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ISLAMIC STUDIES

2068/22

Paper 2 Development, Sources, Beliefs and Observances

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MARK SCHEME

Maximum Mark: 60

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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This document consists of **16** printed pages.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Generic levels of response marking grids for AO1 Knowledge and understanding

The table should be used to mark the 10 mark part (b) questions for Sections A and B and the 12 mark part (a) questions for Section C.

Level	Marks for Sections A and B	Marks for Section C	Level descriptor
4	8–10	10–12	Very good/excellent: 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	Good: 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	Satisfactory: 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	Basic: 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	Irrelevant: 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	Very good/excellent: 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	Good: 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	Satisfactory: 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	Basic: Limited understanding of the subject. The response is descriptive with no attempt to engage with or evaluate the material.
0	0	0	Irrelevant: No apparent attempt to answer the question set, or a wholly irrelevant response.

Question	Answer	Mark
1(a)	<p>Give the names of <u>four</u> false prophets who appeared under the rule of Abu Bakr.</p> <p>Responses may include four the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Aswad al-Ansi • Tulayha al-Asadi • Musaylima / the liar / Kadhab • Sajjah / Musaylima's wife • The veiled prophet • Ibn al-Sayyad <p>One mark for each response.</p>	4
1(b)	<p>Describe the ways in which Abu Bakr promoted security and freedom for his people.</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>'Security and freedom' could be interpreted in different ways by candidates. They might mean security from external or internal threats to the Caliphate, or security in the preservation and protection of Islam. 'Freedom' might mean to practice Islam free from corruption or oppression, or freedom for women and minorities, or simply for ordinary people, so that they may practice Islam. Candidates might explore some of these aspects in different ways.</p> <p>Security:</p> <ul style="list-style-type: none"> • Abu Bakr provided security from external threats with Usamah bin Zaid's expedition to Syria. He organised military forces. His army extended control over Iraq, Oman, Yemen and surrounding areas • Abu Bakr made peace with tribes and guaranteed the security of all those living in the Caliphate, regardless of their tribal background • Abu Bakr dealt with internal threats by destroying the false prophets. Under Khalid bin Walid's command, Musaylima was defeated • Some tribes refused to pay Zakat, threatening Islamic practice and denying security for the poor. Abu Bakr sent battalions to destroy the opposition, creating a calm and law-abiding atmosphere for the security of his people • The environment was protected, ensuring security for people's food. Trees were protected and could not be harmed during war <p>Freedom:</p> <ul style="list-style-type: none"> • Abu Bakr asked people for their help and guidance. People were free to say what they thought • Abu Bakr preserved the rights of freedom to practice religion which had been won over the idol-worshippers • Women and children were guaranteed safety by Abu Bakr's armies • Other religions were able to freely practice. Priests were given rights and freedoms 	10

Question	Answer	Mark
1(c)	<p>‘Abu Bakr’s use of consultation is an example for leaders today’. Do you agree? Give reasons to support your answer.</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.</p> <p>Responses may include the following and/or other relevant information. Responses may argue that:</p> <p>Abu Bakr set up a consultative committee, called the Majlis Shura, first with 7 members which he then increased to 11. He met with them to take advice before making decisions and was humble in his attitude and allowed others to criticise him. It could be argued that Abu Bakr’s actions are a model which leaders might follow today. His use of consultation supports modern democracy. His humility towards the will of the people is something many leaders could learn from today. Freedom of speech, and freedom to be critical of leaders, is sometimes denied people, but following Abu Bakr’s model could be said to be the ideal.</p> <p>However, it might be argued that Abu Bakr lived long ago in very different times. He was a rightly guided Caliph and had good character, but that in itself does not mean he left a model, especially since times are so different nowadays. Modern democracy, with voting slips and equality for women, might be seen as a better model.</p> <p>Another view is the character of Muhammad (pbuh) and his leadership of Medina might be seen as the best model, and Abu Bakr was himself closely following that.</p>	6

Question	Answer	Mark
2(a)	<p>Describe ‘Umar’s role in the election of Abu Bakr as Caliph.</p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> • At first, ‘Umar was disturbed by Muhammad’s death, and did not accept it • When Abu Bakr nominated ‘Umar as successor, ‘Umar did not want to take on the role • ‘Umar told everyone that Abu Bakr was second in the Cave of Thawr, according to the Qur’an • ‘Umar said that Abu Bakr has the title As Sadiq • ‘Umar took Abu Bakr’s hand • He gave an oath of loyalty to Abu Bakr • ‘Umar encouraged others to pledge loyalty in the mosque in Medina 	4
2(b)	<p>Outline the reforms ‘Umar made during his Caliphate.</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>In military and political matters, ‘Umar reformed the organisation of the Caliphate. He divided up areas into smaller units, including provinces and districts within them. He appointed different governors to different areas and checked up on them, requiring them to visit him during the month of Hajj. ‘Umar stamped out corruption and did not allow soldiers to take land they were fighting for. Instead, he set up new towns for the soldiers. ‘Umar enforced law and order and set up independent judges and jails. He also introduced the Hijri calendar.</p> <p>‘Umar reformed economic matters in the Caliphate by establishing a public treasury. Fairness was required with checks on weights and measures and a ban imposed on hoarding and profiteering, and his government intervened to keep prices stable. ‘Umar introduced a tax on crops and set up pensions for soldiers. He also levied other taxes but strictly opposed corruption and ensured the money was spent for the good of those who needed it. To gather information, he introduced a census. Economic reforms allowed ‘Umar to build roads, canals and even set up a postal service. ‘Umar also reformed inheritance by setting up a more exact system.</p> <p>‘Umar reformed religious matters. He built mosques and enlarged existing ones such as the Sacred Mosque in Mecca. ‘Umar sent teachers around the Caliphate to teach people how to read the Qur’an. He also built facilities for pilgrims, making the journey to Mecca, and Wudu facilities for travellers. ‘Umar made the positions of Imam and Muezzin (the one who gives the call to prayer) attractive with a paid salary. ‘Umar even provided night-lights for mosques. The effect of his reforms was to make society more religious. He also encouraged, some would say enforced, prayers including introducing extra tarawih prayers in Ramadan, which originated from the practice of Muhammad (pbuh).</p>	10

Question	Answer	Mark
2(c)	<p>In what ways was the reign of ‘Umar significant for the history of Islam? Give reasons to support your answer.</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 take a number of different ways to discuss ‘Umar’s significance, such as taking one or two areas or by comparing his significance with that of the other Rightly-Guided Caliphs.</p> <p>The way ‘Umar reformed the army and treated his subjects meant that people of different tribes and backgrounds all felt they had a place in the Caliphate so became more accepting of it. ‘Umar expanded the Caliphate by taking new territory, including the City of Jerusalem, and tightened his control over areas already held. This was significant in the history of Islam in providing a step towards a much larger Empire.</p> <p>‘Umar’s strong leadership was significant in establishing a firm footing for the religion for years to come. ‘Umar formed religious orthodoxy by establishing mosques, regular prayers and tarawih. Many Muslims still follow ‘Umar’s example during Ramadan, even today. The <i>Dhimmi</i> contract was essentially established by ‘Umar and this has been very influential in forming Muslim legal opinions about living alongside those of other faiths in Muslim lands for hundreds of years. It should be remembered that as the second caliph, ‘Umar ruled at a time not so long after the death of Muhammad (pbuh) and at a time when Islam was vulnerable to enemies.</p>	6

Question	Answer	Mark
3(a)	<p>Give the names of <u>four</u> scribes of the Qur'an.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Abu Bakr • 'Umar • 'Uthman • 'Ali • Ubay bin Ka'ab • Zayd bin Thabit • Mu'awiya • Abdullah bin Masud • Accept also any other scribe mentioned in Hadith traditions or writings about the Sira of the Prophet (pbuh) <p>One mark for each response.</p>	4
3(b)	<p>Explain the ways in which the Qur'an influences Muslims in all that they do.</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 is the word of God for Muslims, so nothing can be more authoritative as a source of guidance. The Qur'an gives Muslims the words for their prayers, so Muslims learn the Qur'an in its original Arabic and recite it five times every day.</p> <p>The revelation of God's word teaches Muslims about the main beliefs of their faith. They believe in the oneness of God, prophets and life after death as these beliefs are explained in the holy book. This influences Muslims because it gives them a firm source of knowledge beyond question, which helps give them strength of faith. These beliefs help a Muslim stay on the straight path, when tested during daily life. A Muslim might often remember verses from the Qur'an and frame some verses high up on the wall in the home, to remind them that God is watching them and will judge them in the afterlife.</p> <p>There are specific teachings in the Qur'an which influence Muslims in all aspects of life. For example, Muslims choose carefully their food and drink, because alcohol became prohibited due to revelations in the Qur'an. Muslims aim to be compassionate to those in need, and give to charity, because they are taught in the Qur'an that God likes these qualities and will help those who help others.</p> <p>Shariah law is based, first and foremost, on the Qur'an, which is the primary source of authority. It is used to guide Muslims about all aspects of life, including situations of marriage, divorce, family life and employment. The Qur'an always comes first since no other source can equal the word of God. In these ways it influences all aspects of a Muslims life.</p>	10

Question	Answer	Mark
3(c)	<p>Discuss <u>two</u> ways in which Muslims can show the beauty of the Qur'an.</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. Candidates may agree or disagree and must give reasons for their views.</p> <p>Responses may include the following and/or other relevant information. Responses may argue that:</p> <p>There are many different ways which candidates could choose from. One way in which Muslims can show the beauty of the Qur'an is through recitation. Some learn the Qur'an by heart and may become qari reciters. This involves reciting the words with a beautiful voice, which helps to reflect their beauty and inspire Muslims in their prayers.</p> <p>Another way in which Muslims can show the beauty of the Qur'an is through calligraphy. Calligraphy is the art of decoration using verses from the Qur'an, sometimes decorated with beautiful patterns on the pages of an illuminated Qur'an manuscript or on the walls of a mosque. Muslims do not use idols or images, so instead when they see calligraphy the beauty helps inspire them and think of the word of God.</p> <p>Muslims can show the beauty of the Qur'an through demonstrating its values in their lives. This might involve quoting beautiful verses of the Qur'an in conversation, to help guide others and comfort them at times of need. The beauty of compassion can help inspire and bring meaning to people's lives.</p> <p>Additionally, Muslims can show the beauty of the Qur'an by teaching it to others in a language they understand. This will not only introduce them to the contents of the Qur'an but also show the beauty and unique nature of the Quran.</p>	6

Question	Answer	Mark
4(a)	<p>Give <u>four</u> actions taken by Musa’s mother to protect her child.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Musa’s mother nursed him secretly, fearing he might be killed • She prayed to God in order for Musa (AS) not to be killed • She put Musa (AS) in a basket • She placed the basket in the river, to drift downstream • She told her daughter to follow the basket • His mother was employed as a wet nurse by the Queen • His mother was reunited with Musa (AS) • She nursed him • But she kept her identity a secret <p>One mark for each response.</p>	4
4(b)	<p>Describe how Musa (AS) led his people to escape from Pharaoh and the Egyptians.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Musa (AS) preached to the people of Egypt, and God sent many warnings such as plagues and famines, but few listened. Pharaoh tortured and abused the Israelites. Then, God sent a message to Musa (AS) to tell him to leave Egypt. Musa (AS) led his people out under cover of darkness, and they reached the shores of the Red Sea the next day.</p> <p>Meanwhile, Pharaoh realised the Israelites had left and organised a large army to chase them. The Israelites became very worried, fearing they would surely be killed. Yusha (Joshua) said that they would certainly face death. Some even considered going back into slavery. But Musa (AS) remained calm and awaited God’s guidance. At that moment God sent a message to tell Musa (AS) to place his staff on the waters of the sea. He did so, and God sent a miracle to make the waters part, giving the Israelites a path to escape.</p> <p>Pharaoh and his army were close behind and saw the sea part. Pharaoh told his army that it was thanks to his own power and ordered them to continue their pursuit through the parted waters. But as soon as the Israelites had safely crossed, God ordered the sea waters to return, drowning Pharaoh and his army. In the moment of panic, Pharaoh declared belief in one God, but it was too late, and he perished.</p>	10

Question	Answer	Mark
4(c)	<p>In what ways is the life of Musa (AS) similar to the life of Muhammad (pbuh)? Give reasons to support your answer.</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>Both Musa (AS) and Muhammad (pbuh) were prophets, appointed by God to guide their people. Both had a difficult childhood during which they were separated from their mothers. Both lived in places where people around them worshipped idols, but they did not worship idols themselves. The societies of the time were full of immoralities, but both taught the importance of honesty and compassion.</p> <p>Musa (AS) received a revelation on Mount Tur and received the Torah. Muhammad (pbuh) received the Qur'an beginning in Cave Hira. Therefore, both became Messengers of God's holy books. Musa (AS) and Muhammad (pbuh) stayed true to the worship of the one unseen God, despite the risks and difficulties they faced. They both taught their people the importance of rejecting the worship of idols and belief in the judgment of God in the afterlife. Despite their best efforts, both faced rejection by many who heard their messages, but both remained patient and persevered with their preaching. They never gave up.</p> <p>It could be said that both Musa (AS) and Muhammad (pbuh) helped the poor and those in need and led humble lives of hard work. They both faced oppression, even persecution: Musa (AS) by the Egyptians and Muhammad (pbuh) by the Quraish Meccans. As a result, both ended up making difficult journeys of exile to escape and ensure the survival of their faith.</p>	6

Question	Answer	Mark
5(a)	<p>Explain the functions which Muslims believe prophets carried out.</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>There were said to be 124 000 prophets in Islam from Adam (AS) to Muhammad (pbuh), most giving teachings and examples and a smaller number also bringing a holy book from God, fulfilling the duty as messengers from God. These included Muhammad (pbuh) who brought the Qur'an; Isa (AS) the Injil (Gospels); Dawud (AS) the Psalms and Musa (AS) the Torah.</p> <p>All prophets were said to testify to the same message of core Islamic beliefs, that is the oneness of God who has no partners and the rejection of idolatry. Prophets such as Ibrahim (AS) and Muhammad (pbuh) carried out the function of warners. They warned people that worshipping idols would lead to hell fire and taught them to turn away from immorality, which would only lead to punishment.</p> <p>All prophets testified to key Islamic beliefs and explained these to the people. These include belief in the afterlife, where people would face judgment. Prophets were models of good character, who demonstrated to people how to keep their patience, even when they faced abuse and misfortune. Prophets told people to trust in God.</p> <p>Prophets aimed to create a just society. Isa (AS) tried to turn people away from materialism. Muhammed (pbuh) in particular set up a model in the Medina community, in which people were required to honour and protect each other, regardless of tribe. As 'Seal of the Prophets' and final messenger of God, Muhammad (pbuh) fulfilled the particular function of completing God's messages for the guidance of humanity in the future.</p>	12

Question	Answer	Mark
5(b)	<p>Choose <u>two</u> of these functions and discuss their significance for Muslims today.</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 two functions they identify and focus their answer on the lives of Muslims in the modern world. For example, they might choose the function of prophets as warners. This could apply to Muslims today. The luxuries of materialism might become a temptation and distract Muslims from spending time in prayer and giving money to help others through paying Zakat. The warning of prophets to turn away from false gods might be applied to the status of money in the modern world. It might help some people re-assess their values and focus more clearly on God.</p> <p>Candidates might choose the function of delivering holy books as relevant today as it always was. For example, Muhammad (pbuh) delivered the Qur'an as the last and final message to humankind, so it is just as relevant today. Muslims could learn about the process of revelation and be inspired by this, taking it as evidence in the authority and divine nature of their holy book. They could also take heart from the way Muhammad (pbuh) was patient in times of difficulty and stayed true to the teachings of the Qur'an and use this to gain strength and inspiration to stay true to the teachings of the Qur'an in their lives today.</p>	8

Question	Answer	Mark
6(a)	<p>Describe the practice of fasting (<i>Sawm</i>) for Muslims during Ramadan.</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>Muslims start fasting when the new moon for the month of Ramadan is sighted. They get up before dawn and eat the pre-dawn meal (<i>sehri</i>). They then read a du'a prayer and make their intention to start fasting for the day before the first light of dawn appears. This intention is important: the reason for fasting is for God, not for any personal reason such as to lose weight, or to get praise from others.</p> <p>Muslims then read the dawn prayer (<i>fajr</i>), and the five daily prayers as normal. They might make a special effort to ensure they complete all of these prayers particularly in the month of Ramadan. During the day they do not eat or drink. Swearing, backbiting, fighting, smoking, sexual activity and lying are also said to be disallowed.</p> <p>When the sun goes down, Muslims are able to eat again. Many prepare special meals (<i>iftar</i>) to share with friends and family or join community iftar meals organised by mosques and community centres. These can inspire Muslims as they share food with others and feel strengthened as they feel part of the one ummah or family of Muslims. They can also be occasions to teach others about Islam.</p> <p>During the evening Muslims often read special prayers (<i>tarawih</i>). Over the month, the whole Qur'an is recited. Some Muslims take the additional step of entering a retreat in a mosque during the last ten days of Ramadan (<i>Itikaaf</i>). This is thought to be a particularly special time during which the Night of Power took place. Muslims remember this on the 27th of Ramadan with additional prayers and du'as for the year ahead.</p>	12

Question	Answer	Mark
6(b)	<p>‘The more difficult the fast, the greater the reward’. Discuss this statement and show that you have thought about different points of view.</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 and must give reasons for their views.</p> <p>Responses may include the following and/or other relevant information. Responses may argue that:</p> <p>Muhammad (pbuh) said in a hadith that reward is according to the hardship. Candidates might mention this and that God may reward Muslims for the extra effort they put in. It can be difficult to fast, especially if the day is hot or the hours of fasting are long; if people around of other faiths are eating and there is no break from work. In those circumstances many Muslims feel that although it is more difficult to fast, they may be rewarded from God in the afterlife. It can also feel satisfying to put in that extra effort and a Muslim may feel strengthened in their practice of faith in this life, having achieved the completion of their fasting, despite difficult circumstances.</p> <p>Another view is that the Prophet (pbuh) guided people towards moderation. God has set limits on fasting and for those who face too much difficulty, fasting is not required. That includes pregnant and nursing mothers, the ill and those on journeys. Islam teaches that it is forbidden for a Muslim to harm themselves, so if they fast in a difficult situation and then harm their body as a result, this would not be seen as justified. Muslims believe that God is merciful and has given other ways, such as making up missed fasts later, or feeding a community of people, for those who find a particular fast too difficult.</p>	8