



## Cambridge O Level

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**ISLAMIC STUDIES**

**2068/22**

Paper 2 Development, Sources, Beliefs and Observances

**October/November 2021**

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 **16** printed pages.

**Generic Marking Principles**

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

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

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

**GENERIC MARKING PRINCIPLE 2:**

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

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

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

**GENERIC MARKING PRINCIPLE 4:**

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

**GENERIC MARKING PRINCIPLE 5:**

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

**GENERIC MARKING PRINCIPLE 6:**

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

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

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

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

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

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

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

Question	Answer	Marks
1(a)	<p><b>Give <u>four</u> events which occurred during Abu Bakr's Caliphate.</b></p> <p>Responses may include four of the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• The majlis shura was created/met</li> <li>• Provinces were made</li> <li>• Oman, Yemen, Syria and part of Iraq were conquered</li> <li>• Usamah bin Zaid was victorious in Syria</li> <li>• Collection of the Qur'an</li> <li>• Some tribes refused to pay Zakat</li> <li>• They were defeated by 11 battalions</li> <li>• Some false prophets emerged</li> <li>• Khalid bin Walid defeated them.</li> </ul> <p>One mark for each response.</p>	<b>4</b>
1(b)	<p><b>Describe how Abu Bakr became Caliph.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>After Muhammad (pbuh) died, the situation was confused. Abu Bakr did not want to become leader. There was a meeting including the Ansar and Abu Bakr, 'Umar and other companions to decide what to do. There was division: the Ansar wanted to nominate one of their own; the emigrants from Mecca wanted one of their number and some preferred a member of the Quraish tribe.</p> <p>Some suggested having one leader from each, but Abu Ubaidah said this would show division. Abu Bakr proposed 'Umar and Abu Ubaidah as Caliph, but they preferred Abu Bakr as he had been a friend of the Prophet (pbuh) during the migration to Medina. Abu Bakr also was first to confirm the Miraj. Abu Bakr had led the prayers when the Prophet (pbuh) was sick and on another occasion Muhammad (pbuh) read behind Abu Bakr who led prayers. All these factors led people to think Abu Bakr would be a suitable leader.</p> <p>'Umar held Abu Bakr's hand and said Abu Bakr had been second in the Cave of Thawr with Muhammad (pbuh). Others said the Prophet (pbuh) paid all his debts except his personal debt of gratitude to Abu Bakr. With that, Abu Bakr accepted and gave a speech and asked for people's advice, correction, and support in all that he would do as their leader.</p>	<b>10</b>

Question	Answer	Marks
1(c)	<p><b>Choose <u>one</u> Caliph and explain how he left a model that could be used by governments today. Give reasons to support your answer.</b></p> <p>Mark according to levels of response descriptors for AO2 Evaluation.</p> <p>In addressing AO2 Evaluation in this question, candidates need to show that they have considered different approaches. Candidates must give reasons for their views. Responses may include the following and/or other relevant information.</p> <p>Candidates might choose any one of the Caliphs and give examples of how the way that he ruled might be seen as a good example today. They might refer to any aspect of the Caliph's character or action that he took in government and show that they recognise the significance of this for governments today, where relevant.</p> <p>Responses may argue that:</p> <p>Abu Bakr provided the majlis shura, an assembly to advise on the running of government which some regard as a form of democracy. Some Muslim countries today hold shura consultation sessions to better understand the needs of the people when deciding government policies.</p> <p>'Umar was pious and provided facilities for Muslims, such as for pilgrimage and prayer. It could be argued that governments today might follow this and provide prayer rooms and help Muslims who want to attend the Hajj pilgrimage.</p> <p>Uthman helped to preserve the Qur'an so it could be said that he was good at record keeping. Today's governments might ensure they keep good records. He also helped the poor and provided more facilities for Muslims, which Muslim governments today might emulate.</p> <p>'Ali tried to listen to different opinions from different factions in his caliphate. It could be argued that no matter what problems a Muslim country today faces, including where a government has to face different factions, they could follow 'Ali in trying to talk to them and aim for peace.</p> <p>There are many other examples which might be referred to – credit all reasonable responses.</p>	6

Question	Answer	Marks
2(a)	<p><b>State <u>four</u> facilities ‘Umar provided for his people.</b></p> <p>Responses may include four from the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• Treasury (Baitul Mall)</li> <li>• Canals</li> <li>• Mosques</li> <li>• Schools</li> <li>• Roads</li> <li>• Traveller’s facilities: <ul style="list-style-type: none"> <li>– Public rest areas</li> <li>– Hostels</li> <li>– Ablution stations</li> </ul> </li> <li>• Trader’s guilds</li> <li>• Jails</li> <li>• Judicial facilities</li> <li>• Public lighting for mosques at night</li> <li>• Enlargement of the Haram mosque in Mecca</li> </ul> <p>One mark for each response.</p>	<b>4</b>
2(b)	<p><b>Describe the ways in which ‘Umar strengthened the Caliphate.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>‘Umar became known as a strong and stern ruler. He appointed provincial governors and kept control of them by asking them to attend the <i>Hajj</i> pilgrimage annually and report to him. ‘Umar established the Treasury and imposed a new tax (<i>ushr</i>) on land produce, as well as spoils of war, so that money was kept firmly under his control.</p> <p>‘Umar established a census so that he knew details about the population he controlled. He organised the military into bases at strategic points in the Empire, to help better control them. He established religious facilities and promoted pious practice, so that people became law abiding. This included promoting lectures in public, encouraging <i>taraweh</i> night prayers throughout Ramadan. ‘Umar established the office of the judge, criminal punishments and jails.</p> <p>Personally, ‘Umar was pious and led life like a poor person. People respected the way he led by example and allowed them to have access to him and make representations about matters. ‘Umar used to make personal checks daily at night to check the condition of the people, sometimes surprising them, but also strengthening his authority over those he ruled.</p>	<b>10</b>

Question	Answer	Marks
2(c)	<p><b>Which of ‘Umar’s achievements contributed most towards developing a pious society? Give reasons to support your answer.</b></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. Responses may include the following and/or other relevant information:</p> <p>Candidates might argue that providing mosques and facilities for prayer, including areas for ablution, enabled more people to pray and this was at the centre of becoming a pious society. Provision for travellers, such as rest areas and hostels, also helped people to perform pilgrimage and therefore complete the Five Pillars of Islam.</p> <p>Education of people in religious matters was another way in which ‘Umar encouraged a pious society, such as by paying a salary to Imams and providing teachers and public lectures. Candidates might discuss which of ‘Umar’s many provisions might have helped Muslims the most in becoming more pious, or they might argue that it was ‘Umar’s character of leading by example that inspired Muslims to become more pious, rather than any one facility that he provided.</p>	<b>6</b>



Question	Answer	Marks
3(a)	<p><b>Give the names of <u>four</u> companions who narrated Hadith.</b></p> <p>Responses may include the following and/or other relevant information: The main names likely to be mentioned are:</p> <ul style="list-style-type: none"> <li>• ‘Ali</li> <li>• ‘Umar</li> <li>• Fatima</li> <li>• Ibn Abbas</li> <li>• Abu Hurairah</li> <li>• Malik</li> <li>• Ayesha</li> </ul> <p>Also accept any of the other companions of the Prophet (pbuh) who narrated Hadith.</p> <p>One mark for each response.</p>	<b>4</b>
3(b)	<p><b>Describe how the four categories of Hadith were classified.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and understanding. Responses may include the following and/or other relevant information:</p> <p>The four categories of Hadith are:</p> <ul style="list-style-type: none"> <li>• <i>Sahih</i> are very sound Hadith. The chain of narrators is complete without any break. Every narrator in the chain is trustworthy, has a good memory and is known to be reliable. If there is a slight question about reliability of one chain, then a Hadith may be confirmed as <i>Sahih</i> if it is narrated through several chains of narrators.</li> <li>• <i>Hassan</i> are good Hadith. They are like <i>Sahih</i>, except there may be some slight doubt about the reliability of a narrator and there are no other chains to back it up. In other cases, there may be doubt about the character of narrators in a couple of ways, but this is compensated for by multiple chains.</li> <li>• <i>Daif</i> are weak Hadith, where there is doubt about the narrator’s character or lack of cross referencing of other Hadith available.</li> <li>• <i>Mauzu</i> are suspect or false Hadith. This is where the narrator is thought to have lied in a matter or it is known from other sources that the content of Hadith is false.</li> </ul> <p>Candidates may also approach this question from the point of view of general methods to authenticate the chain of transmitters (<i>isnad</i>) and text/subject matter (<i>matn</i>). The narrators should be known to be honest, reliable, of good memory and not known for untruths on any other matter. They must have lived in the time of, and be known to have met, the next person in the chain of narrators.</p> <p>The subject matter (<i>matn</i>) should agree with the Qur’an and other known Hadith, which have been verified. They should not exaggerate. The Hadith should not praise any particular tribe to the expense of another.</p>	<b>10</b>

Question	Answer	Marks
3(c)	<p><b>To what extent should Muslims only use sound Hadith? Give reasons to support your answer.</b></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. Candidates may agree or disagree and must give reasons for their views. Responses may include the following and/or other relevant information. Responses may argue that:</p> <p><i>Sahih</i> Hadith are very sound Hadith, which have a strong and unbroken chain of narrators about which there is no doubt. These have been verified by the painstaking work of the Hadith collectors. To use these Hadith means that Muslims can be assured that the Hadith are accurate, and that the Prophet's Sunnah is being followed, which is important as a source of authority for Muslims. Using weak Hadith may introduce doubt into the minds of Muslims about whether they are following correct guidance.</p> <p>However, it might be argued that Muslims should first use the Qur'an and use the Hadith in context of the main teachings of the Qur'an, rather than use them in isolation. Furthermore, Muslims might use scholars to discover the meaning of sound Hadith for their lives today. Scholars might explain other Hadith which are from various categories and show how they might help where no stronger Hadith is available.</p>	6

Question	Answer	Marks
4(a)	<p><b>Give the names of <u>four</u> members of Yusuf's family.</b></p> <p>Responses may include the following and/or other relevant information:</p> <ul style="list-style-type: none"> <li>• His father, Yaqoob (AS)</li> <li>• Yahuda, his oldest son</li> <li>• Prophet Ibrahim (AS), his great grandfather</li> <li>• His mother Rachel (Rahil)</li> <li>• His brother Benjamin</li> <li>• Ishaq (AS), his grandfather</li> <li>• Ishmail (AS), his great uncle</li> <li>• Any member from the extended family line, i.e., from the line of Adam (AS)</li> </ul> <p>One mark for each response.</p>	<b>4</b>
4(b)	<p><b>Describe how Yusuf (AS) came to be imprisoned in Egypt.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding. Responses may include the following and/or other relevant information:</p> <p>Yusuf (AS) became separated from his family because his brothers were jealous of his beauty, and they thought his father favoured him. They tricked him to come with them on a journey and threw him in a well. They abandoned him there where he was rescued by a caravan and taken away as a servant.</p> <p>Yusuf (AS) was sold by the caravan who picked him up from the well into the house of a master. He won the trust of the master with his honesty and good manners. However, the Chief Minister's wife Zulaika fell in love with Yusuf (AS). She tried to seduce him, and the master found them in an embarrassing position. Zulaika changed her tone to anger and blamed Yusuf (AS), but a member of the household advised that if Yusuf's shirt was torn at the front, then he is guilty, but if torn at the back, then it was in fact Zulaika who was lying. It was in fact torn at the back.</p> <p>Women began to talk about the incident. A dinner was arranged, and Yusuf (AS) was invited. The women were surprised by his beauty. They even cut their hands. Zulaika said that either he would need to agree to her seduction or be imprisoned, but Yusuf (AS) said that he would rather do the right thing by God and resist her advances. Therefore, Zulaika convinced her husband to send Yusuf (AS) to prison to save their family honour. Yusuf (AS) accepted his fate and helped another prisoner by interpreting his dreams.</p>	<b>10</b>

Question	Answer	Marks
4(c)	<p><b>'It is important to forgive those who do wrong to others.'</b> <b>Discuss this statement with reference to the story of Yusuf (AS).</b></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. Candidates may agree or disagree with this statement, but they must give reasons for their views. Responses may include the following and/or other relevant information.</p> <p>Responses may argue that:</p> <p>Candidates might agree. Prophet Yusuf (AS) faced wrong by his own family but still he forgave them and became reunited in the end. It is a tradition that forgiving others helps a Muslim to receive God's forgiveness at Judgement. The Prophet Muhammad (pbuh) took a great deal of abuse when he preached Islam in Mecca, but was always kind and forgiving, so Muslims aim to follow his example.</p> <p>However, candidates might argue that if someone is doing wrong then it is their duty to oppose them and put them right. They could say that it is for God to forgive, not people. There is a right of retribution in traditional Shariah law, which is intended to compensate or allow vengeance to balance out a crime, even though forgiveness is rewarded. Some people might find forgiveness for the worst of crimes a bit too hard to give.</p> <p>It might be argued that forgiveness is appropriate, but at the right time. This was the case with Yusuf (AS). Perhaps some understanding that wrong has been done is needed and some remorse shown as part of a process leading to forgiveness.</p>	6

Question	Answer	Marks
5(a)	<p><b>Describe the occasions when Muslims say the <i>Shahada</i> and its significance.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>The <i>Shahada</i> is the statement of faith for Muslims. It states simply that there is no god but Allah, and Muhammad (pbuh) is the messenger of Allah. This is said by Muslims throughout their lives at various times to remind them of their faith and strengthen their relationship with God.</p> <p>Times that the <i>Shahada</i> is said include:</p> <ul style="list-style-type: none"> <li>• During every prayer, five times a day. After <i>sajdah</i>, in a sitting position, Muslims point their finger forward whilst saying the <i>Shahada</i> as a focus for their faith. Without this their prayer is not complete.</li> <li>• On becoming Muslim. To revert (convert) to Islam, an adult must say the <i>Shahada</i> in front of two witnesses to publicly declare their faith and must believe it in their heart.</li> <li>• At birth. Usually the father will recite the <i>Shahada</i> into the ear of the new-born Muslim, signifying that they will be brought up in the faith.</li> <li>• Before death. If a Muslim is expecting to die or feels that the end of their life may be close, then they recite the <i>Shahada</i> in hope that God will see their faith, accept it, and forgive them their sins at Judgement. It may also be whispered into the ear of a dying person.</li> <li>• In Sufism, as part of <i>zikr</i> or as a <i>du'a</i> prayer after the main <i>Salah</i> prayers.</li> <li>• When challenged about whether someone is telling the truth, a Muslim might recite the <i>Shahada</i>.</li> </ul> <p>The <i>Shahada</i> helps develop a sense of <i>taqwa</i>, God-consciousness, throughout the whole of life, since Muslims recite the name of God often whenever they say the <i>Shahada</i>. It also emphasises the core belief in the Prophethood of Muhammad (pbuh), who provides a perfect example for Muslims to follow.</p>	12

Question	Answer	Marks
5(b)	<p><b>Discuss how the <i>Shahada</i> influences the other Pillars of Islam. Give reasons to support your answer.</b></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>The other pillars of Islam are prayer (<i>Salat</i>), alms (<i>Zakat</i>), fasting (<i>Sawm</i>) and pilgrimage (<i>Hajj</i>). It may be argued that to complete the other Pillars a Muslim should first believe in the <i>Shahada</i> so they can focus their minds on completing them for God, following the example of Muhammad (pbuh).</p> <ul style="list-style-type: none"> <li>• <i>Salat</i> includes saying the words of the <i>Shahada</i> at the point of sitting after prostration. It helps a Muslim remember their main beliefs at the time they are praying, five times a day, and so brings belief into the forefront of their mind throughout the day.</li> <li>• Whilst the payment of <i>Zakat</i> in practical terms is like a tax, it is performed to obey and please God because of belief in the <i>Shahada</i>. That helps Muslims understand that it is part of a system set up by the Prophet (pbuh), and they believe the system is right because of the Prophet's example.</li> <li>• It can be hard to fast during the heat of summer or whilst at work. But bearing in mind the words of the <i>Shahada</i> helps Muslims gain strength that they are fasting for God and His Prophet (pbuh). Similarly, the <i>Hajj</i> pilgrimage is very demanding, but pilgrims bear in mind the words of the <i>Shahada</i> and gain strength in the knowledge of the purpose behind their actions.</li> </ul>	8

Question	Answer	Marks
6(a)	<p><b>Explain Muslim funeral rites and the meaning behind the rituals.</b></p> <p>Mark according to levels of response descriptors for AO1 Knowledge and Understanding.</p> <p>Responses may include the following and/or other relevant information:</p> <p>Muslims have several traditions, all of which help to give respect to the family of the deceased and prepare the body for the future resurrection and afterlife in a clean and respectful way, in the hope of eternal life in Paradise.</p> <ul style="list-style-type: none"> <li>• The body is given a full bath (<i>ghusul</i>) except where this is not possible, such as in circumstances where the Muslim had died in battle. Normally members of the family carry out the bathing. This preserves modesty and prepares the body to be clean to face the afterlife, following the traditions of Muhammad (pbuh).</li> <li>• The body is dressed in a simple, plain cloth (<i>kafan</i>), which may be the cloth worn from <i>Hajj</i> if the deceased attended and kept their <i>Hajj</i> clothes.</li> <li>• A <i>janaza</i> funeral prayer is held. Four <i>takbirs</i> praising God are said but there is no bowing or prostrating. Adult males from the community are encouraged to attend to show solidarity and sympathy for the family of the deceased.</li> <li>• There is a funeral procession to the grave, which may be quiet or may include wailing, especially in South Asia.</li> <li>• The body is buried so that the person faces lying towards the Qibla in Mecca, in common with the focus of Islam on the heart of the religion and the direction of prayer. Handfuls of soil are symbolically thrown over the body in the grave.</li> <li>• Some Muslims mark their graves with headstones and periodically visit them to say <i>du'a</i> prayers and display flowers. Others do not mark the graves.</li> <li>• A period of mourning is held, varying according to different cultures.</li> </ul>	12

Question	Answer	Marks
6(b)	<p><b>Assess the importance of funeral rites for Muslim communities.</b></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>Muslim funeral rites can be a focus for community solidarity. It was originally the expectation that all adult males attend funerals in a community, but for practical reasons now most families send at least one representative. The solidarity provides support for the family who are grieving, so they do not feel alone. In cases of poverty, there are community funds to help ensure the funeral arrangements can be made, providing practical support.</p> <p>An Imam may give a speech to reassure and comfort relatives. Special <i>du'a</i> prayers may be said which help to bring to mind forgiveness and ask for mercy for the loved one who has been lost. These actions can help grieving members of the community find comfort.</p> <p>Some communities express their sorrow through wailing, special events a certain number of days after the funeral for saying prayers and use these to help comfort each other. Some find it helpful to express their sorrow publicly whereas others aim to keep their grief quieter. Prayer at graves is a way some communities pay their respects to lost loved ones and say <i>du'a</i> prayers, although some Muslims disagree with this practice.</p>	<b>8</b>