the area for the Muslims, allowing the expansion of the caliphate.</li> <li>• Khalid led troops further East against the Persians/ Sassanians. He expanded the caliphate in this direction and took a large amount of land.</li> <li>• In 634 Abu Bakr sent Khalid to support the Muslim forces in Syria. He was successful in gaining lands in Damascus and across Syria. During this time Abu Bakr died and was succeeded by 'Umar, who took over.</li> </ul>	<b>10</b>

Question	Answer	Mark
2(c)	<p><b>Discuss the importance of Medina for the period of Abu Bakr’s Caliphate.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>Responses may include the following and/or other relevant information.</p> <p>Medina was where Muhammad (pbuh) ruled from and where Muhammad (pbuh) died; it was where the Muslims had established their rule and where Muhammad (pbuh) had founded his mosque where the Muslims could pray openly for the first time. From here, Muhammad (pbuh) sent out letters to rulers in other countries inviting them to embrace Islam. So, Medina was at the centre of the Islamic caliphate.</p> <p>When Abu Bakr took over, he was following in Muhammad’s footsteps by ruling from Medina. Here, many of the companions who knew Muhammad (pbuh) well could support Abu Bakr. Lots of people knew the Qur’an and many knew sayings of Muhammad (pbuh) which they could use to help guide Abu Bakr and keep people following the Sunnah or examples of the Prophet (pbuh). This meant that the rule of Abu Bakr followed the Sunnah and practices such as prayer and <i>zakaat</i> could be encouraged and even enforced, with the help of the Medinan people who had heard Muhammad (pbuh) instruct so and knew the importance.</p> <p>Many scholars also lived here so that when many huffaz died in battle, Abu Bakr could draw on the support of Zayd ibn Thabit and ‘Umar, amongst others, to gather a collection of the Qur’an to preserve it in written form.</p> <p>Accept any other valid approach.</p>	<b>6</b>

Question	Answer	Mark
3(a)	<p><b>Give <u>four</u> features of <i>sahih</i> (very sound) Hadith.</b></p> <p>Responses may include <b>four</b> of the following and/or other relevant information:</p> <ul style="list-style-type: none"><li>• They are known as authentic.</li><li>• The most reliable category of hadiths.</li><li>• Unbroken chain of narrators.</li><li>• Every narrator was known as reliable.</li><li>• Every narrator had good memory.</li><li>• Every narrator was known for honesty.</li><li>• Text does not contradict the Qur'an.</li><li>• Include Bukhari's collection.</li><li>• Collection made by a Muslim.</li></ul> <p>One mark for each response.</p>	<b>4</b>

Question	Answer	Mark
3(b)	<p><b>Explain how the Qur'an and the Hadith are used together for Islamic law.</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>The Qur'an as the word of God is the first and primary source of Islamic law. The Hadith is the second source, also considered a primary source. The Hadith are not divinely revealed; they are the words of Muhammad (pbuh) reliably collected and used as a source of information for Muhammad's examples, the Sunnah, which is a perfect model for Muslims to follow.</p> <p>In principle, Muslims look first to the Qur'an. If a matter is clearly stated, that is followed. If more guidance is needed, the Hadith are used. They are always used to complement the Qur'an – never to change or alter any teaching. If a hadith needs further clarification, the scholars can then make agreement (<i>ijma'</i>). If there is need for guidance for a new situation, scholars may make analogy (<i>qiyas</i>) with similar guidance in the Qur'an and the Hadith.</p> <p>The Qur'an tells Muslims to pray, but it does not give them the specific details of prayer. The details are found in the Hadith. These were used to form the routine of prayer by the schools of Islamic law, following the example of Muhammad (pbuh). For <i>zakat</i>, the alms tax paid to help the poor, again some details are found from the Qur'an and others from the Hadith. The Qur'an states this is a duty upon believers and the Hadith detail amounts of gold, levies on crops and livestock and so on, and conditions for payment.</p> <p>The Qur'an gives general guidance and three specific verses about inheritance. The Hadith go further, with chapters in Hadith collection, such as Bukhari's, detailing shares in various circumstances. These have been used by Islamic scholars to determine the shares of surviving relatives who may inherit, and the position of women with regards to inheritance.</p>	10

Question	Answer	Mark
3(c)	<p><b>Discuss the importance for Muslims of checking that sources of information are reliable.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>Responses may include the following and/or other relevant information:</p> <p>The Hadith collectors worked hard to check the source of information for passing on a hadith and took account of their character. Were they truthful? Pious? Prone to lie or known for inaccuracy? These methods were a good example which Muslims could follow today when checking sources of Islamic knowledge.</p> <p>In today's world, much information can be gained by searching on the internet. People share their ideas about Islam and refer to what Islam says. Muslims could check the information they say and question whether it really comes from the Qur'an or authentic, verified hadiths. This is important to ensure the genuine, original teachings are being applied. Furthermore, Muslims might consider the piety of a religious teacher or preacher when thinking about their message. The importance of piety was not just part of the methods of hadith collectors: it was also recommended by Muhammad (pbuh) who did not recognise other distinctions such as wealth as being important compared to piety.</p> <p>Accept any other valid approach.</p>	<b>6</b>

Question	Answer	Mark
4(a)	<p><b>Describe the signs that suggested Yusuf (AS) was destined to be a prophet.</b></p> <p>Responses may include <b>four</b> of the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Yusuf (AS) had dreams which became true.</li> <li>• In one dream, he saw sun, moon and eleven stars.</li> <li>• They prostrated to Yusuf (AS).</li> <li>• His father Ya'qub thought Yusuf (AS) would be a prophet.</li> <li>• Ibrahim (AS) foresaw that his offspring would keep the wisdom and inspiration of Ibrahim (AS) alive.</li> <li>• Ya'qub (AS) interpreted this as a sign.</li> <li>• Ya'qub (AS) wanted Yusuf (AS) not to become separated, so as not to be harmed.</li> </ul> <p>One mark for each response.</p>	<b>4</b>

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Question	Answer	Mark
4(b)	<p><b>Explain how <u>and</u> why Yusuf's brothers turned against him.</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>Yusuf's brothers became jealous of him. To start with, they thought Yusuf (AS) had more attention and was favoured by his father over them, especially as his mother had passed away. He was naturally intelligent and handsome, which they envied. Yusuf (AS) was respectful, caring and kind to others, and spoke with a calm and gentle voice. All these qualities made him popular which made his brothers more jealous.</p> <p>Ya'qub (AS), Yusuf's father, feared that his brothers would be jealous of Yusuf's dream which foretold his prophethood. He told Yusuf (AS) not to tell his brothers. Ya'qub (AS) said that the sign meant the Lord's favour was on Yusuf (AS).</p> <p>Yusuf (AS) had a brother called Benjamin from the same mother, who was also handsome, kind and gentle. His father Ya'qub (AS) loved them both and was very protective, keeping them both within his sight at their home and in the garden.</p> <p>The Qur'an describes how the brothers became jealous and plotted to kill Yusuf (AS), but one said to throw him down a well where he'd be taken by slave caravans. The brothers pretended to be friendly with Yusuf (AS) and asked their father permission to take Yusuf (AS) out to play. Ya'qub (AS) was worried a wolf might come along; nevertheless Yusuf (AS) went out with them. The brothers pushed him down the well, as they had planned. They took his shirt so they could bring it back to Ya'qub (AS), stained with blood, so he would think Yusuf (AS) had died. This was all part of their plot.</p>	<b>10</b>

Question	Answer	Mark
4(c)	<p><b>Discuss the importance of family unity for Muslims today.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>Responses may include the following and/or other relevant information.</p> <p>Muslims believe it is a duty to respect their parents' wishes and those of extended family members, and to care for them when they need help. The young are brought up in the traditions of Islam. This is dependent on family unity. It is practically important for everyone to ensure the home is kept, food is provided, children cared for and so on. In some communities, marriages are often arranged with the agreement of elders in the family so that unity can be maintained with everyone living under the same roof.</p> <p>One tradition is that harmony brings God's blessings but disunity, in the form of bearing a grudge or division between families, may bring God to withhold blessings upon the house. The practice of Islam is important and helped by family unity. Often children start to learn to pray and read the Qur'an at home.</p> <p>However, it could be argued that family unity should not come at any cost. If someone in the family is behaving contrary to the beliefs and teachings of Islam, it might be seen as a duty to correct them. This might be seen as more important than family unity.</p> <p>Accept any other valid approach.</p>	<b>6</b>

Question	Answer	Mark
5(a)	<p><b>Describe the content <u>and</u> purpose of <u>two</u> revealed books which came before 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> <ul style="list-style-type: none"> <li>• Holy books which came before the Qur'an, in Muslim belief, were: <ul style="list-style-type: none"> <li>– The Scrolls (<i>Suhuf</i>) given to Ibrahim (AS)</li> <li>– The Psalms (<i>Zabur</i>) given to Dawud (AS)</li> <li>– The Torah (<i>Tawrat</i>) given to Musa (AS)</li> <li>– The Gospels (<i>Injeel</i>) given to Isa (AS)</li> </ul> </li> <li>• Muslims believe some prophets were given holy books as a message to their people. These books, together with the examples left by each prophet, were to guide the people.</li> <li>• The books and the examples essentially sent the same message in a way that people of a particular place and time needed.</li> <li>• The message was, first and foremost, to turn away from the worship of idols and towards the worship of the one God.</li> <li>• Each book also told people to believe in the validity of prophethood and that people would be held to account for their deeds in the hereafter. The Qur'an refers to these earliest books.</li> <li>• The Scrolls were revealed to Ibrahim (AS), who warned his people to turn away from idolatry and worship the one God, lest they face the fire in the afterlife.</li> <li>• The Torah was revealed to Musa (AS) to preach to the Israelites. The Qur'an mentions the laws sent down and legal retribution. It also mentions the story of Musa (AS) and the situation of his people who needed this guidance, with their escape from slavery in Egypt.</li> <li>• The Psalms were revealed to Dawud (AS) as prayers or songs of praise. They call on people to live righteously so that they may inherit the earth that God made for them.</li> <li>• The Gospels were revealed to Isa (AS) which the Qur'an mentions as guidance and a light to the people. This was sent to warn people from straying from the straight path.</li> </ul>	12



Question	Answer	Mark
5(b)	<p><b>Assess the significance of those revealed books for Muslims today.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>Responses may include the following and/or other relevant information:</p> <p>The Qur'an refers to itself as confirming the revelations which came before it, in other words the previous holy books. Therefore, the fact there were books beforehand adds extra weight to a Muslim's understanding of God, and that God's message is clear and consistent for all people over all times. The stories of the earlier prophets and how they received revelations and guided their people is an inspiration, especially at certain times such as Id-al-Adha, when Ibrahim's sacrifice is remembered.</p> <p>However, Muslims believe the books themselves have been lost or changed. Whilst there is much value in the original messages, Muslims do not read texts today and accept them as identical to the originals, as they believe they have been changed over time and some of the messages lost. The significance of these revelations is contained in the way the Qur'an refers to them instead, as the Qur'an contains the final, unaltered word of God.</p> <p>Accept any other valid approach.</p>	8

Question	Answer	Mark
6(a)	<p><b>Explain how Muslims use birth rituals to welcome babies into Islam.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• The adhan (call to prayer) is read into the ear of the baby at birth, often by a grandfather, or father, to welcome the baby into Islam. This calls the baby to serve God throughout their life.</li> <li>• Dates, honey or something sweet is placed in the mouth of the baby to give them a taste of the sweetness of the Qur'an.</li> <li>• The aqiqah ceremony takes place after seven days. The child's head is shaved and the baby is named. The hair is weighed and an equivalent amount of gold is given to the poor.</li> <li>• The baby is usually named after a figure in Islamic history, such as a prophet or companion, to give them an Islamic identity.</li> <li>• The aqiqah ceremony is a way of giving thanks to God for the birth. The shaving of the head symbolises purity. This helps to signify that the baby has a fresh start in life being brought up in a clean and pure way within Islam.</li> <li>• An animal may be sacrificed and a feast held, with the meat shared, to give thanks to God for the birth and celebrate this with family and friends. Traditionally, a third of the meat is eaten at the feast; a third given out to friends and the last third donated to the poor.</li> <li>• The khitan ceremony is circumcision for boys, also known to be a sunnah. This may take place as a baby or during childhood. This ceremony follows the tradition revealed to Ibrahim (AS). This act is both an act of cleanliness and of obedience to the traditions handed down from Ibrahim (AS).</li> </ul>	<b>12</b>

Question	Answer	Mark
6(b)	<p><b>Evaluate the importance of these birth ritual traditions for the whole Muslim family.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Muslims regard the family unit as central to Islam. Often, the grandfather is the first to welcome a baby into Islam by reciting the call to prayer into their ear. Everyone in the family joins together to help celebrate the birth and support each other. The traditions help to show that the baby will be welcomed and brought up in the faith, and the family signify that they will do their duty in communicating the traditions of Islam to the child.</p> <p>The elderly may feel inspired with the joy of a child and see it as a gift from God to the family. The preparation of sweets and food to be shared at the time of birth rituals involves everyone in the home in the joyful celebration. Some may read the Qur'an and say special prayers of thanks to God, as well as asking for the safety and good future for the child. This helps the family members feel they are all helping to do their duty and do the right thing by way of God in helping to support and strengthen family bonds so that the child will have the best possible upbringing within Islam.</p> <p>Accept any other valid approach.</p>	<b>8</b>