



# Cambridge O Level

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**ISLAMIC STUDIES**

**2068/02**

Paper 2 Development, Sources, Beliefs and Observances

**For examination from 2025**

MARK SCHEME

Maximum Mark: 60

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**Specimen**

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This document has **14** pages. Any blank pages are indicated.

**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 descriptions for the question
- the specific skills defined in the mark scheme or in the generic level descriptions 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 descriptions.

**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 descriptions in mind.

**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<br>part (b) | Q5 & Q6<br>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<br>part (c) | Q5 & Q6<br>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>Outline how Abu Bakr came to follow Islam.</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>• Abu Bakr was away in Yemen on a business trip when Muhammad (pbuh) proclaimed Islam.</li> <li>• He was informed by his friends about the Prophet’s proclamation.</li> <li>• Abu Bakr felt inspired.</li> <li>• He believed that the Prophet (pbuh) was telling the truth.</li> <li>• Abu Bakr became overwhelmed with joy.</li> <li>• Abu Bakr testified to be a Muslim in front of Muhammad (pbuh).</li> <li>• Muhammad (pbuh) held out his hand to Abu Bakr, who grasped it.</li> <li>• Abu Bakr was the first free man to embrace Islam.</li> </ul> <p>Accept any other valid points.</p>  | <b>4</b>  |
| 1(b)     | <p><b>Explain the circumstances in which Abu Bakr came to lead the Muslims as Caliph.</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 Muhammad’s death many were overcome with grief. There was no plan for a successor.</li> <li>• Abu Bakr and others had supported Muhammad (pbuh) when he became ill. Abu Bakr often stepped in to lead prayers, with the Prophet’s approval.</li> <li>• Abu Bakr told people they must not idolise Muhammad (pbuh), but worship only God. He referred to the Qur’an 3:144 which explains this.</li> <li>• The Ansar of Madinah met to talk about a new leader. They wanted to elect a leader from among themselves.</li> <li>• Abu Bakr warned that a new leader from outside the Quraysh tribe (Muhammad’s tribe) might lead to division. Abu Bakr proposed ‘Umar and Abu ‘Ubaydah.</li> <li>• Another suggestion was that the Ansar and the Muhajirun should each choose their own leader.</li> <li>• The circumstances meant that division might have arisen, so ‘Umar quickly proposed Abu Bakr, who was accepted as leader.</li> <li>• Abu Bakr’s appointment brought unity and ensured the survival of the Muslim community. He spoke to the people with humility and asked for their obedience.</li> <li>• There are varying traditions including some from the Shi‘a Muslim sources – accept all relevant answers.</li> </ul> | <b>10</b> |

| Question | Answer  | Marks    |
|----------|---|----------|
| 1(c)     | <p><b>Discuss the importance of Abu Bakr’s rule for the three Caliphs who came after him.</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>• Abu Bakr unified the Muslims and ensured their survival against pagan opponents.</li> <li>• Abu Bakr authorised the first collection of the Qur’an which was passed on to those who came after him.</li> <li>• Abu Bakr insisted on following the sunnah of the Prophet (pbuh) and ensured that others also adhered to the beliefs and practices he taught.</li> <li>• False prophets were defeated and the belief in the finality of Muhammad’s prophethood upheld.</li> <li>• Those who refused to pay alms (<i>zakah</i>) were dealt with so that everyone followed the Five Pillars of Islam, which preserved the main beliefs and practices of Islam.</li> <li>• Appointment of ‘Umar as his successor helped to maintain the unity of the Muslims and the leadership of the companions as Caliphs.</li> <li>• Abu Bakr’s honesty and good character meant people trusted the Caliph, and the caliphate became an institution that Muslims respected.</li> </ul> | <b>6</b> |

| Question | Answer   | Marks    |
|----------|--|----------|
| 2(a)     | <p><b>Give <u>two</u> examples of piety shown by ‘Ali.</b></p> <p>Award <b>one</b> mark for identifying each example and <b>one</b> mark for further description of each.</p> <p>Responses might include the following:</p> <ul style="list-style-type: none"> <li>• ‘Ali revered the Prophet (pbuh) and, from his childhood, ‘Ali believed and followed Muhammad (pbuh).</li> <li>• ‘Ali slept in the Prophet’s bed so Muhammad (pbuh) could escape Makkah: this was an act of piety and courage.</li> <li>• ‘Ali was a scribe for parts of the Qur’an.</li> <li>• He lived a simple life without riches and worked as a labourer to build the Prophet’s Mosque in Madinah.</li> <li>• ‘Ali washed the Prophet’s body after he died so that the death rituals could be properly carried out.</li> <li>• He prayed regularly, even in times of danger, and he was at prayer in the mosque when he was killed.</li> <li>• ‘Ali was very pious with his prayers and often led the prayers of the Muslims.</li> </ul> <p>Accept any other valid points.</p> | <b>4</b> |

| Question | Answer   | Marks     |
|----------|--|-----------|
| 2(b)     | <p><b>Describe <u>one</u> difficulty ‘Ali faced as Caliph and how he responded to it.</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>• There was a difficult situation at the start of ‘Ali’s caliphate. There had been no Caliph for several days; some demanded one be appointed in three days. ‘Ali responded by accepting the caliphate. He tried to bring stability. Some governors were replaced with those loyal to ‘Ali. Mu‘awiyah opposed this unpopular move.</li> <li>• Another difficulty was that ‘Ali faced opposition from ‘Aishah, Talhah and al-Zubayr who wanted more done to chase up ‘Uthman’s murderers. Talhah and al-Zubayr gathered supporters at Basra, ‘Ali also came with his troops. Before the battle, leaders of the two armies met to negotiate, wanting to avoid bloodshed, however, troublemakers in both armies attacked each other at night and war broke out resulting in ‘Aishah’s defeat. She was sent back to Madinah escorted by her brother, the dead were buried and ‘Ali granted a general pardon, no further bloodshed was permissible.</li> <li>• ‘Ali’s forces came face-to-face with Mu‘awiyah’s forces at Siffin, where there were skirmishes in 657.</li> <li>• ‘Ali’s response was to enter arbitration. However, some of ‘Ali’s soldiers did not agree with this and split away, becoming the Kharijites. ‘Ali defeated them at the Battle of Nahrawan.</li> </ul> | <b>10</b> |
| 2(c)     | <p><b>Discuss the significance of issues Muslims faced at the end of ‘Ali’s caliphate.</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>• How would the succession be decided in future? It was uncertain who would lead after ‘Ali. Factors such as power, tribe and personality influenced who might succeed. Mu‘awiyah was eventually successful. Candidates might discuss how far his power set a trend for the future.</li> <li>• Would Muslims remain divided or be able to reunite? Candidates might point out that Shi‘a Muslims hold ‘Ali in special regard and trace differences back to events at this time; others might argue that sectarian differences did not really emerge until much later.</li> <li>• Implications for the future course of the caliphate: ‘Ali was the youngest of the Four Pious Caliphs and a companion who knew Muhammad (pbuh) well. After ‘Ali’s death, the caliphate faced the issues of how to stay close to the traditions of the Prophet (pbuh) and manage further expansion.</li> </ul>  | <b>6</b>  |

| Question | Answer  | Marks     |
|----------|---|-----------|
| 3(a)     | <p><b>State <u>four</u> categories of hadith.</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>• <i>Sahih</i> (sound)</li> <li>• <i>Hasan</i> (good)</li> <li>• <i>Da'if</i> (weak)</li> <li>• <i>Mawdu</i> (fabricated).</li> </ul>   | <b>4</b>  |
| 3(b)     | <p><b>Explain <u>two</u> ways in which the Prophet (pbuh) received revelations.</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>• Prophet Muhammad (pbuh) received revelations in many ways including directly from the Angel Jibril on several occasions throughout his mission. These were miraculous events, because the angel appeared and spoke to Muhammad (pbuh) directly.</li> <li>• The way in which the first revelation came was a miracle and helped to convince Muhammad (pbuh) that this was a revelation from God. Muhammad (pbuh) was told to read and in a miracle he did so, even though he had never learned to read or write.</li> <li>• Other ways Muhammad (pbuh) received revelations included: the ringing of bells; while he was on horseback or camelback; in dreams; the feeling of intensity or a heavy weight on him, which would bow him down. Candidates might select any two in total.</li> <li>• The ways should be explained, bringing out the miraculous nature: they could not have been made up by Muhammad (pbuh) or any human; they helped to convince and give guidance at difficult times.</li> <li>• The methods of revelation had to be like this because God cannot appear in human form or any physical form. Therefore, communication had to occur through an angel or through dreams or the other methods chosen in the answer. This helped to show Muhammad (pbuh) the way and guide him to the straight path.</li> <li>• Specific examples might be given and explained. Muhammad (pbuh) had several revelations in dreams some months after his first revelation, which helped to convince him that God had not abandoned him, and to give him patience and faith.</li> </ul> | <b>10</b> |



| Question | Answer   | Marks    |
|----------|--|----------|
| 3(c)     | <p><b>Discuss the different ways in which the Qur'an is significant in a Muslim's life today.</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>• The Qur'an is significant because every Muslim nowadays is taught the first surah (the al-Fatihah) which they need to learn off by heart and recite in prayers. This means that the words are always on a Muslim's mind and this connection to the origin of Islam is made and repeated five times a day.</li> <li>• In everyday life, Muslims often use other words such as thanks to God (<i>alhamdulillah</i>) or wishes for the future according to God's will (<i>inshallah</i>). These underline the importance of Qur'anic teachings in everyday events, which Muslims believe are all according to the predestined path of God.</li> <li>• As well as formal prayers, personal prayers are occasions when a Muslim may think of and recite verses of the Qur'an which can help them meditate and find clarity about a situation they may be facing or find guidance from God.</li> <li>• Muslims will sometimes take an ethical and moral stance guided by the Qur'an. This means that Muslims will consider ethical teachings based on the Qur'an and consider interpretations of these before making decisions in their life (e.g. what job to apply for, or whether a job would be approved of according to the Qur'an).</li> <li>• Muslims believe the Qur'an to be the final word of God given to Muslims, a direct revelation which is unchanged and contains God's exact words, so it is given the highest status of any book by Muslims and this is the case for Muslims today. For example, the Qur'an is given significance in the home: it is put on the highest shelf, wrapped and kept clean, and verses from it are often framed and hung on the walls of Muslim homes.</li> </ul> | <b>6</b> |

| Question | Answer  | Marks    |
|----------|---|----------|
| 4(a)     | <p><b>Describe <u>four</u> conditions necessary for fasting to be properly carried out.</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>• To make the intention to fast for God alone.</li> <li>• For fasting to begin at the right time, before dawn in the morning in Ramadan.</li> <li>• For fasting to conclude at the right time, after the sun has gone down.</li> <li>• Not to eat between dawn and dusk.</li> <li>• Not to drink between dawn and dusk.</li> <li>• Not to have sexual relations.</li> </ul> <p>Accept any other valid points.</p> | <b>4</b> |

| Question | Answer   | Marks     |
|----------|--|-----------|
| 4(b)     | <p><b>Explain how Muslims observe 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>• Many Muslims mark the Night of Power on the 27th night of Ramadan. They may stay up at night until the early hours or even longer.</li> <li>• Muslims recite the Qur'an, both individually and out loud in mosques, as part of the Ramadan prayers (<i>Taraweeh</i>). The Night of Power was the night on which the first revelation of the Qur'an was sent to Muhammad (pbuh) in Cave Hira'.</li> <li>• Muslims may ask God for forgiveness and make additional personal prayers (<i>du'a</i>) and make a personal commitment for the year ahead.</li> <li>• Muslims may make special prayers for God to guide them to the right path for the year ahead.</li> <li>• Some believe that their fate for the coming year is determined in detail on this night.</li> <li>• Some Muslims spend the last ten days of Ramadan searching for the Night of Power.</li> <li>• Some may spend ten days in seclusion or retreat inside a mosque, praying, reading the Qur'an and asking for forgiveness. They avoid light conversation and instead communicate directly with God in their thoughts and prayers, to renew and go deeper into their faith.</li> <li>• Muslims try to do as many good deeds as possible, including additional acts of charity, on this night.</li> </ul> | <b>10</b> |
| 4(c)     | <p><b>Discuss the significance of Ramadan for communities today.</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>• Ramadan is a time when Muslims make a special effort to join together with others in their communities. This brings unity.</li> <li>• Special meals (<i>iftar</i>) at the end of the day's fast are particular times for engagement. Community members will often sponsor a meal at a mosque and invite anyone to attend. This strengthens the bonds of the community.</li> <li>• Ramadan brings together people from different backgrounds and promotes equality.</li> <li>• Meals are sometimes shared with non-Muslims, breaking down barriers and promoting a good image of Islam.</li> <li>• Muslims can learn more about their faith and hear teachings and guidance from their Imams and from each other especially at Ramadan prayers (<i>Taraweeh</i>).</li> <li>• Charitable appeals remind Muslims of people who are less well off, and this encourages them to show compassion and develop their feelings of mercy and generosity towards those in need.</li> </ul>   | <b>6</b>  |

| Question | Answer  | Marks |
|----------|---|-------|
| 5(a)     | <p><b>Explain the preparations for burial and the funeral service (<i>janazah</i>).</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> <p>Preparations for burial:</p> <ul style="list-style-type: none"> <li>• Muslims believe that the body of the deceased must be washed in a ritual (<i>ghusl</i>).</li> <li>• The body is usually wrapped in a clean white cloth (<i>kafan</i>). If the person has been on the pilgrimage (Hajj), they might be wrapped in the same white cloth (<i>ihram</i>) they wore while on Hajj.</li> <li>• The body is cleaned and wrapped to show modesty and cleanliness, which makes the body respectful for burial and ready to face the future judgement.</li> <li>• After the body is washed, reading from the Qur'an may start, so that God's word may be remembered when the body is respectable.</li> <li>• The preparations take place quickly, if possible within 24 hours. This follows the tradition of the Prophet (pbuh) and companions and helps maintain cleanliness to the moment of burial.</li> </ul> <p>Funeral service (<i>janazah</i>):</p> <ul style="list-style-type: none"> <li>• The body is carried to the graveyard and relatives may process alongside and support carrying the body. The body is buried, not cremated, as it is believed that the physical body will be needed for the Day of Resurrection.</li> <li>• Families gather round and an Imam usually performs the funeral prayer outdoors, where the body is buried, around the grave.</li> <li>• This is one of the few Muslim prayer services where the faithful do not prostrate, but instead stand around the body. As the body is in front of the worshippers, they cannot bow to the body as they bow only to God.</li> <li>• The Imam gives a speech about death and belief, to support and comfort the loved ones, and family may provide further support because it is their duty of care in Islam.</li> <li>• There are special personal prayers (<i>du'a</i>) in which people may ask forgiveness for the person who died, that they may go to Paradise (<i>Jannah</i>).</li> </ul> | 12    |

| Question | Answer   | Marks |
|----------|--|-------|
| 5(b)     | <p data-bbox="304 232 1318 266"><b>Evaluate the importance of Muslim traditions for remembering the dead.</b></p> <p data-bbox="304 304 1249 367">Use Table B levels of response grid to mark candidates' response to this question.</p> <p data-bbox="304 405 1302 468">Answers may include some of the following ideas, but all valid material must be credited.</p> <ul data-bbox="304 510 1329 1408" style="list-style-type: none"> <li>• Different Muslims may remember the dead in different ways.</li> <li>• The funeral prayer is a way of remembering the dead and marking the end of someone's life in a formal way. Many Muslims find this important because it brings the community together to help provide support for the family. It is a tradition handed down from Prophet Muhammad (pbuh), so for many Muslims it is important to follow in this tradition.</li> <li>• Culturally, some traditions promote wailing and emotionally grieving out loud, which can help Muslims grieve for their lost loved ones.</li> <li>• For some, quiet prayer (<i>du'a</i>) at this special time helps them most, because it helps them feel a connection with God. They may find comfort in the thought that God will be caring for their lost loved one and pray that God will grant that person eternal life in Paradise, a better place than life in this world.</li> <li>• Annually, often on the occasion of 'Id festivals, some Muslims go to the graves of lost loved ones to remember them. They find it helps to remember their lives and feel their love for them, and pray to God for their future in Paradise.</li> <li>• Other Muslims disapprove of this practice. They believe there should not be prayers over the grave, as it risks looking like a person is praying to the grave rather than God, although there are different opinions about this.</li> <li>• There are other traditions, such as reading the Qur'an all the way through in the months after a person dies, which help Muslims connect with the word of God.</li> <li>• Different traditions may hold different importance for different Muslims according to their cultural traditions and personal beliefs.</li> </ul> | 8     |

| Question | Answer   | Marks     |
|----------|--|-----------|
| 6(a)     | <p><b>Describe what happens when 'Id al-Fitr is announced.</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>• 'Id al-Fitr is the festival which Muslims celebrate at the end of the month of fasting, Ramadan.</li> <li>• The days of the month are according to the lunar calendar, and the first of the next month (<i>Shawwal</i>) is the occasion of 'Id al-Fitr.</li> <li>• The announcement of 'Id comes with the sighting of the new crescent moon. Some mosques have moon-sighting committees who will go outside or onto a rooftop to view the new moon. Some follow the announcement of a sighting which has been reported locally or nationally or even anywhere in the world. Some follow calculated dates derived from scientific calculations.</li> <li>• The Imam of a mosque will announce that the following day will be 'Id. This announcement is usually made before the night prayers ('<i>Isha</i>). It is a time of great excitement and expectation. With this announcement, 'Id has begun.</li> <li>• Muslims congratulate each other and spread the good news.</li> <li>• People begin preparing their clothes for the next day, as they may try to wear their best clothes or fresh, clean white clothes to mark the festival and to attend the 'Id prayer in the morning.</li> <li>• Presents or gifts of money may be put ready for children, and large feasts of food for family members and guests prepared.</li> <li>• Families and friends prepare to meet and celebrate together.</li> </ul> | <b>12</b> |
| 6(b)     | <p><b>Evaluate the importance of charity on the occasion of 'Id al-Fitr.</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>• Charity may include various forms, such as alms (<i>zakah</i>), additional acts of charity (<i>sadaqah</i>), appeals and so on.</li> <li>• Before 'Id prayer, Muslims are expected to make a special charitable payment called <i>zakah al-Fitr</i>, according to how much they can afford.</li> <li>• Muslims also give charity in the form of sharing food with the less fortunate or contributing towards charitable appeals.</li> <li>• Charity is important because Muslims believe they are one community (<i>ummah</i>).</li> <li>• Muhammad (pbuh) promoted reducing inequality, which makes charity especially important for Muslims.</li> <li>• Muslims see everything as a blessing from God, so they want to share this blessing with others.</li> <li>• Those who fasted in Ramadan feel closer to poor people who are hungry.</li> </ul>  | <b>8</b>  |

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