



## **Cambridge O Level**

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**ISLAMIC STUDIES**

**2068/13**

Paper 1 History and Scriptures

**October/November 2022**

**MARK SCHEME**

Maximum Mark: 60

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**Published**

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

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

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This document consists of **18** 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 descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

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

**GENERIC MARKING PRINCIPLE 2:**

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

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

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

**GENERIC MARKING PRINCIPLE 4:**

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

**GENERIC MARKING PRINCIPLE 5:**

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

**GENERIC MARKING PRINCIPLE 6:**

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

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

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

**PUBLISHED**

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
1(a)	<p><b>Give <u>four</u> features of the lifestyle of the Arabs living outside the cities in Pre-Islamic Arabia.</b></p> <p>Responses might include four from the following:</p> <ul style="list-style-type: none"><li>• The (Bedouin) Arab tribes were scattered across the desert areas</li><li>• They roamed from oasis to oasis to find food and water for their animals.</li><li>• Tribes were involved in animal husbandry rearing sheep, goats, horses and camels</li><li>• Their main economy was the barter of goods</li><li>• They were skilled trackers and protected the caravan routes</li><li>• They often raided caravans</li><li>• They were proud and warlike</li><li>• They formed tribal groups and clans on the basis of kinship</li><li>• They formed a vast network of tribes and clans supporting each other</li><li>• Bedouin tribes offered their services at a price to city folk to bring up their new-born children in the clean desert air, making them healthy, self-reliant, strong</li></ul> <p>1 mark for each response.</p>	<b>4</b>

**PUBLISHED**

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
1(b)	<p><b>Give an account of the life and activities of the city dwellers in Mecca during the Pre-Islamic period.</b></p> <p>Mark according to level descriptors for Assessment Objective 1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>Mecca was controlled by the Quraish, the main tribe in the region. They were the dominant tribe in Mecca and custodians of the Ka'ba. The Ka'ba attracted pagan pilgrims from all over Arabia. Meccans made a living from these pilgrims, charging them for accommodation, food and water. Taxes were also levied on the pilgrims and relied upon for the economic wellbeing of the city and the Quraish.</p> <p>There were four months when violence was forbidden in the vicinity of the Ka'ba and this was an important time for pilgrimage and became the special months of trade: Muharram [1st], Rajab [7th] Dhu 'l Qadah [11th] and Dhu 'l Hijjah [12th]. Trade fairs were held.</p> <p>The Meccans also made idols and other artefacts, which they sold to the pilgrims. Meccans were traders themselves, travelling far and wide as Mecca was situated on the crossroads of trade routes (from Yemen to Syria, Abyssinia to Iraq).</p> <p>Leading Meccans were rich, shrewd financiers and Mecca was an important financial centre. Money lending for profit (usury) was prevalent.</p> <p>The Meccans were mainly polytheists, worshipping idols. There were 360 idols in the Ka'ba. But there were also people of other religious belief such as Jews, Christians and the followers of the religion of Ibrahim (hanifs). Oral culture was held in high esteem: poetry and storytelling. Poets recited during the fairs. They also favoured physical pastimes such as horse riding, wrestling and archery.</p> <p>Common vices of drinking and gambling often led to debt. Women had no status. Polygamy was rife. Slaves were part of domestic life, and there was slave-owning and trade of slaves.</p>	<b>10</b>

**PUBLISHED**

Question	Answer	Marks
1(c)	<p><b>Discuss the advantages and disadvantages of the tribal system for the Arabs.</b></p> <p>Mark according to level descriptors for Assessment Objective 2. Evaluation.</p> <p><b>Advantages:</b> the code of honour meant that the Arabs had great pride in their way of life. In terms of wealth and possessions, everything was shared. There was egalitarianism at all levels, the shayk was elected for his personal qualities of courage, honesty and ability to lead others. Everyone was protected. The shayk's leadership was intended to secure the survival of the tribe in difficult times and the personal survival of the vulnerable. The collective memory of the past glories of the tribe, kept alive by poets and recitation encouraged people to continue in the tribal way of life.</p> <p><b>Disadvantages:</b> the balance of power between tribes depended on raids to capture camels, cattle or goods, so there was constant warfare and danger. Each tribe had to avenge the death of a single member and so there was a continuous cycle of violence and tribal feuds went on for generations. There was great hardship in the existence in the desert. The weak were exploited and women and female babies were vulnerable.</p>	<b>6</b>

Question	Answer	Marks
2(a)	<p><b>Describe how the well of Zamzam was first discovered.</b></p> <p>Responses might include some of the following:</p> <p>The story of the origin of the well of Zamzam near the Ka'ba is that Ibrahim left his wife Hajar (Hagar) and his son Ismail near the holy shrine in the barren valley of Mecca. The baby was crying with thirst and Hajar was distracted running to and from, trying to find water. Meanwhile, God created a spring under the feet of the child as he kicked his heels in the sand. The spring still exists there, Zamzam, and pilgrims drink its water.</p> <p>A statement 1 mark. 3 further marks available for development.</p>	<b>4</b>



**PUBLISHED**

Question	Answer	Marks
2(b)	<p><b>Give an account of the aspects of religious life that were kept and adapted when the Arabs became Muslims.</b></p> <p>Mark according to level descriptors for Assessment Objective 1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>They retained their awareness of a Supreme God/ Creator. Muhammad (pbuh) corrected their understanding of monotheism.</p> <p>The concept of angels was retained but as the creatures of God, and not the daughters.</p> <p>The Ka’ba was reinstated as the sacred house of God – no idols. Tawaf around the Ka’ba was retained but corrected, more reverent and appropriate dress. Arafat was already a part of the Hajj and Mina was added.</p> <p>The sacred area around Mecca was retained, where violence was forbidden. The four months when fighting was forbidden [Muharram, Rajab, Dhu’l Qadah and Dhu’l Hijjah] were retained; peace in these months facilitated trade. The idea of sacrifice was corrected; it was to be done in God’s name and to be animal sacrifice. The idea of sacrifice as a tradition was inherited from the prophet Ibrahim, and this tradition was reinstated.</p> <p>The belief in afterlife (held by monotheist groups) was reinforced as a Day of Judgement and accountability with reward and punishment, heaven and hell. (Jannah and Jahannam.)</p> <p>Code of hospitality and generosity was retained and encouraged.</p> <p>The respect the Arabs had for things of nature, considering them as gods was changed into recognition and gratitude for nature as the creations of God.</p> <p>The strong tradition of memorisation and recitation helped in memorising the Qur’an. Links with Judaism and Christianity were made as they shared the same prophets, and Islam was a continuation of the same message from God.</p>	<b>10</b>

**PUBLISHED**

Question	Answer	Marks
2(c)	<p><b>To what extent is the story of Ibrahim a focus of pilgrimage (<i>Hajj</i>) today? Give reasons to support your answer.</b></p> <p>Mark according to level descriptors for Assessment Object 2. Evaluation.</p> <p><b>To agree:</b> for some pilgrims, one of the first acts of Hajj, after the circumambulation of the Ka'ba, is the offering of prayer at Maqam Ibrahim, reportedly the stone on which Ibrahim stood, when rebuilding the shrine. Ibrahim and Ismael's obedience to God is also remembered during the stoning of the devil at Mina and the sacrifice at the end of Hajj on Eid al Adha. Also remembered is Sa'i: running between the hills of Safa and Marwa to emulate Hajara looking for water for baby Ismael.</p> <p><b>Another view</b>, however, is that the primary, spiritual motivation for Muslims is that Hajj is a pillar of Islam and a compulsory obligation for all Muslims who can afford it.</p> <p>The story of Ibrahim is remembered but the focus of the rituals of Hajj is complete submission to God. Muslims concentrate on God alone and during the compulsory Stand at Arafat (wuquf) repent their sins and hope to begin a new life. The physical rituals of Tawaf, Sa'i and sacrifice only gain meaning when there is a spiritual dimension too.</p>	<b>6</b>

Question	Answer	Marks
3(a)	<p><b>Describe the people's reaction when the Prophet (pbuh) first preached at Safa.</b></p> <p>Responses might include some of the following:</p> <ul style="list-style-type: none"> <li>• They replied that they would (believe him),</li> <li>• as they had never heard him tell a lie.</li> <li>• He told them of God being One God.</li> <li>• They all turned away in anger, saying he had gone mad.</li> <li>• Abu Lahab angrily, said 'May you perish forever. Did you call us for this?'</li> </ul> <p>A statement 1 mark. 3 further marks available for development</p>	<b>4</b>

**PUBLISHED**

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
3(b)	<p><b>In what ways was the tribal clan system both a means of protection and a source of danger to Muhammad (pbuh)?</b></p> <p>Mark according to level descriptors for Assessment Objective 1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>Muhammad (pbuh) belonged to the Banu Hashim and, as an orphan, he had been brought up by his uncle Abu Talib. Family ties were very strong. After the Prophet (pbuh) began to preach openly he was rejected and persecuted by members of his own clan. Abu Lahab, the brother of Abu Talib, was one of his main tormentors, but when Abu Talib saw how determined Muhammad (pbuh) was to continue with his mission, he swore to protect him.</p> <p>Also, 'Ali, his cousin, became one of the first converts. The connection to Abu Talib protected Muhammad (pbuh) through the worst of the persecutions in Mecca.</p> <p>In fact, because Muhammad (pbuh) belonged to the clan of Banu Hashim they therefore had to give him protection and support even if they did not believe in his message (e.g. Abu Talib). His clan also suffered persecution and boycott because of him.</p> <p>The other clans felt threatened by his message of unity and equality and the fact that his religion would jeopardise their finances.</p> <p>However, his worst persecutors were members of Muhammad's own tribe. Although leaders were elected in the tribal system, in the (Quraish) tribe there was a tradition of nobility and privilege that Muhammad (pbuh), with his humble origins did not fit. He also threatened the prosperity of the Quraish who made their income from pilgrims and trade in Mecca and he challenged their beliefs.</p>	<b>10</b>

**PUBLISHED**

Question	Answer	Marks
3(c)	<p><b>What lessons might Muslims today learn from the Prophet’s reaction when his preaching was rejected?</b></p> <p>Mark according to level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might consider some of the following:</p> <p>The Prophet (pbuh) bore all the scorn and rejection without retaliating. He depended on God and his faith was unshakeable. He gave his message calmly and peacefully. He had the strength of character to continue trying to deliver his message.</p> <p><b>Lessons:</b> responses might suggest that Muslims need to remember not to retaliate when provoked. They should keep a strong faith despite what those around them say or do. The best way to invite people to Islam is peacefully and to turn away if they don’t wish to listen. A person has to have a strong character and it helps if they have acted in ways that gain the respect of others, as the Prophet (pbuh) always did. They also need to have compassion for the suffering of others. Muslims need to remember to be good role models and to do good towards others, regardless of their religious beliefs. Muhammad (pbuh) did not change his behaviour towards the Quraish; he did not consider them his enemies and continued to look after their belongings. The Prophet (pbuh) always behaved kindly towards his persecutors and prayed for them. If mistreated Muslims should remain tolerant and respectful towards their persecutors in the belief, they will change their ways.</p>	6

Question	Answer	Marks
4(a)	<p><b>Describe what the Prophet (pbuh) said in his Farewell Sermon about the rights of women.</b></p> <p>Responses might include the following:</p> <p>He gave importance to women:</p> <ul style="list-style-type: none"> <li>• (Men) it is true you have rights over your women</li> <li>• but they also have rights over you</li> <li>• you have taken them as your wives under God's trust and with his permission</li> <li>• they have the right to be provided for (fed and clothed)</li> <li>• treat your women well and with kindness for they are your partners and helpers</li> </ul> <p>1 mark for each response.</p>	4

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
4(b)	<p><b>Outline the significance of Hafsa and Aisha in the life of the Prophet (pbuh).</b></p> <p>Mark according to level descriptors for Assessment Objective 1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p><b>Hafsa</b> was the daughter of ‘Umar and she had converted to Islam along with her parents. She became a widow after the battle of Badr when her husband was mortally wounded. The Prophet (pbuh) married her in 625, after the battle of Uhud. She was accomplished and knowledgeable and could read and write. After Aisha, she is ranked second of the Prophet’s wives in knowledge. She was extremely pious and known for observing all fasts and prayers.</p> <p><b>Aisha</b> was the daughter of the Prophet’s friend Abu Bakr. She was married to the Prophet (pbuh) at a young age. Marriage to Aisha strengthened the ties between Muhammad (pbuh) and Abu Bakr. It is said that she was the most beloved of his wives, after Khadijah. She had an excellent memory and learned about Islam directly from the Prophet (pbuh) during his lifetime.</p> <p>Aisha was considered an expert in matters of faith as she memorised many of his sayings; 2010 Hadith are attributed to her.</p> <p>When he was fatally ill, the Prophet (pbuh) retired to Aisha’s apartment. He died and was buried there.</p>	<b>10</b>

**PUBLISHED**

Question	Answer	Marks
4(c)	<p><b>‘The Prophet (pbuh) left Muslims his example regarding the status of women.’</b>  <b>Discuss <u>two</u> important lessons that Muslims might learn from this.</b></p> <p>Mark according to level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might choose <b>two</b> of the following:</p> <p><b>Candidates should choose two</b> examples of the Prophet’s attitude and behaviour towards women.  He gave importance to women, saying, 'paradise lies at the feet of your mother.' - the Prophet (pbuh) set the example that mothers, wives, daughters and women in general deserved to be loved, cherished and respected.</p> <p>He taught that both women and men were the same in the eyes of the law and answerable to God - God sees men and women as equal in Islam and has the same expectations of both. Therefore, women should have the same opportunity to serve God as men.</p> <p>He emphasised the rights of women. With the advent of Islam, women were given choice in selecting who they marry - marriage is a partnership, Both men and women had rights and duties towards each other.</p> <p>He encouraged women to express themselves freely in his presence and he gave his full attention when they spoke - Muhammad (pbuh) demonstrated that women and their views should be valued.</p> <p>He also taught that education is as important for women as it is for men. Education provides women with the opportunity to fulfil their potential in the same way as men and take up careers that make a contribution to the welfare of the whole of society/community. Parents should educate girls equally as well as boys.</p> <p>He divided his time equally between his wives, helped with chores and mended his own clothes and cobbled his shoes. His wife Khadijah was respected as a successful businesswoman - the Prophet's attitude in the home might be followed by allowing women the independence to earn and contribute to the finances in a family or for their own independence– and in many cases this is a necessity today.</p> <p>Candidates might give different development or examples. All relevant discussion should be credited.</p>	<b>6</b>

**PUBLISHED**

Question	Answer	Marks
5(a)	<p><b>Explain the teaching in Sura Kauthar and how it was a message of encouragement for Muhammad (pbuh).</b></p> <p>Mark according to level descriptors for Assessment Objective 1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>At the beginning of the Sura, God makes the Prophet (pbuh) aware of the blessings he has bestowed upon him. The word 'kauthar' denotes the abundant blessings of all that is good such as grace, knowledge, mercy, goodness, spiritual power and insight. It is also thought to mean a heavenly fountain that quenches the spiritual thirst of man. According to the Hadith it is a river in paradise.</p> <p>God commands that the Prophet (pbuh) should turn to prayer and sacrifice as consolation and support and continue his dedication to God.</p> <p>The Sura also teaches that God is aware of all that happens; no one is forsaken even though circumstances may be hard to bear; there will be reward for those who stay on the straight path and stay faithful; it is the unbelievers who will suffer/ be punished. In fact, the Meccans who abused Muhammad (pbuh) were the ones who were forgotten.</p> <p>This Sura was revealed when the Prophet (pbuh) was at one of his lowest points. The Meccans felt that he was helpless as his infant sons had died and there was no one to carry his name. They had derided and insulted him calling him 'abtar' – someone who has no male heir. The Sura was sent to console him. God reassured the Prophet (pbuh) that those who hated him would be the losers. It is them who would have no legacy (be childless), whereas the Prophet's progeny would be his many followers.</p>	12

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
5(b)	<p><b>Discuss different ways in which the Qur'an offers encouragement to Muslims in difficult circumstances.</b></p> <p>Mark according to the level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might consider some of the following:</p> <p>Candidates might explain that Muslims can use the Qur'an as a source of encouragement and comfort in daily life and in religious matters. God reminds Muslims 'For we have certainly sent them a book based on knowledge which we explained in detail, a guide and a mercy to all who believe.' Every aspect of life is covered: religious, social and moral; the Qur'an is also a primary source of law in Islam (Shariah). Therefore, Muslims might be guided to find reassurance and encouragement in all circumstances, just as Muhammad (pbuh) did.</p> <p>Candidates might give examples of difficult personal circumstances and where a person might look in the Qur'an to find a text to suit the context, e.g. whether it is because of bereavement, suffering, rejection, job loss, discrimination, moral or spiritual dilemma that guidance that is needed.</p> <p>The Qur'an says, 'God does not burden any soul with more than it can bear' [Quran 2: 286]. This can encourage Muslims because they come to understand that their hardship is for them and that they can overcome it.</p> <p>There is also the verse, 'So truly where there is hardship there is also ease;' [Quran 94: 5], which allows Muslims to know that even though they may be in difficulty now, they will see ease in their affairs soon.</p> <p>The Qur'an also gives advice on how to seek help in difficult times, such as the verse, 'You who believe, seek help through steadfastness and prayer, for God is with the steadfast.' [Quran 2: 153]. This can offer encouragement for Muslims as they come to know how to seek help and do not stay stuck in a cycle of despair.</p> <p>When feeling worried about jobs or pay, these verses can help encourage Muslims by telling them that God will always provide for them somehow, even if it's in a way that they do not expect: 'And will provide for them from an unexpected source; God will be enough for those who put their trust in Him. God achieves His purpose; God has set a due measure for everything.' [Quran 65: 3]</p> <p>Other relevant suggestions should be credited.</p>	<b>8</b>



**PUBLISHED**

<b>Question</b>	<b>Answer</b>	<b>Marks</b>
6(a)	<p><b>Explain the teaching in this Hadith and give examples of how it might help Muslims to make the right decisions.</b></p> <p>Mark according to level descriptors for Assessment Objective 1. Knowledge and understanding.</p> <p>Responses might include some of the following:</p> <p>The teaching in this Hadith can be used to distinguish between right and wrong. The Hadith teaches that in order to be virtuous/ good, a Muslim must carry out actions of piety and/or benefit to others. If a thought or action is in accordance with this teaching, then a person’s soul and heart will be at peace (‘tranquil’ in another version of this Hadith). However, any thought or action that creates doubt about its rightfulness and which a Muslim would dislike others finding out about is likely to be sinful or shameful and should be avoided.</p> <p>Islam teaches that Muslims have the inherent ability to choose between right and wrong, but can be tempted towards wrong/evil actions as shown in the fall of Adam and Eve. The use of conscience, guilty feelings and doubt all help people to make the right decisions.</p> <p>Candidates should provide some developed examples(s) of how these teachings might help/influence a Muslim when making spiritual and moral decisions in life.</p> <p>All relevant answers should be credited appropriately.</p>	<b>12</b>

**PUBLISHED**

Question	Answer	Marks
6(b)	<p><b>‘The beliefs all Muslims share are more important than any differences.’ Discuss this statement and show that you have thought about different points of view.</b></p> <p>Mark according to level descriptors for Assessment Objective 2. Evaluation.</p> <p>Responses might consider some of the following:</p> <p><b>In agreement:</b> all Muslims share the same beliefs about the nature of God, the Qur’an, the six Articles of Faith and the Five Pillars. These are the key beliefs in Islam and are more important than any beliefs about the history of the religion or about practice or any differences of age, sex, race, nationality, language or geography. The <i>ummah</i> is the worldwide community of Muslims. All Muslims devote their lives to obeying God’s law, living their lives according to Islamic beliefs and principles and caring for each other.</p> <p><b>Other views</b> might be that, whilst still maintaining the principal beliefs, some of the differences are important to the people in the various divisions of Islam and are based on the history of the religion. For example, Muslims are born into different religious communities and countries, and they do all regard themselves as true Muslims. Differences could arise from following different schools of thought, all equally valid. Similarly, some groups are more traditional/orthodox in their practices than others and some Muslims like to maintain cultural differences as long as they don’t contradict Islamic beliefs or laws.</p>	<b>8</b>