



# Cambridge O Level

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**ISLAMIC STUDIES**

**2068/22**

Paper 2 Development, Sources, Beliefs and Observances

**May/June 2023**

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>Give <u>four</u> regions held by the Caliphate at the start of ‘Uthman’s reign.</b></p> <p>Responses may include four of the following and / or other relevant information:</p> <ul style="list-style-type: none"> <li>• The Hijaz / areas of the Holy cities of Mecca and Medina</li> <li>• Arabia / Saudi Arabia</li> <li>• Oman</li> <li>• Yemen</li> <li>• The Gulf / Gulf States</li> <li>• Jordan</li> <li>• Syria</li> <li>• Parts of Iraq and Kuwait</li> <li>• Palestine</li> </ul> <p>One mark for each response.</p>	<b>4</b>
1(b)	<p><b>Describe the achievements of ‘Uthman as Caliph.</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>• <b>A standardised, written Qur’an</b> was produced under ‘Uthman’s direction and other copies destroyed, ensuring that an authoritative, unchanged version was followed by all Muslims from that day right up to the present. He commanded Zayd bin Thabit to use Mushaf Hafsa – the first written collection of Qur’an produced during Abu Bakr time as caliph. This was checked by the surviving huffaz, who had learned the Qur’an by heart, and companions of the Prophet (pbuh), and copies sent to different regions to help the spread of Islam.</li> <li>• <b>‘Uthman expanded the Caliphate</b> into new territories. Mu‘awiyah was sent to conquer Syria and parts of Asia Minor in the initial years of ‘Uthman’s reign, and there were many rapid and successful campaigns.</li> <li>• <b>‘Uthman strengthened the armed forces</b> and set up a navy. This enabled him to send ships to conquer Cyprus, Crete and Rhodes, and to send an army against the Egyptians.</li> <li>• <b>‘Uthman provided more religious facilities</b> to promote Islam. He enlarged the mosques in Mecca and Medina. He provided new wells to help pilgrims.</li> <li>• <b>‘Uthman helped the people</b> by providing wells and improving drainage to avoid flood damage. He established successful trading conditions and even paid a public allowance to people, which he increased from the time of his predecessor, ‘Umar.</li> </ul>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>To what extent can Muslims today find guidance from the examples of the Four Pious Caliphs? Give reasons to support your answer.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>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 might argue that they can find guidance, by stating that these Caliphs are known as Rashidun or rightly guided, so therefore they have a special status. The four Caliphs had all been close companions of Muhammad (pbuh) so knew what he did and followed his examples, the Sunnah. They provide Muslims with lots of ways to follow in how to find guidance when dealing with difficulties, such as when they faced opposition, and how they tried to listen and negotiate with others. The characteristics of justice and generosity can be found from examples in the lives of the four Caliphs, which help to guide Muslims in their lives today.</p> <p>However, it might be argued that some modern-day difficulties might be very different and therefore might need scholars to make fresh interpretations to address them. Also, Muslims look first to the primary sources of Islam, the Qur'an and Sunnah, and these also provide many examples giving Muslim's guidance. Many Muslims are also more familiar with the Qur'an and Sunnah. So, it could be argued that it is not always necessary to consider the guidance of the four Caliphs in every case.</p>	

Question	Answer	Marks
2(a)	<p><b>Describe Abu Bakr’s speech on becoming Caliph.</b></p> <p>Responses may include four from the following and / or other relevant information:</p> <ul style="list-style-type: none"> <li>• Abu Bakr accepted the Caliphate</li> <li>• He was humble in his words</li> <li>• He said: ‘I have been elected as your Ameer!’</li> <li>• He acknowledged that he was not better than anyone else</li> <li>• He asked people to help him in doing right</li> <li>• Abu Bakr asked people to correct him if he did wrong</li> <li>• He asked for people’s obedience</li> <li>• In following God and the Prophet (pbuh)</li> <li>• But told them not to follow him if he went astray.</li> </ul> <p>One mark for a simple statement and three further marks for elaboration.</p>	<b>4</b>
2(b)	<p><b>Explain Caliph Abu Bakr’s approach to leading the community.</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 as first rightly-guided Caliph tried to always consider what was right by God and the Prophet (pbuh) in his leadership of the community.</p> <ul style="list-style-type: none"> <li>• <b>Abu Bakr promoted Islam for his community.</b> He appointed Zayd bin Thabit to collect a written copy of the Qur’an to preserve it for use by future Muslims, and ensure people were reading it accurately.</li> <li>• <b>Abu Bakr dealt with those who deviated from the Sunnah of Muhammad (pbuh) and Islamic beliefs.</b> He dealt with the false prophets, ensuring that his community followed the established views of Islam and did not divert from them. This included believing that Muhammad (pbuh) was the last of the prophets and that his ways must be followed, including paying <i>zakaat</i>. This ensured that people in Abu Bakr’s community who needed help and support received it.</li> <li>• <b>Abu Bakr listened to the views of the people.</b> He set up a consultative committee called the <i>majlis shura</i> at which he listened to the views of 7 of his companions. He later strengthened this to hear more people and increased it to 11.</li> <li>• <b>Abu Bakr promoted security so that his people could live in peace.</b> He organised cantonments and took care of everyone under his reign, regardless of faith or tribe. He organised provinces and asked governors to report to him every year at <i>Hajj</i> so he could keep control of them personally.</li> <li>• <b>Abu Bakr was compassionate towards people,</b> and established rights to peace and security for Muslims and non-Muslims. Women and children were not to be harmed in battle. He promoted moral values and self-respect amongst the community.</li> </ul>	<b>10</b>

Question	Answer	Marks
2(c)	<p><b>Discuss what Muslim communities today can learn from Abu Bakr's leadership.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>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 aspects of Abu Bakr's leadership but should clearly relate them to Muslims in the world today. For example, Muslim communities could promote paying <i>zakat</i> to ensure that the less fortunate in their communities benefit and are able to gain support in their time of need. Muslim communities today might hold talks and provide education in Mosques to explain why there can be no new prophets and ensure Muslims understand the beliefs of Islam. Muslims might consider the way in which Abu Bakr tried to include the views of different people in his consultative committee, the <i>majlis shura</i>, and do the same nowadays in organisations such as mosques, Muslim charities or even through participation in democracy. The general principle of compassion might be applied to those who are suffering today, following Abu Bakr's compassionate leadership.</p>	<b>6</b>



Question	Answer	Marks
3(a)	<p data-bbox="316 248 1281 315"><b>Give <u>four</u> reasons why the text (<i>matn</i>) of a Hadith may be considered unreliable.</b></p> <p data-bbox="316 349 1230 416">Responses may include four from the following and / or other relevant information:</p> <ul data-bbox="316 454 919 775" style="list-style-type: none"><li>• Contradicts the Qur'an</li><li>• Contradicts already established Hadith</li><li>• Criticises Muhammad (pbuh) or his family</li><li>• Illogical or inconsistent with known facts</li><li>• Non-Arabic texts</li><li>• Complex or confusing language</li><li>• Extreme punishments for minor sins</li><li>• Extreme rewards for small virtues</li><li>• Uncommon / unknown tradition / practice</li></ul> <p data-bbox="316 808 699 840">One mark for each response.</p>	<b>4</b>

Question	Answer	Marks
3(b)	<p><b>Explain how information about the narrators of a Hadith can be used to classify its reliability.</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 character of each narrator who passed on a Hadith in what is known as the <i>isnad</i>, the chain of narrators, was very important in establishing the reliability of a Hadith. Good, clear details establishing good character could help establish a Hadith as reliable; whereas question marks could make it considered unreliable. The Hadith collectors such as Bukhari and Muslim considered these factors:</p> <ul style="list-style-type: none"> <li>• The Hadith collectors, such as Bukhari, took particular care to find out all that they could about the narrators of a Hadith. They looked to make sure that each narrator had personally known and had direct contact with the person who heard the Hadith before them, and this could be verified for each narrator in the chain going all the way back to Muhammad (pbuh) himself.</li> <li>• Information was sought about the full name of the narrator, their family, work and title. They should have been known well by people in their area so this information could be verified. Bukhari and Muslim, two of the hadith collectors, spent many years researching and travelling to verify this information.</li> <li>• The time each narrator lived was checked to see that they were a contemporary of the previous and next narrator.</li> <li>• Narrators must have been known for their truthfulness. Hadiths reported by people who were known to have lied, or even if there was a slight question mark about truth telling, were rejected. Good character was regarded as essential.</li> <li>• Narrators should not have stirred up rumours or said words against other people. Criminals and those who gave false evidence were rejected.</li> <li>• They should be pious and complete their religious obligations. They should not have innovated any new religious practice.</li> <li>• The narrator should have been alert and of good understanding, so they can be trusted to have heard and understood the Hadith accurately at the time it was passed to them. Forgetful narrators were also rejected.</li> </ul>	10

Question	Answer	Marks
3(c)	<p><b>Discuss <u>two</u> ways in which the Hadith are significant for Muslims today.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>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 consider the following and/or other relevant information:</p> <p>This question might be addressed from several different perspectives, with the importance being to relate the meaning of the Hadith to Muslims' lives today. Candidates might refer to aspects of worship, such as how to pray after the manner of the Prophet (pbuh), which are explained by the Hadith and enable Muslims to fulfil their duty to follow the five daily prayers in their lives. The Hadith provide inspiration for good character, following the sayings of Muhammad (pbuh), and how he spoke with compassion and humility even when faced with abuse and persecution. Muslims today might find this a model in their lives when facing bullying or discrimination. The Hadith have meaning for forming moral judgements and contributing to scholar's interpretation of <i>Shariah</i> law for modern day situations, since they are regarded as an important source for the Sunnah of the Prophet (pbuh) and help to guide Muslims as to what Muhammad (pbuh) would have done.</p>	<b>6</b>

Question	Answer	Marks
4(a)	<p><b>Give <u>four</u> characteristics of Isa (AS).</b></p> <p>Responses may include four from the following and / or other relevant information:</p> <ul style="list-style-type: none"> <li>• A prophet</li> <li>• Messenger</li> <li>• Similar / like Muhammad (pbuh) according to a Hadith</li> <li>• Humble</li> <li>• Intelligent</li> <li>• Religious</li> <li>• Miracle performer</li> <li>• Wise</li> </ul> <p>One mark for each response.</p>	<b>4</b>
4(b)	<p><b>Describe the miracles of Isa (AS).</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>There are several miracles of Isa (AS) which candidates might refer to, including stories from the Qur'an which might be quoted.</p> <p>The Qur'an 5.110–111 states that Isa (AS) could speak when he was still a baby. God gave him great knowledge and powers of understanding. The miracles performed by Isa (AS) were only through God's power. He made the blind and lepers well again and raised the dead. However, the children of Israel accused him of performing magic. But God made the hearts of Isa's disciples believe in him and follow him.</p> <p>The Qur'an 3.48–49 refers to Isa (AS) making a clay figure become a bird by breathing life into it, as a sign of God's power for those who can see it and believe in God. This passage also refers to Isa (AS) healing the lepers and those who were ill.</p> <p>The Qur'an 5.112–115 tells the story of when Isa (AS) stood on a mountain with his disciples around him. There were also poor and oppressed people in need around him. The disciples asked for a holy table to be sent down from heaven with food on it. They told Isa (AS) that they needed to eat and to be stronger in faith, so that they could be witnesses to the truth. At that, Isa (AS) called upon God to send a table as a sign of God and to help provide food to sustain them. God then sent them a table of food, and warned the people not to become disbelievers afterwards lest they should face God's wrath.</p>	<b>10</b>

Question	Answer	Marks
4(c)	<p><b>Discuss what Muslims today can learn from the support God provided to Isa (AS).</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>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 consider the following and/or other relevant information:</p> <p>Candidates might mention various occasions when Isa (AS) was supported by God, such as how God proved his prophethood to people by granting him miracles, as well as proving the innocence of his mother; by the gift of knowledge in discussion with religious leaders; in support during times of difficulty and by saving Isa (AS) from crucifixion, in contrast to the Christian story.</p> <p>The main point of this question is what Muslims today can learn from this support. Candidates might argue that Muslims should have confidence in their daily lives in the knowledge that God has been shown to help prophets like Isa (AS). Prophets were believers and God-conscious, so Muslims today might think of God in all that they do in order to obtain God's support. They might be confident and ensure they are well informed in religious discussion, just as God prepared Isa (AS). Today, Muslims might take heart from the miracles to believe in the validity of Isa (AS) and other prophets but at the same time not to give them any status linked to God. The support God gave Isa (AS) in saving him from the ordeal of crucifixion shows that even if a Muslim faces torture and persecution then God may help them, whatever the circumstances.</p>	<b>6</b>

Question	Answer	Marks
5(a)	<p><b>Explain Muslim beliefs about the Day of Judgement.</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>• <i>Yawm ad-din</i> is the Day of Judgement. On this day God will decide where people will go to in their afterlife.</li> <li>• Each person will be given their own book of deeds, which records all they have done, including their actions and the intentions behind them.</li> <li>• The recording angels will give books of record of a person's deeds: good from the right side and bad from the left, for God to make the ultimate judgement.</li> <li>• It is believed that God will consider even a tiny 'atom's weight' of good or bad in weighing up a person's judgement.</li> <li>• The Qur'an 99.6–8 states: On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.</li> <li>• No-one can know the outcome of their judgement, and some sinners may be forgiven whereas some who thought that had banked many good deeds might not be: all depends on God and no one should presume.</li> <li>• Whilst judgement takes place, God already knows the outcome – this is the Islamic belief in predestination.</li> <li>• Candidates might mention the <i>sirat</i>, the bridge, which the companions asked about in the context of Judgement Day. A Hadith mentions that the Prophet (pbuh) will be first to cross it.</li> <li>• The believers will come across a bridge on Judgement Day after their judgement and they must cross this in order to reckon their misdeeds and enter the afterlife. Some will cross, some will cross with scratches and some will fall into the hellfire.</li> <li>• Good people go on to live eternal life in paradise, described as a place of lush gardens and waterfalls with all that they could wish for. Those judged unfavourable face eternal life in hell, a place of fire and torture.</li> </ul>	12

Question	Answer	Marks
5(b)	<p><b>Discuss the significance of beliefs about the Day of Judgement in the lives of Muslims today.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>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 consider the following and/or other relevant information:</p> <p>Muslims may think of the events with fear and anticipation of reward. They may look forward to everlasting life in paradise as a reward much greater than life on Earth and any worldly reward. Therefore, they put faith in God and following his commands as more important than chasing after money, status and power. Muslims see great virtue in doing the right thing and they know that this will increase their rewards as a result of the Day of Judgement.</p> <p>Muslims may fear an afterlife in hell as a result of their bad deeds and bad intentions. Therefore, they may try hard to stay on the straight path to please God, knowing that the recording angels will record every action they take. They may fear that missing prayers could add to their bad deeds, of cheating on someone, even if no one is watching or no one can see, even so they know these deeds will be taken into account on the Day of Judgement, and so this encourages Muslims to stay true to their beliefs.</p> <p>They might also believe that they cannot know who will go to paradise so they must treat everyone equally, including the poor and sinners, and not just be friendly with the rich, since they might gain God's favour by doing so, and God is the only and ultimate judge.</p>	8

Question	Answer	Marks
6(a)	<p><b>Explain <u>three</u> features of the observance of Ramadan by Muslims.</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>There are many features of Ramadan and candidates might choose any three to explain in more detail, such as:</p> <ul style="list-style-type: none"> <li>• <b>Fasting during daylight hours.</b> This includes getting up before first light and making the intention to fast, before starting fasting and saying the <i>fajr</i> pre-dawn prayers. Muslims do not eat or drink anything during daylight hours until sunset, when they make a <i>du'a</i> thanking God for the days fast then 'open' their fast by eating dates and reading the <i>maghrib</i> prayers.</li> <li>• <b>Pre-dawn meals (<i>suhur</i>),</b> a Sunnah of the Prophet (pbuh), are eaten usually at home with family, to prepare Muslims for fasting during the day ahead.</li> <li>• <b>Special <i>iftar</i> meals,</b> to share food with others at the end of the days fast. This may bring family and friends together, or some may join special meals in the mosque or pay to feed others, including interfaith gatherings to explain Islam to others or to include those less well off.</li> <li>• <b>Extra night prayers, <i>tarawih</i>,</b> at which the Qur'an is recited all the way through during the month of Ramadan. This helps Muslims to remember the revelation of the Qur'an and gain blessings from hearing the sacred text, the word of God for Muslims.</li> <li>• <b>Staying up at night on the Night of Power,</b> to remember the first revelation of the Qur'an. There may be special prayers at the mosque, talks and sermons about the event, readings from the Qur'an and time for personal prayers (<i>du'a</i>) of request for the year ahead as it is believed that God listens especially to those on this night.</li> <li>• <b>Entering <i>I'tikaf</i>, seclusion in the mosque,</b> for the last 10 days of Ramadan. This is a time of intense spiritual devotion at which Muslims may choose to leave behind the outside world and focus deeply on God, fulfilling their prayers and making additional devotions to God. This may help them to feel closer to God and make a fresh commitment to Islam.</li> <li>• <b>Conducting themselves with high moral standards.</b> Ramadan is a time to leave behind swearing, backbiting and bad talk. Muslims avoid looking at immoral things during the day and try to keep their thoughts as pure as possible. They aim to avoid sexual thoughts and acts and tell the truth in all that they say.</li> </ul>	12



Question	Answer	Marks
6(b)	<p><b>Discuss the significance of fasting for Muslim communities today.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>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 consider the following and/or other relevant information:</p> <p>Ramadan is a time when Muslim communities come together. Muslims often attend mosques more regularly for the additional prayers and for special <i>iftar</i> meals, as well as hearing guidance from the Imam about aspects of fasting. Muslims may make more effort at this time of year to go to the mosque or prepare meals for someone else, thereby strengthening the bonds of the community. A sense of community is strengthened by the inclusion of everyone at the time of opening the fast, and meals might be sponsored for this purpose, so that the rich and poor can sit together as equals and share food. Families may meet each other more frequently and join together with friends for <i>iftar</i>.</p> <p>Another aspect of fasting is understanding and empathising what it feels like to be poor and go without food, so fasting helps to generate a sense of compassion and inspires Muslims to contribute to community campaigns for charity, such as donating clothes and food for those in need. A greater sense of equality amongst the <i>ummah</i>, the world-wide community of Muslims, is achieved. Furthermore, fasting can be a time of outreach to non-Muslims whereby Muslim communities can explain their faith and invite others to join them in meals or for a day fasting, helping to make links with others and better integrate communities.</p>	8