

# Cambridge O Level

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

Paper 2 Development, Sources, Beliefs and Observances

**May/June 2025**

MARK SCHEME

Maximum Mark: 60

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**Published**

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

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

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

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This document consists of **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 descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

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

**GENERIC MARKING PRINCIPLE 2:**

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

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

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

**GENERIC MARKING PRINCIPLE 4:**

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

**GENERIC MARKING PRINCIPLE 5:**

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

**GENERIC MARKING PRINCIPLE 6:**

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


**Annotations guidance for centres**

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

**Annotations**

Annotation	Meaning
	Correct point

**Using the mark levels**

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

**Generic levels of response grids****Table A – AO1 Knowledge and understanding**

Use this marking grid for **Questions 1–4 part (b)** and **Questions 5 and 6 part (a)**.

Level	Marks		Description
	Q1–4 part (b)	Q5 and Q6 part (a)	
<b>4</b>	9–10	10–12	<ul style="list-style-type: none"> <li>• Answers most aspects of the question, using a range of detailed, accurate and relevant knowledge.</li> <li>• Effective use of relevant examples or sources to support points made.</li> <li>• Demonstrates understanding through clear and well-developed explanations.</li> </ul>
<b>3</b>	6–8	7–9	<ul style="list-style-type: none"> <li>• Addresses many aspects of the question, using accurate and relevant knowledge.</li> <li>• Use of some examples or sources to support points made.</li> <li>• Demonstrates understanding through clear explanation, which covers the main points.</li> </ul>
<b>2</b>	3–5	4–6	<ul style="list-style-type: none"> <li>• Partially answers the question, using elements of accurate and relevant knowledge.</li> <li>• Minimal use of examples or sources.</li> <li>• Demonstrates some understanding which covers a few of the main points.</li> </ul>
<b>1</b>	1–2	1–3	<ul style="list-style-type: none"> <li>• An attempt to answer the question, using limited relevant knowledge.</li> <li>• Responses are unsupported by examples or use of sources.</li> <li>• Demonstrates a basic understanding.</li> </ul>
<b>0</b>	0	0	<ul style="list-style-type: none"> <li>• No creditable response.</li> </ul>

**Table B – AO2 Evaluation**

Use this marking grid for **Questions 1–4 part (c)** and **Questions 5 and 6 part (b)**.

Level	Marks		Description
	Q1–4 part (c)	Q5 and Q6 part (b)	
<b>3</b>	5–6	6–8	<ul style="list-style-type: none"> <li>Evaluates the question showing awareness of various viewpoints.</li> <li>Discusses the issues in a reflective way, with clear understanding.</li> <li>Effectively shows the significance of belief and practice in the lives of Muslims.</li> <li>Refers to relevant examples or sources to support points made.</li> </ul>
<b>2</b>	3–4	3–5	<ul style="list-style-type: none"> <li>Includes some evaluation, may show awareness of one or more viewpoints.</li> <li>There is discussion of one or more issues.</li> <li>Shows some understanding of the significance of belief and practice in the lives of Muslims.</li> <li>One or two examples or references to sources may be given.</li> </ul>
<b>1</b>	1–2	1–2	<ul style="list-style-type: none"> <li>Answer is mainly descriptive, there may be an awareness of a single viewpoint.</li> <li>Shows limited understanding of belief and practice in the lives of Muslims.</li> <li>There is limited or no reference to examples/sources.</li> </ul>
<b>0</b>	0	0	<ul style="list-style-type: none"> <li>No creditable response.</li> </ul>

Question	Answer	Marks
1(a)	<p><b>Give <u>four</u> examples of ‘Uthman’s piety.</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• ‘Uthman worshipped one God</li> <li>• ‘Uthman never worshipped idols</li> <li>• ‘Uthman had the courage to convert to Islam despite angering his clan, the Banu Umayyah</li> <li>• ‘Uthman was prepared to leave behind his family and migrate to Abyssinia so he could practice Islam</li> <li>• ‘Uthman helped Muhammad (pbuh) as an assistant in Madinah</li> <li>• ‘Uthman participated in the Farewell Pilgrimage</li> <li>• ‘Uthman taught others about how to pray and perform ablutions</li> <li>• ‘Uthman did not take any salary from the Islamic Caliphate</li> <li>• ‘Uthman gave his own money to support the spread of Islam</li> <li>• ‘Uthman supported the poor</li> <li>• ‘Uthman was known as gentle, kind and modest</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>
1(b)	<p><b>Explain how ‘Uthman helped his people with religious facilities.</b></p> <p>Use Table A levels of response grid to mark candidates’ response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• ‘Uthman made alterations to the mosques in Makkah and Madinah. With growing numbers of Muslims, these were too small to accommodate everyone who wanted to come to pray. ‘Uthman set about building and enlarging both mosques to accommodate a much larger number of worshippers.</li> <li>• Many more people were also attending the annual Hajj pilgrimage. As the caliphate expanded, many were coming from further away. ‘Uthman saw they needed travelling facilities. He set up wells to provide water for them along the pilgrimage routes and in the areas of the pilgrimage where possible.</li> <li>• ‘Uthman took steps to help people learn the Qur’an with accuracy. He commissioned Zayd ibn Thabit to ensure only accurate versions of the Qur’an were preserved and others destroyed. Accurate Qur’an copies were spread and people given instruction, with qualified reciters, on how to read it properly. Facilities which today might be called Madrassahs or Islamic schools were set up to help people learn the Qur’an.</li> <li>• ‘Uthman helped to spread Islam into new lands and helped the people in those lands to learn Islam and follow the religion by providing new mosques and facilities. These included areas such as Sindh in present day Pakistan and Cyprus in the Mediterranean. Facilities to preach and spread Islam, known as da’wah, were set up to help the people.</li> </ul> <p>Accept any other valid points.</p>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>Discuss <u>two</u> aspects of ‘Uthman’s rule which might inspire Muslims the most.</b></p> <p>Use Table B levels of response grid to mark candidates’ response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Candidates might argue that the production of an authorised version of the Qur’an most inspires Muslims today. All over the world the Qur’an today is identical, in millions of copies and printed versions. Candidates may say that it is inspiring to see how this is unchanged from the copies made during ‘Uthman’s reign.</li> <li>• Another aspect of ‘Uthman’s rule which might inspire Muslims was his expansion of the caliphate. Muslims far and wide, such as in Cyprus and Pakistan, might see ‘Uthman as a hero who brought Islam to their lands for the first time in history.</li> <li>• ‘Uthman’s rule with gentleness and compassion is an alternative source of inspiration, shown by the fact that he gave much of his personal wealth to the poor. This might inspire Muslims today not to be selfish and to be generous with whatever they have and give generously themselves to good causes nowadays.</li> </ul>	6

Question	Answer	Marks
2(a)	<p><b>Outline ‘Ali’s conversion to Islam.</b></p> <p>Award <b>one</b> mark for identifying each example and <b>one</b> mark for further description of each.</p> <ul style="list-style-type: none"> <li>• ‘Ali was living in poverty at age 5 and was taken in and looked after by the Prophet (pbuh) and his family</li> <li>• After the Prophet (pbuh) received revelation, ‘Ali became one of the first to accept the faith after Khadijah</li> <li>• ‘Ali was around 10 years old at the time</li> <li>• ‘Ali’s father refused to convert, but accepted ‘Ali’s decision, because he could see that Muhammad (pbuh) was leading ‘Ali towards good things</li> <li>• ‘Ali’s father said: ‘Since he [Muhammad (pbuh)] leads you only to righteousness, follow him and keep close to him.’</li> <li>• God told Muhammad (pbuh) in the Qur’an 26:214 to warn his nearest followers about the dangers they faced of conversion. ‘Ali was there and, despite this, said: ‘I will be your helper.’</li> </ul> <p>Accept any other valid points.</p>	4

Question	Answer	Marks
2(b)	<p><b>Explain how ‘Ali organised his caliphate.</b></p> <p>Use Table A levels of response grid to mark candidates’ response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• ‘Ali began by appointing new provincial governors to support his position, especially as some supporters of ‘Uthman were restless about his murder.</li> <li>• ‘Ali moved the capital of the caliphate to Kufa. This was safer because ‘Ali had more supporters living there and it was closer to Syria where governor Mu’awiya was a potential rival.</li> <li>• ‘Ali was strict in his organisation of governors and demands about their conduct. He forbade corruption and taking favours in administrative affairs.</li> <li>• ‘Ali made pronouncements as a religious authority. He was able to give rulings himself on religious matters because he had been so close to Muhammad (pbuh) and knew the sunnah very well. His pronouncements helped to guide religious affairs and organisation in his caliphate.</li> <li>• ‘Ali decentralised control of money. He promoted equality and equal distribution of taxes and welfare payments. He insisted on the fairness which Muhammad (pbuh) and Abu Bakr had put in place and rooted out corruption and different methods of tax distribution.</li> <li>• ‘Ali wrote letters to his officials telling them to organise tax collection fairly. He told them to ensure it was voluntary, without force, and that the poor should be prioritized for welfare. Long term projects, including development of land use, were to be prioritised for the good of the people.</li> <li>• ‘Ali organised rules of conflict to give everyone rights and defined them in Islamic law. Looting was outlawed; booty was fairly given to soldiers as pay. Enemies were pardoned and given rights. This can be seen in the Battle of Nahrawan, where ‘Ali forbade his troops from looting or abusing the losing side.</li> </ul> <p>Accept any other valid points.</p>	<b>10</b>

Question	Answer	Marks
2(c)	<p><b>To what extent is ‘Ali best known for his use of negotiation? Give reasons to support your answer.</b></p> <p>Use Table B levels of response grid to mark candidates’ response to this question.</p> <p>Answers may include one or more of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• ‘Ali’s use of negotiation in the face of difficulties is one area for which he is well known. ‘Ali’s caliphate was a time of difficulties, sometimes referred to as the first division (<i>fitnah</i>) of the Muslims. ‘Ali was known for trying to do everything he could to consult his army and negotiators from the other side to make peace. This happened during the Battle of Camel.</li> <li>• Lengthy negotiation procedures happened at the Battle of Siffin. Muslims fighting each other at that moment was avoided. It might be argued negotiation during this event was what ‘Ali was best remembered for.</li> <li>• However, it could also be said that ‘Ali might not be best known for negotiation because he is better known for his closeness and loyalty to the Prophet (pbuh).</li> <li>• ‘Ali is known as a ‘lion of strength’, a title which is referred to in the Friday sermons (<i>khutbah</i>) in mosques to this day. As Muslims hear these words weekly, they might remember this most rather than his use of negotiation.</li> </ul> <p>Accept any other valid points.</p>	6

Question	Answer	Marks
3(a)	<p><b>Give <u>four</u> occasions on which the Prophet (pbuh) received revelations after the Night of Power (Laylat al-Qadr).</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks.</p> <p>Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• During the night of Surah Duha</li> <li>• To address the idol worshippers in Makkah</li> <li>• To support the Prophet (pbuh) when facing abuse at Ta’if</li> <li>• To leave for Madinah in the Hijrah</li> <li>• To teach new converts in Madinah</li> <li>• In preparation for Badr</li> <li>• To guide relations with Makkans and give Muhammad (pbuh) patience before retaking the city</li> <li>• For the last pilgrimage.</li> </ul> <p>Accept any other valid points.</p>	4

Question	Answer	Marks
3(b)	<p><b>Describe the events which occurred in Cave Hira' during the Night of Power (Laylat al-Qadr).</b></p> <p>Use Table A levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Prophet (pbuh) was accustomed to go into caves and desert places to meditate upon the meaning of life, and went into the cave on Mount Nur on the night of the 27th of Ramadan</li> <li>• Angel Jibril appeared to him and asked him to 'Read!' Muhammad (pbuh) replied that he was unable to read. He was trembling and afraid, but at the same time it was a wonderful experience</li> <li>• The angel asked three times and squeezed Muhammad (pbuh) firmly. On the third occasion a miracle occurred and Muhammad (pbuh) was able to read aloud the first words to be revealed of the Qur'an</li> <li>• These were from Surah 96: 1–5</li> <li>• Proclaim! (or Read !) in the name Of thy Lord and Cherisher, Who created; Created man out of A (mere) clot Of congealed blood; Proclaim! And thy Lord Is Most Bountiful,—He Who taught (The use of) the Pen,—Taught man that Which he knew not</li> <li>• The fact that Muhammad (pbuh) was illiterate confirms this was a miracle of divine origin</li> <li>• The angel was an important part of the event because it is not possible for an unseen God, who can take no physical form, to appear directly, so angel Jibril delivered the message which came directly from God.</li> </ul> <p>Accept any other valid points.</p>	<b>10</b>

Question	Answer	Marks
3(c)	<p><b>To what extent was the Night of Power (Laylat al-Qadr) the most significant event in the revelation of the Qur'an? Give reasons to support your answer.</b></p> <p>Use Table B levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Candidates might argue that the Night of Power was the first event, therefore most significant. It was this event which made the Prophet (pbuh) realise his mission.</li> <li>• Candidates might also argue that it is known as a powerful, life changing experience, and a very dramatic event for the Prophet (pbuh).</li> <li>• The Night of Power may be referred to as the whole Qur'an reaching the lower heavens ready to be revealed in stages over the next few years.</li> <li>• On the other hand, there are many other revelations which offer practical help to Muslims and tell them about paying alms tax (<i>zakah</i>), for example. These are also very significant revelations.</li> <li>• Candidates might argue that different revelations have messages for Muslims which may be applied at different time, and that no one event is more significant than another, because they are all equally significant.</li> </ul> <p>Accept any other valid points.</p>	6

Question	Answer	Marks
4(a)	<p><b>Give <u>four</u> actions that are performed during daily prayer (<i>salah</i>).</b></p> <p>Award <b>one</b> mark for each valid response up to a maximum of four marks. Responses might include <b>four</b> of the following:</p> <ul style="list-style-type: none"> <li>• Saying God is Great (<i>takbir</i>) with hands raised</li> <li>• Standing (<i>qiyaam</i>) and positioning hands just above waist</li> <li>• Reading (<i>Surah al-Fatiha</i>) in every unit</li> <li>• Bowing (<i>ruku'</i>), putting aside all other concerns</li> <li>• Prostrating (<i>sujud</i>), forehead and hands touching the ground</li> <li>• Sitting (<i>tashahud</i>) whilst saying prayers including the shahadah</li> <li>• Giving (<i>salam</i>) at the end, with head turning from side to side.</li> </ul> <p>Accept any other valid points.</p>	4

Question	Answer	Marks
4(b)	<p><b>Explain how the details of daily prayer (<i>salah</i>) are found in the Hadith.</b></p> <p>Use Table A levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Qur'an commands Muslims to pray but the basis of the details of <i>salah</i> come from the Hadith sayings. These contain the words and details about the sunnah or actions of Muhammad (pbuh), considered a perfect example for Muslims to follow.</li> <li>• Muhammad (pbuh) said that the call to prayer (<i>adhan</i>) should be made before prayer, and when this is made, Satan runs away.</li> <li>• Muhammad (pbuh) defined the importance of the pre-dawn prayer and the number of rakat units, two rakats. He also showed Muslims to pattern for all the other prayers, which are performed according to the same ritual.</li> <li>• Muhammad (pbuh) said that God was pleased with the person who rushes to prayer quickly at the fixed times, and defined those times according to the daily pattern of the sun.</li> <li>• The Prophet (pbuh) said: 'The key to Paradise is prayer; and the key to prayer is ablution (<i>wudu</i>)'. So, Muslims perform ritual washing before prayer.</li> <li>• It was reported that Abu Huraira led prayer for them and recited takbir when he bent and raised himself (in <i>ruku'</i> and <i>sujud</i>) and after completing (the prayer) he said: 'By Allah I say prayer which has the best resemblance with the prayer of the Holy Prophet (pbuh) amongst you'.</li> <li>• Muhammad (pbuh) said that the person who does not recite Surah al-Fatiha in prayer, their prayer is not accepted. So, Muslims always recite this whilst standing in prayer.</li> <li>• Salim reported: 'I saw the Messenger of Allah raising his hands to his shoulders at beginning the prayer.' Muslims follow this.</li> <li>• Muhammad (pbuh) said: 'I have prostrated my face to the One who created it and brought forth its hearing and its seeing by His might and His power.' Following this, Muslims prostrate (<i>sujud</i>) and feel God is close to their hearts in this position.</li> <li>• Masud reported that Muhammad (pbuh) taught Muslims the words of du'a prayer to say whilst in a sitting position, after prostration, including the words of the statement of faith (<i>shahadah</i>).</li> </ul> <p>Accept any other valid points.</p>	10

Question	Answer	Marks
4(c)	<p><b>Evaluate the significance of daily prayer (<i>salah</i>) in the faith of individual Muslims.</b></p> <p>Use Table B levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• To many Muslims, daily prayer (<i>salah</i>) is the most significant aspect of Islam which they practice in their daily lives. It is practiced five times every day, making it a constant reminder of their faith. The importance of faith, as a result, stays in the front of their minds.</li> <li>• A Hadith of Muhammad (pbuh) also suggests that: 'The difference between a believer and a non-believer is prayer.' This suggests it is essential to put faith into practice in daily prayer (<i>salah</i>).</li> <li>• It could be argued that all the Five Pillars go together to support faith, and prayer encourages Muslims to complete the others, just as the <i>shahadah</i> and Hajj may encourage Muslims to pray.</li> <li>• However, it can also be said that other pillars, practised occasionally, are important. Going on the pilgrimage (Hajj) is a time Muslims receive God's forgiveness and may then make a fresh start. For many, part of Hajj – specially at 'Arafat - can be the most significant day in their life and give them the strength to make a fresh start.</li> <li>• The statement of faith (<i>shahadah</i>) is the basis of faith and states the main beliefs, as a requirement of Muslims and converts to Islam. It could be argued that this is more significant in the faith of Muslims.</li> </ul> <p>Accept any other valid points.</p>	<b>6</b>

Question	Answer	Marks
5(a)	<p><b>Explain different ways in which Muslims might support their local mosques.</b></p> <p>Use Table A levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Muslims might first and foremost attend their local mosques to pray in congregation, for which they will receive more reward from God. This will also help build a sense of brotherhood (<i>ummah</i>).</li> <li>• Muslims might help in promoting the mosque and encourage other Muslims to join them by visiting them at home if they haven't seen them for a while; distributing leaflets and posters and giving teachings about supporting the mosque.</li> <li>• Another way of supporting is to fundraise for the mosque, to help support the upkeep of the building, pay the imam and provide facilities.</li> <li>• Muslims might fundraise to enlarge the mosque building to accommodate greater numbers of worshippers. They might also sponsor works of beautification, such as calligraphy to adorn the walls of the mosque to inspire the worshippers.</li> <li>• Some Muslims might become teachers in a school (<i>madrasah</i>) in the mosque, especially if they have expertise in reciting the Qur'an, as they can help children learn how to read Qur'anic Arabic and give something back to the mosque which taught them in their childhood.</li> <li>• Some donate books about Islam to provide a library for those who want to research more about their faith.</li> <li>• Muslims might organise shared meals during Ramadan (<i>iftar</i>) and donate food for these in the mosque, attracting more people and benefitting those in need.</li> <li>• Muslims might organise open days and tours in larger mosques to promote the facilities to the local community and encourage interfaith dialogue.</li> <li>• Some mosques have facilities such as counselling, marriage guidance and support for arranging marriages. Muslims might take a role in helping to organise these things in support of the wider role of the mosque.</li> </ul> <p>Accept any other valid points.</p>	12

Question	Answer	Marks
5(b)	<p><b>To what extent is supporting local mosques a very important duty for Muslims? Give reasons to support your answer.</b></p> <p>Use Table B levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• It can be argued that, if it were not for local mosques, many Muslims would not have learned how to read the Qur'an and how to say their prayers. Therefore, supporting local mosques provides these services on which many other aspects of Islam, including prayer, depend, arguably making supporting local mosques a very important duty.</li> <li>• Without local mosques, Muslims might get distracted by other things around them and become lax in their prayers and practice of Islam, again emphasising the importance of local mosques.</li> <li>• However, it can also be argued that the Qur'an can be learned at home and that the mother is often the first person in the Muslim household to introduce the first few words of the Qur'an to a child. This means that whilst helpful, supporting the local mosque is not absolutely essential for Islamic learning – it is the Islamic learning itself which is the purpose.</li> <li>• Furthermore, the Prophet (pbuh) defined the Five Pillars of Islam as the five basic requirements for Muslims to follow, which may be regarded as the five most important duties in many senses. That is not to say that supporting local mosques is not also important, but it is not necessarily very important, because the Five Pillars need to be attended to first.</li> <li>• Some candidates might also discuss the nature of duties for Muslims and define different ones, such as supporting the mosque as a very important duty for supporting Muslim communities, and supporting the practice of daily prayer as the most important requirement of faith in the practice of individual Muslims.</li> </ul> <p>Accept any other valid points.</p>	<b>8</b>

Question	Answer	Marks
6(a)	<p><b>Describe the religious actions and traditions on the day of 'Id al-Fitr.</b></p> <p>Use Table A levels of response grid to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• After the sighting of the moon for 'Id al-Fitr, Muslims say '<i>takbir</i>' repeatedly, meaning 'God is great', thanking God for everything including food to eat and the completion of Ramadan.</li> <li>• Muslims may read a special, personal prayer for the year ahead, believing there are special blessings for du'a prayers said on this night.</li> <li>• Muslims want to look their best so they take a bath (<i>ghusl</i>) and wear clean clothes, often new, white or cultural garments, and to put on perfume (<i>attar</i> / '<i>itr</i>') to take pride in the 'Id festival.</li> <li>• Alms on the occasion of 'Id (<i>zakah al-Fitr</i>) are given out before the prayer so Muslims should try to complete their payment as early as possible.</li> <li>• A tradition of Muhammad (pbuh) was to eat an odd number of dates before prayer. Muslims show that their month of fasting is over, and they can eat a little something before going to the 'Id prayer.</li> <li>• It is a sunnah to take a few extra steps or longer route to make the effort to attend a larger congregational gathering, which may take place in the open air, following a tradition of Muhammad (pbuh).</li> <li>• Muslims perform the 'Id prayer in congregation, which includes additional salutation (<i>takbir</i>): praising God for the occasion and saying 'God is great!'</li> <li>• At the end of the prayer, Muslims give each other greetings (<i>Id Mubarak!</i>) This fosters love and fellowship between everyone, who all feel they are part of the same family (<i>ummah</i>). This is a way of congratulating each other on the completion of Ramadan, the month of fasting.</li> <li>• Muslims visit relatives and invite them to their homes to offer them a feast, celebrating the food which God has provided them and showing their generosity. Gifts may be given to children and others in the spirit of this generosity.</li> <li>• Muslims may also make their personal prayers for forgiveness and ask for success in the coming year.</li> </ul> <p>Accept any other valid points.</p>	12

Question	Answer	Marks
6(b)	<p><b>To what extent are social traditions the most significant feature of ‘Id al-Fitr? Give reasons to support your answer.</b></p> <p>Use Table B levels of response grid to mark candidates’ response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• It could be argued that ‘Id al-Fitr is a social focal point for the year for many Muslims. On this day, above all others, Muslims greet each other and see relatives they may not have seen for months.</li> <li>• It can also be a day for social celebrations, flag waving, celebrations of culture by wearing fine clothing, celebration of food by sharing special dishes, and inclusion of all in society through sharing food and alms with those less well off.</li> <li>• Prayers are said every day by Muslims, and extra prayers during the month of Ramadan, which has just finished, whereas usually there are only three days of celebration for ‘Id at the end. It could be argued that this means social aspects should be prioritised at this time.</li> <li>• However, it could also be argued that prayer, not social aspects, is the most significant aspect of ‘Id al-Fitr. After all, if it were not for God’s command and God’s revelation, there would be no ‘Id at all. So, thanking God should come first</li> <li>• It could be also argued that both prayer and the social aspects are significant equally, because God wants Muslims to be thankful but at the same time grants Muslims time to enjoy themselves and wants them to do so. This means that both aspects of ‘Id should be valued</li> </ul> <p>Accept any other valid points.</p>	<b>8</b>