



Cambridge O Level

ISLAMIC STUDIES

2068/23

Paper 2 Development Sources, Beliefs and Observances

October/November 2024

MARK SCHEME

Maximum Mark: 60

Published

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

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

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

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This document consists of **19** printed pages.

PUBLISHED**Generic Marking Principles**

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

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

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

GENERIC MARKING PRINCIPLE 2:

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

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

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

GENERIC MARKING PRINCIPLE 4:

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

GENERIC MARKING PRINCIPLE 5:

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

GENERIC MARKING PRINCIPLE 6:

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

PUBLISHED**Generic levels of response marking grids for AO1 Knowledge and understanding**

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

| Level | Marks for Sections A and B | Marks for Section C | Level descriptor |
|-------|----------------------------|---------------------|--|
| 4 | 8–10 | 10–12 | Very good/excellent: A thorough, well-developed response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with expertise. Likely to demonstrate knowledge of religious sources to support and illustrate points made. Confident, thoughtful and comprehensive in understanding this knowledge. |
| 3 | 5–7 | 7–9 | Good: Addresses the question confidently and coherently with understanding of the facts. Demonstrates sound, detailed and mostly relevant and accurate knowledge of the subject matter in detail. Covers the main points. May demonstrate knowledge of religious sources to support points made. |
| 2 | 3–4 | 4–6 | Satisfactory: A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and wider than at basic level. Some of the main points are covered but lack substance and understanding. |
| 1 | 1–2 | 1–3 | Basic: An attempt to answer the question but lacks potential and/ or is unfinished. Very limited knowledge and understanding of the subject. Response includes only a small amount of relevant material or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made. |
| 0 | 0 | 0 | Irrelevant: No apparent attempt to answer the question set, or a wholly irrelevant response. |

PUBLISHED**Generic levels of response marking grids for AO2 Evaluation**

The table should be used to mark the 6 mark part (c) questions for Sections A and B and the 8 mark part (b) questions for Section C.

| Level | Marks for Sections A and B | Marks for Section C | Level descriptor |
|-------|----------------------------|---------------------|---|
| 4 | 6 | 7–8 | Very good/excellent: Demonstrates a thorough understanding of the demands of the question. Can reason, evaluate and discuss the issues in a thoughtful manner. Recognises fully the significance of belief and practice in the lives of Muslims today, where relevant. Likely to use religious sources and examples to support and illustrate points made. |
| 3 | 4–5 | 5–6 | Good: Understands the significance of the question; engages with and discusses the issues. Can consider different ideas in a thoughtful manner. Recognises the links between belief and practice in the lives of Muslims today where relevant. |
| 2 | 2–3 | 3–4 | Satisfactory: The response is descriptive but there is some attempt to move beyond the purely factual approach with some limited discussion of the issues and some understanding of the relationship between belief and practice. Covers main points. |
| 1 | 1 | 1–2 | Basic: Limited understanding of the subject. The response is descriptive with no attempt to engage with or evaluate the material. |
| 0 | 0 | 0 | Irrelevant: No apparent attempt to answer the question set, or a wholly irrelevant response. |

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| Question | Answer | Marks |
|-----------------|---|--------------|
| 1(a) | <p>Give the names of <u>four</u> people who supported Abu Bakr as Caliph.</p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> • ‘Umar • ‘Uthman • ‘Ali • Zayd ibn Thabit • Khalid ibn al-Walid • Aisha (his daughter) <p>One mark for each response.</p> | 4 |
| 1(b) | <p>Explain Abu Bakr's policies for expanding and maintaining the state.</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"> • At the time he took over, young commander Usamah bin Zaid was ready to go to Syria on Muhammad’s command. People thought this was a risk, but Abu Bakr kept to Muhammad’s guidance and the mission was successful. • Abu Bakr maintained the state by consulting people through a majlis shura council. He increased the number of people attending to get a wider range of views so he could take account of people’s needs. • He set up provinces and asked the commanders to report to him during the month of Hajj each year, to keep tabs on things. • Military cantonments were set up for the army, which helped Abu Bakr to conquer Oman, Yemen and Eastern areas. • He told the armies to deal with people fairly and with compassion, and not to harm crops, women or children in battle. This so impressed newly conquered people that many converted to Islam. • Abu Bakr insisted on unity based around Islamic beliefs. This helped keep society together. Therefore, he sent his commander Khalid bin Walid to crush the false prophets who were causing division and teaching that they were prophets too. • Abu Bakr insisted that Muslims keep the Five Pillars of Islam including paying zakat to the poor. This helped to maintain the state since it supported people in need. Again, commanders were sent to challenge those who refused to pay zakat and enforce the policy. | 10 |

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| Question | Answer | Marks |
|----------|---|-------|
| 1(c) | <p>Discuss the importance of obeying leaders. Refer to Abu Bakr in your answer.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/ or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Abu Bakr was humble in his accession speech: he did not tell Muslims to obey his every word. Instead, he asked them to hold him to account. He asked them to tell him if he went wrong. This was a measure of his humility and the fact that the main obedience was to God and God’s word in the Qur’an. A leader should be obeyed only in the sense that they are leading the Muslims in following the Qur’an. If a leader strays away from that, or starts oppressing and being unfair to their people, then the Qur’an itself says this is wrong and Muslims may need to challenge such a ruler.</p> <p>Another perspective on Abu Bakr’s reign is that it was important to obey him, because he enforced <i>zakat</i> and the right belief in <i>risalah</i> (prophethood) on his people. This stopped Muslims being led astray by heretical beliefs. Although obedience required sacrifice, and giving up money in the case of <i>zakat</i>, this is very important to Muslims and by obeying their leader they are actually being encouraged to do something for which they gain extra reward in the afterlife, for giving up some money in this life on Earth.</p> | 6 |

| Question | Answer | Marks |
|-----------------|--|--------------|
| 2(a) | <p>Give <u>four</u> characteristics of ‘Uthman.</p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none">• educated/ literate• could read and write in Arabic• studious• intelligent• successful• polite• pious• kind• mild-mannered• gentle <p>One mark for each response.</p> | 4 |

| Question | Answer | Marks |
|----------|---|-----------|
| 2(b) | <p>Explain how ‘Uthman’s character helped him in his leadership as Caliph.</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>‘Uthman’s intelligence helped him as a commander of the Caliphate. He had the insight to be the first Caliph to set up a navy so that the Muslims could expand their territory into North Africa and the Mediterranean. He also used his strategic skill to send his governor Mu‘awiya into Asia Minor to strengthen the hold over these areas, put off rebellion and preach Islam. That helped protect the Caliphate from the north.</p> <p>‘Uthman’s piety helped him concentrate on providing religious facilities for his people, including enlarging the mosques at Mecca and Medina. His focus on producing a unified standard Qur’an showed both his religious interest and his intelligence because he understood how important the words of the Qur’an were and how vital it was that Muslims needed to have the authentic version kept safe for the future. This is also shown by the fact that ‘Uthman destroyed errant versions of the Qur’an and sent copies of the authentic version far and wide across the Muslim world.</p> <p>‘Uthman’s kindness and gentleness helped him deal with people at a personal level. He was able to gain the support of family members and trusted people who, due to his character, were loyal to ‘Uthman and held their posts reliably as a result. ‘Uthman was also kind and forgiving when it came to the misdemeanours of ordinary people, which helped them to see that he cared and won their loyalty.</p> | 10 |

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| Question | Answer | Marks |
|----------|--|-------|
| 2(c) | <p>Choose <u>one</u> aspect of ‘Uthman's rule and discuss how that could help governments today.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and / or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Candidates should make clear which aspect they have chosen. They could choose anything appropriate, from the expansion of the caliphate, to dealing with others gently, to providing an authorised written version of the Qur’an.</p> <p>In terms of helping governments today, it might be argued that propagating Islam through leading governments with moral, pious leaders is important, following the model of ‘Uthman and the other rightly guided Caliphs. This can help show people that leaders are morally upright and do not take part in corruption.</p> <p>Providing an authorised text, the Qur’an, can help leaders today. This has been used as the most important authoritative text in Islam, so is referred to by Muslim lawmakers in government and provides a firm foundation of what’s right and wrong, which can be applied in modern day situations. The principle of using an authorised text as a book can help governments today because in this case it is from God, rather than anything they have made up themselves, so provides a good model for them to implement.</p> | 6 |

| Question | Answer | Marks |
|----------|---|----------|
| 3(a) | <p>Give <u>four</u> characteristics of narrators that caused some Hadith to be rejected.</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • untrustworthy • forgetful • known to have lied • known to not have clear mental ability • full name details unknown • parentage unknown • narrators known to not have met the next in a chain / broken chain • original narrator not known to have met Muhammad (pbuh) • narrator did not say their prayers / not pious • narrator not careful about keeping religious beliefs or practices • narrator carried out their own religious practices, i.e. not mainstream. <p>One mark for each response.</p> | 4 |

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| Question | Answer | Marks |
|----------|--|-------|
| 3(b) | <p>Explain how the Qur'an and the Hadith are applied together in Muslims' everyday practice of Islam.</p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>The Qur'an and the Hadith together give guidance on how Muslims can live their lives. This can apply to religious practices as well as how to deal with moral and ethical issues. The Qur'an as the first source of guidance can be referred to, the words of God, and the Hadith contain the words of Muhammad (pbuh), the examples which form the sunnah, a perfect model for Muslims to follow.</p> <p>In prayer, Muslims will recite Sura Fateha, the opening sura of the Qur'an, and another sura, during each unit (<i>rakat</i>). They will learn to read the Qur'an and may learn the meaning of these and other suras. In the units of prayer, Muslims follow the actions of Muhammad (pbuh) in standing, bowing, prostrating and sitting, in the order and manner in which he taught them.</p> <p>Candidates may use a range of other examples. These might include ablutions (<i>wudu</i>), fasting, Hajj and punishments mentioned in the Qur'an which the Hadith expand. Other examples include socialising, not drinking alcohol as directed by the Qur'an, and expanded in the character of the Prophet (pbuh).</p> <p>Many other examples could be given, such as for guidance in family affairs, employment, even daily practices such as eating. Muslims often use the Qur'an and Hadith together with the help of religious scholars who can provide clarification and interpretations for today's world and new issues which arise.</p> | 10 |

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| Question | Answer | Marks |
|-----------------|---|--------------|
| 3(c) | <p>To what extent do Muslims always need to use the Qur'an and the Hadith together? Give reasons to support your answer.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/ or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>The Qur'an as the first source of Islamic law is the word of God and beyond question for Muslims. Therefore, if a Muslim can justify their actions, such as praying without idols, by referring to the Qur'an, then this is sufficient. There is no need to use other sources, as the Hadith and others will refer back to the Qur'an as well. Since all knowledge comes from God, using God's word alone should suffice.</p> <p>However, some actions are not covered by the Qur'an or are guided only in outline. So, in those cases, Muslims may need to use the Hadith as well, which provide more detail. Even where the Qur'an does detail what needs to be done, it can be helpful to refer to the examples of Muhammad (pbuh) as these show how he carried out the practice, and he is the perfect example for Muslims to follow.</p> <p>Candidates need to give reasons about why the two primary sources should be used together to the extent to which they have argued in their responses.</p> | 6 |

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| Question | Answer | Marks |
|----------|--|-----------|
| 4(a) | <p>Briefly describe the miracle of the feast given to Isa (AS).</p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> • Isa (AS) stood on a mountain, preaching to the people • there were many poor people listening • the disciples asked Isa (AS) if he could supply a table of food • they said the miracle of sending food would help strengthen them • they would be witnesses to the miracle and it would strengthen their faith • Isa (AS) asked God to send food as a sign from God • God sent plentiful food for the believers, and warned those who rejected belief would be punished. <p>One mark for a simple statement and three further marks for elaboration.</p> | 4 |
| 4(b) | <p>Explain the miracle of the birth of Isa (AS).</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>Mariam (AS), mother of Isa (AS) was praying when an angel appeared to her. She was frightened and wanted to run away; she called to God for help. The angel calmed her, saying that the angel was just a messenger from God. The message was that she was to have a son.</p> <p>Mariam (AS) questioned how this could be, because she was chaste. The angel replied that this could easily happen because God could do anything, and it was all part of God’s plan. Mariam (AS) worried about what people would say, because she was not married. Mariam (AS) went to Nazareth, the town of her birth, and lived in a simple house away from where people could see. She was worried she would bring dishonour on her parents, who were very respectful and religious people.</p> <p>Mariam (AS) went to Bethlehem, where she gave birth to her son Isa (AS). Mariam (AS) saw her beautiful baby but was still worried about her reputation and wished she had died. God sent a miracle to comfort her: fresh water and dates suddenly appeared from the tree in front of her, even though it looked as if it was dead. This was a sign from God to help Mariam (AS) at this time.</p> | 10 |

PUBLISHED

| Question | Answer | Marks |
|-----------------|---|--------------|
| 4(c) | <p>To what extent did Isa (AS) prepare the way for Muhammad (pbuh)? Give reasons to support your answer.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/ or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Muhammad (pbuh) was the last in a long line of prophets, Isa (AS) being one of the preceding prophets. He taught the same monotheism as Muhammad (pbuh) and called people to reject worship of other things. Some traditions suggest that Isa (AS) also said things which suggested a prophet would come after, and that might be Muhammad (pbuh). Muhammad (pbuh) also said that Isa (AS) was the person most similar to him, according to a hadith tradition. The Qur'an also states that Isa (AS) states that a prophet called Ahmad will come after him. Muslims believe Ahmad refers to Muhammad (pbuh). These links helped to prepare the way. Also, there was no other prophet after Isa (AS) before Muhammad (pbuh).</p> <p>Nevertheless, Muhammad (pbuh) lived in a different place and hundreds of years later. By his time, many people had forgotten the teachings of monotheism and the message of Isa (AS) had been lost and corrupted. People needed to be told afresh to reject the worship of idols. It could be argued that each and every prophet was sent with a specific message to the people of their own time, rather than preparing the way for the next.</p> | 6 |

PUBLISHED

| Question | Answer | Marks |
|----------|--|-------|
| 5(a) | <p>Explain the importance of the oneness of God (<i>tawhid</i>) in a Muslim's worship.</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"> • The oneness of God (<i>tawhid</i>) is the belief in the oneness of God with no partners. God cannot be imagined or represented in any physical form, such as a statue or idol. There is no son of God or any other association with God. • The oneness of God (<i>tawhid</i>) is stated within the <i>shahadah</i>, the first pillar of Islam and statement of faith for Muslims. This is said during prayers in the position of sitting, with the forefinger raised, which symbolises the importance of declaring faith and showing commitment to the one God. • Prayer five times a day is undertaken to God and God alone. With that in mind, no pictures or images can be present or if there are, a Muslim will create a barrier or cover so no images can be seen. This shows how important it is not to bow down towards anything besides the unseen God. • The words of the one God, contained in the Qur'an, are recited during prayer, especially the words of Sura Fateha, the opening sura of the Qur'an. They repeat that a Muslim worships "God alone", and it is "God alone" Muslims ask for help. • Other acts of worship, such as fasting and pilgrimage, are also undertaken for God alone. They cannot be done for other reasons or for personal gain. Before starting any act of worship, a Muslim states their intention (<i>niyyah</i>) to dedicate their worship to God alone, making the oneness of God (<i>tawhid</i>) the whole focus. • Many other examples could be given from any act of worship, from daily prayers to birth ceremonies and funerals. Festivals, such as Eid prayers, might also be mentioned. It is not necessary to detail all of these: the main point is to explain the importance of the oneness of God (<i>tawhid</i>) in the examples chosen. | 12 |

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| Question | Answer | Marks |
|----------|--|-------|
| 5(b) | <p>Discuss how belief in the oneness of God (<i>tawhid</i>) can help Muslims with problems they may face.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and/ or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:</p> <p>The implications of the oneness of God (<i>tawhid</i>) mean that a Muslim believes God controls all things because there is only one power in the world, God. Therefore, when a Muslim faces a problem, they should put their trust in God alone. Many situations create stress and worry, which a Muslim might address through personal prayer to God, to ask for God's guidance and to help in their life. Since God has predestined all things, a Muslim can see good in what happens and trust that God has a better plan for them.</p> <p>Examples could be drawn from any particular problem. A Muslim can say '<i>Alhamdulillah</i>', when they face a problem, rather than 'I want' because ultimately it is up to the one God what happens. A Muslim can also read about guidance from God in the Qur'an about how to address their problems, and take this as the first source of authority, since it comes direct from God alone, and therefore is considered to best solution to the problems a Muslim may face in life.</p> | 8 |

PUBLISHED

| Question | Answer | Marks |
|----------|---|-------|
| 6(a) | <p>Explain the importance of standing at Arafat and stoning the Devil during the <i>Hajj</i> pilgrimage.</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"> • <i>Hajj</i> is the pilgrimage to Mecca. This is the fifth pillar of Islam and it is considered important to complete this once in a lifetime if a Muslim is able to. To complete it, a Muslim must do all the rituals including those of standing at Arafat and stoning the Devil; the pilgrimage is not accepted unless these, especially Arafat, are included. The Prophet (pbuh) said: ‘Hajj is Arafat.’ • Standing at Arafat (<i>wuquf</i>) is important for Muslims to cleanse their sins, feel forgiven and make a fresh start. On the 9th day of <i>Dhu’l Hijjah</i>, pilgrims stand on the Plain of Arafat during the hot afternoon sun. • Pilgrims think about their sins and shortcomings and ask for forgiveness from God. A sermon is given from the Mount of Mercy, the place where Muhammad (pbuh) gave his last sermon. • Arafat can be an emotional moment at which pilgrims may shed tears, releasing all the tension and guilt of years when they feel their sins are / were/ have been forgiven. For some, it truly allows them to renew their faith and put behind them any worries of the past. • Stoning shaytan, the devil, (<i>Ramy al-Jamarat</i>) is important to show a Muslim’s opposition to evil and dedication to work against evil in the cause of God. This takes place on the 10th day of the month <i>Dhu’l Hijjah</i>, at Mina. • Prophet Ibrahim (AS) stoned three pillars representing the devil to show he was resisting the temptation to disobey God. Pilgrims are following this tradition. Pilgrims collect seven stones to throw at the largest pillar. • Large numbers of pilgrims try to get close to the pillars where there are ramps and a bridge on several levels to help them. Many throw stones with intensity, showing their passion and anger for all the devil has done and their commitment in physically putting all their effort into struggling for God and what is right. | 12 |

PUBLISHED

| Question | Answer | Marks |
|----------|--|-------|
| 6(b) | <p>To what extent have Muslims completed their duties to God when they finish <i>Hajj</i>? Give reasons to support your answer.</p> <p>Mark according to levels of response descriptors for AO2 Evaluation. In addressing AO2 Evaluation in this question candidates need to show that they have considered different approaches and support a clear judgment and / or give a reasoned answer.</p> <p>Responses may include the following and/or other relevant information:]</p> <p><i>Hajj</i> is one of the Five Pillars of Islam, so it could be argued that when this fifth and final pillar is done, a Muslim has completed what is required of them. Indeed, <i>Hajj</i> only needs to be undertaken once in a lifetime, if one is able to, so after completing it, it is not required to be repeated. Furthermore, after completing <i>Hajj</i> Muslims may feel their sins are forgiven them and they can make a fresh start. Any sins, misdemeanours or unfinished business is concluded and duties are done.</p> <p>However, another perspective is that duties are not something that is ever finished, they are lifelong. Muslims are still required to pray after completing <i>Hajj</i>. Duties encompass broader acts such as helping parents, family duties, and caring for others. These might come up at any point during life. A further perspective is that life is about developing God-consciousness and accumulating good deeds so that a Muslim may enter eternal life in paradise after judgement. If a Muslim became arrogant and thought they had completed everything they needed to, then became lax in their prayers, they might then find difficulty in answering God's questions at Judgement.</p> <p>It could also be argued that those who do not complete <i>Hajj</i>, for whatever reason, are still able to complete their duties to God in the best way that is possible in their situation.</p> | 8 |