



## **GCSE (9-1)**

### **Religious Studies**

**J625/07: Religion, philosophy and ethics in the modern world  
from a Muslim perspective**

General Certificate of Secondary Education

### **Mark Scheme for June 2019**

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## Annotations

 BP	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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### Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:

- i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
- ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
- iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## Subject-specific Marking Instructions

### General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

### Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Some, Adequate but under-developed, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; 'Good' means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

### **Written communication, Spelling, Punctuation and Grammar**

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.**

## Spelling, punctuation and grammar (SPaG) Assessment Grid

<b><i>High performance 3 marks</i></b>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<b><i>Intermediate performance 2 marks</i></b>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<b><i>Threshold performance 1 mark</i></b>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<b><i>0 marks</i></b>
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

## INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.

- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However, this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

### Assessment objectives (AO)

Assessment Objectives	
AO1	<p>Demonstrate knowledge and understanding of religion and belief including</p> <ul style="list-style-type: none"><li>• beliefs, practices and sources of authority</li><li>• influence on individuals, communities and societies</li><li>• similarities and differences within and/or between religions and their beliefs.</li></ul>
AO2	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1 (a)	<p><b>State three purposes of the family according to Muslims.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• to marry</li> <li>• to raise children</li> <li>• to continue the faith</li> <li>• to teach/ introduce children to the Qur'an/ to their prayers</li> <li>• to care for the elderly/ relatives</li> <li>• to live a life of modesty</li> <li>• according to the Sunnah</li> </ul>	3 AO1	<p>One mark for each response.</p> <p>Responses must be clearly related to purpose.</p>

**TURN OVER**

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

	<p><b>(b) Describe Muslim attitudes towards celibacy.</b></p> <p>Learners might consider some of the following:</p> <p>Generally, Muslims frown on celibacy. They believe that Allah created men and women in pairs for the purpose of marriage and procreation. Muslims are expected to choose a partner to marry and, if possible, bring up a family within the faith. Muhammad and his companions married and had several children, so Muslims follow their example. Before marriage, Muslims are expected to remain celibate and people identifying with homosexual or alternative sexualities are also expected to remain celibate according to many Muslims.</p> <p>Some Sufis, who are very committed to their practices, lead a life of piety and may choose celibacy as a route to finding a deeper realisation of Allah. They might shun society and go out to meditate in caves and natural places alone. This is respected as a form of dhikr or remembrance of Allah and those practising this are often celibate. However, this is uncommon. Some Muslims criticise this and say that although the Prophet went out to meditate in caves he also married.</p> <p>The Qur'an 7:189 states that It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). Entering marriage is considered equal to completing half of the requirements of the faith. This suggests that people were meant to be married and love one another. Muslims believe that a woman has a right to expect to be sexually satisfied by her husband. Therefore, it might be concluded that traditionally, Muslims believe they should not be celibate but instead enter loving marriages.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>Some understanding of the question shown by limited religious knowledge</li> <li>Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>Different views may be stated but with little or no development</li> <li>Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>Response may be simplistic, purely descriptive and/or very brief</li> <li>No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain how culture influences the views of Muslims about equality.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Equality may be interpreted in many ways which are valid: race, gender, sexuality, level of wealth, religious affiliation and so on.</p> <p>Views about equality in relationships may be formed by reading verses from the Qur'an, the Hadith and by interacting with others around them. Whilst the Qur'an may contain some teachings, their interpretation in everyday life may be influenced by local culture.</p> <p>The Qur'an 30:22 states: And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know. This suggests that diversity, including differences of local culture, may be part of Allah's divine plan and therefore may influence Muslims views.</p> <p>In terms of equality, this can include the roles for men and women and whether they are equal; equality for different relationships and equality in spheres such as the workplace. It may include cultural interpretations of dress and appearance and equality. UK laws state that jobs must be open to men and women equally (unless exempt, such as for minister of religion).</p> <p>AO2: Muslims might consider that because they often live in extended families, the influence of the wider family and community, and hence the cultural traditions they follow, naturally influence Muslim views.</p> <p>Many Muslims have been brought up in families where there are traditional values, often influenced by the culture of a particular region, and those values have an effect on the norms and expectations of behavior of children as they grow up. There are also a wide variety of different expectations in the treatment of others between different Muslim families</p> <p>Muslims of South Asian heritage might traditionally expect women to first fulfil duties in the home before pursuing careers due to cultural influences. They might not expect to find a place in a local</p>	<p><b>6</b></p> <p><b>2</b> AO1</p> <p><b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

	<p>Mosque since these are often provided only for men. However, it could be argued that these are cultural rather than religious practices. Khadija, the Prophet's first wife, was his boss and had a business career. He also called on men and women equally to perform their prayers in his last sermon.</p> <p>On the other hand, some traditionalist Muslims might argue that modern interpretations of equality are based on culture rather than teachings from the Qur'an. Young Muslims desire to be recognised by mainstream society may join in with modern understandings of equality, and believe in complete equality of roles for men and women due to their experience of modern culture.</p>		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>		
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>		
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>		
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>	1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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Question	Indicative content	Marks	Guidance
(d)	<p><b>'Muslims should accept Civil Partnerships.'</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li><b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam</b></li> <li><b>Explain and evaluate the importance of points of view from the perspective of Islam.</b></li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1</b> Muslims generally believe that marriage is both a religious undertaking and a practical contract. The marriage ceremony includes recitation of the Qur'an, signifying Allah's blessing on the couple, as well as the signing of a Nikkah contract to verify arrangements between the pair.</p> <p>The Qur'an 7:189 states: It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). This suggests that Muslims should organise marriages between men and women. Other forms of relationship are not covered.</p> <p>Civil Partnerships were introduced in British Law and, more recently same sex marriage, to give legal recognition to couples of the same gender who wish to make a lifelong public commitment to each other. Today, same sex and mixed sex couples may choose to enter civil partnerships or marriage.</p> <p><b>AO2</b> Many Muslims do not encourage same sex relationships. Some believe the Qur'an condemns it, whereas other interpret references in the Qur'an mentioning same sex relationships as referring to rape and other crimes, so the condemnation may not be for same sex relationships in general. Some Muslims have taken Qur'anic references to the people of Lot (Qur'an 7:80-84) who indulged in lustful behaviour as a blanket condemnation of everything to do with homosexuality.</p> <p>The interpretation of the Qur'an is important since Muslims believe that Allah is watching over all aspects of their lives and they want to live according to His teachings in their family lives. Since</p>	15 3 12 3 SPaG (✉)	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Civil Partnerships are new and were not referred to at the time of the Prophet, Muslims today may have different responses to them.</p> <p>It might be argued that Muslims should accept Civil Partnerships because the Muslim marriage contract, the Nikkah, is a practical arrangement and there is no reason why such legal formalities could not apply to any two couples. A Civil Partnership itself does not necessarily mean anything about a couple's private lifestyle which is a matter of personal morality. Some modern Muslims believe that Muslims should welcome Civil Partnerships as the principles of committed loving relationships, are more in keeping with Islam.</p> <p>Some might argue that Muslims should accept and respect the Civil Partnerships of others, because it is the law of the land and an important British value is to respect and tolerate the views of others. At the same time they might exercise their freedom of belief to decline involvement in Civil Partnerships themselves.</p>		

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>Give <u>three</u> forms of religious experience.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"><li>• Fitrah and reversion</li><li>• Mystical</li><li>• Charismatic and ecstatic</li><li>• Sufi zikr</li><li>• Visions</li><li>• Worship and prayer</li><li>• Group celebration</li></ul>	3 AO1	1 mark for each response.

TURN OVER

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

(b) <b>Outline Muslim beliefs about Allah as good.</b>	<p>Learners might consider some of the following:</p> <p>Muslims believe that Allah has 99 names or qualities. These include that Allah is good and the most beneficent and merciful one, more than anyone or anything else. It follows that Allah is the source of all goodness and all good, compassionate and merciful qualities.</p> <p>Muslims believe that Allah created all things including good and evil. Allah created the earth and everything in it. Even before the origin of this, Allah had a plan of everything that would happen written on a divine Tablet. Good and evil originated with Allah and He knew in advance their role in the world.</p> <p>Goodness is a quality that Muslims associate with submission. Human beings, beginning with Adam and Eve (Hawa) disobeyed Allah's commands not to eat from the forbidden fruit. Goodness is associated with following or submitting to Allah's commands even when tempted by the evil one, Satan.</p> <p>The Qur'an 7:180 states: The most beautiful names belong to Allah. so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited. This suggests that it is Allah who is good as it is in His names, and humans should not claim for themselves a quality which rightly belongs only to God.</p> <p>Individuals who have good thoughts may be inspired by Allah because Allah predestines all things and is the origin of all good. Muslims who are praised for their goodness often attribute all thanks to Allah as the cause of everything that is good.</p> <p>Muslims may be inspired by the perfect example of Muhammad or the lives of holy people through the ages, but they attribute the origin of their goodness to Allah, not to any human. They are a reflection and not a source of good.</p>	<b>6</b> AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>Some understanding of the question shown by limited religious knowledge</li> <li>Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>Different views may be stated but with little or no development</li> <li>Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>Response may be simplistic, purely descriptive and/or very brief</li> <li>No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain how reading scripture might help Muslims believe in Allah.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Scripture for Muslims means the Qur'an, which is the holy book of Islam, and is regarded as the directly revealed word of Allah. This could be considered evidence for God. Muslims also have the Hadith traditions which are sayings of the Prophet Muhammad.</p> <p>The most important theme in the early revelations of the Qur'an is the one-ness of Allah (tawhid). At the time, most people believed in many Gods represented by statues and idols. Therefore, the Qur'an teaches Muslims to believe in One God, Allah, and reject worship of other gods (shirk).</p> <p>The Qur'an 2:29 explains that Allah is the creator: It is He Who hath created for you all things that are on earth; Moreover, His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge. The Qur'an 96:4-5 states: He Who taught (the use of) the pen. Taught man that which he knew not. This comes from the first revelation and sets the scene for the revelations which make clear the qualities of Allah. Some candidates might refer to passages from the Qur'an which appear to justify scientific discoveries.</p> <p>AO2: Muslims recognize the Qur'an as the ultimate source of authority as it is the word of Allah, therefore they trust it to tell them about what Allah is like. Reading pages from the Qur'an gives Muslims the 99 names or qualities of Allah and tells them much about these compassionate and merciful qualities.</p> <p>Some Muslims emphasise the spiritual quality of the Arabic recitation of the Qur'an in Arabic. Even without translation, these words can touch the heart of Muslims who have learned them since childhood and recite them in prayers. This devotional use of scripture can help a Muslim believe in Allah and remember Him every day, five times a day, during their prayers.</p> <p>Other Muslims say translating the Qur'an can also help understand its main messages about the nature of Allah, which can bring a sense of awe and wonder in the minds of Muslims about the Almighty.</p>	<p><b>6</b></p> <p><b>2</b> AO1</p> <p><b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

		Some Muslims also use the traditions of the Hadith as inspired by Allah through Muhammad, and these give more detail about what Allah is like. Other Muslims prefer to use the Qur'an itself, alone, as the primary source of authority and therefore the most trusted source to tell them about Allah.		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>		
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>		
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>		
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>	1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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Question	Indicative content	Marks	Guidance
(d)	<p><b>'Humans have the right to use the world and its resources in any way they want.'</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Islam.</b></li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1</b> Muslims believe that Allah created the world and made Adam and Eve (Hawa) the first man and woman, and their offspring, to inhabit the world. Human beings are both vice sergeants to look after the world as well as there to benefit from the gift of the world and all the resources in it, which Allah has provided for them. At the same time, Allah has given people a test of faith to see that they follow His commands on earth, which includes their behaviour towards other people, animals and the environment.</p> <p><b>AO2</b> In some ways it might be argued that this statement is true. Allah made the world and gave people the many beautiful things in it as a sign of His greatness. Muslims are encouraged to work hard and make a living, and using things available to them might be seen as perfectly legitimate. The world, its resources, and the people within it, are seen as signs from God for people who believe. To use them is to accept God's creation and God's gift to humankind.</p> <p>However, there is a difference between exploiting and using responsibly. Muslims believe that Allah made the world according to His plan, and His plan is not that humans should do anything with it: they should act responsibly which for Muslims means following Allah's commands in the Qur'an. The Muhammad taught that Muslims who exploited others were not amongst the believers, and that those who planted trees were said to gain reward with trees planted for them in the Garden of Paradise.</p>	<b>15</b> <b>3</b> <b>12</b> <b>AO2</b> <b>3</b> <b>SPaG</b> 	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>The Qur'an 96: 6-7 states: Nay, but man doth transgress all bounds, in that he looketh upon himself as self-sufficient. This suggests that it is sinful for humans to consider that they can just use what Allah has given them in creation for themselves, without realising they are part of the wider, interdependent world.</p> <p>Muslims believe that all plants and animals were made by Allah and they too have rights. To exploit the natural world, cut down trees or use resources without replacing them, could be seen as going against the principles of these traditions. Being responsible today might mean recycling, using resources from sustainable sources, encouraging the use of renewable energy and not leaving waste. Muslims might see these actions as fulfilling the principles of the Sunnah.</p> <p>On the other hand, Muslims might see resources as blessings from Allah and evidence that He cares for them by providing business opportunities to exploit. Using those resources might keep people out of poverty and provide opportunities for the poor to lead better lives. This could be seen as one of the purposes of zakat. Candidates might argue that the world might be both exploited and treated responsibly, as long as Allah's commands are maintained.</p>		

Question	Indicative content	Marks	Guidance
3 (a)	<p><b>Describe one Muslim teaching about attitudes towards violence in society.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Muslims oppose violence in society and aim to create peace</li> <li>• Muslims believe that they should not argue and fight each other</li> <li>• Muslims who are violent towards each other are asked to make peace</li> <li>• Those who help to make peace or overlook others misdemeanors are rewarded by Allah</li> <li>• However, some believe that an 'eye for an eye' is permitted in Shariah law traditions: those who suffer violence may call for the same treatment as a revenge punishment</li> <li>• Muslims should obey the law and not take matters into their own hands</li> <li>• Credit reference to a teaching from the Qur'an or Hadith where relevant</li> </ul>	3 AO1	Marks should be awarded for a statement plus any combination of development and exemplification.

TURN OVER

Level (Mark)	<u>AO1</u>
3 (5-6)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

	<b>(b)</b> <b>Describe how Muslims might help to work for peace.</b>  Learners might consider some of the following:	<b>6</b> AO1	Examiners should mark according to
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	<p>The Qur'an 8:61 states that: But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah. for He is One that heareth and knoweth (all things). Muslims, then, should aim to make peace with others.</p> <p>Muslims might act on this by choosing to join peace protests or campaigns for disarmament or to oppose weapons of mass destruction which many believe are incompatible with Islam. Working with those of other faiths and non-faith groups might also be seen as a legitimate way to work for peace.</p> <p>Muslims commonly greet each other with words: Assalam alaykum, meaning the Peace of Allah be with you, to which they reply Walaykum Salam, also with you. These words of peace can help to bring peace between individuals. Muslims also commonly shake hands when greeting each other, a sign of friendship and reconciliation.</p> <p>Members of extended families work as go-betweens to try to bring together members of their families who have fallen out. They believe it is their duty to do so and it is particularly important for children to make peace with their parents and respect them regardless of how they feel.</p> <p>Muslims believe that they should try and make peace before the annual Eid festivals. Eid-ul-Adha in particular, the Eid of sacrifice, is seen as a time of making a fresh start after the Day of Ashura, a day of fasting and asking for forgiveness. On this day Muslims think of the time when they will be standing in front of Allah at Judgement in the future.</p> <p>Muslims might bring each other gifts of peace and friendship or simply ask for forgiveness. Muslims commonly visit others and ask for forgiveness and make peace in a formal way before travelling to the Hajj pilgrimage, whether or not they believe they have caused any offence. This helps Muslims clear their conscience of any debt of forgiveness and peace they may have overlooked.</p>	<p>AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>Some understanding of the question shown by limited religious knowledge</li> <li>Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>Different views may be stated but with little or no development</li> <li>Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>Response may be simplistic, purely descriptive and/or very brief</li> <li>No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Why might a Muslim want to challenge social injustice?</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Injustice could manifest itself in various ways. A Muslim might feel injustice because they are being treated unequally, or because they face prejudice such as being discriminated against in an interview for a job.</p> <p>Injustice could be faced by someone who is then persecuted and flees to claim asylum in another country. They could be a member of a small religious sect treated unfairly by the majority because of their beliefs.</p> <p>The Qur'an 6:151 states that: Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. This is taken as a command by Muslims to challenge social injustice.</p> <p>AO2: Muslims believe that Allah created everyone and it is their duty to treat everyone fairly, and not to cheat or backbite or act unfairly to gain advantage for family or tribe or other reason. It is a religious duty therefore to stand up for truth and challenge injustice. The Qur'an calls on Muslims to be fair and just, and condemns those, including those who rule over others, who do not rule fairly. As the word of Allah, this revelation is considered a command for Muslims to follow.</p> <p>Prophet Muhammad, who gave a perfect example for Muslims to follow, left many sayings called Hadith which ask Muslims to challenge Injustice. Muslims might also feel that they have a loyalty to their Muslim Ummah, the worldwide family of Muslims, and an emotional attachment to it, so they speak out against injustices suffered by other Muslims. The greatest jihad can also be interpreted as a call to challenge injustice in society.</p> <p>Some Muslims emphasise that it is a duty from Allah to speak out against all injustice, including injustice suffered at the hands of Muslims by other Muslims and those of other faiths.</p>	<p><b>6</b> AO1 <b>2</b> AO2 <b>4</b></p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>



Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>		
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>		
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>		
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>	1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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Question	Indicative content	Marks	Guidance
(d)	<p><b>'Muslims cannot be pacifists.'</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li><b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam</b></li> <li><b>Explain and evaluate the importance of points of view from the perspective of Islam.</b></li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1</b> Pacifism is the belief in peaceful action and conversely that violence should be avoided. There are absolute pacifists who believe violence should never be used, whereas contingent pacifists who might occasionally accept some form of violence if it resulted in less suffering overall than other actions.</p> <p>Violence should not be answered with violence. If another party provokes you, you should respond peaceably. If a country declares war, pacifists will refuse to fight and usually also refuse to join the armed forces as conscientious objectors: they believe in principle that all war is wrong.</p> <p>The word Islam is sometimes taken to mean peace, or living a life of peace in submission to Allah. However, there is also a concept of Jihad and the Prophet Muhammad himself engaged in wars.</p> <p><b>AO2</b> A Muslim might agree with this statement. They might consider pacifism an alien concept, developed by non-Muslims such as the famous Hindu Indian campaigner Mahatma Gandhi.</p> <p>The Qur'an 2:244 states: Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things. This implies that Muslims must fight in certain circumstances and cannot be pacifists. However, it also states in 8:61 that if the enemy incline towards peace, do thou (also) incline towards peace. The Qur'an 6:151 states: Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law. This suggests that violence should not be used.</p>	<b>15</b> <b>3</b> <b>12</b> <b>AO1</b> <b>AO2</b>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>Muhammad often turned the other cheek. An old woman used to throw rubbish at his door yet he never insulted her in response. When Muhammad's forces took the city of Makkah from the pagans, this was a largely peaceful conquest. It could be argued, therefore, that pacifism should be Muslims first choice.</p> <p>Nevertheless, Muhammad engaged in many battles including the famous Battle of Badr. He said that he was following God's revealed orders. It could be debated whether this constituted a principle that Muslims should fight when they have to or whether it is merely a description of an event which cannot be applied today.</p> <p>There are some Muslims who are pacifists. Many Muslims in India joined Gandhi and agreed with his campaign of pacifism. Those Muslims emphasise the importance of the principle of peace within Islam. They might refer to the early Madinah community under the guidance of Muhammad in which those of different faiths lived together in peace. There was even an area of Madinah around the mosque where violence was prohibited.</p> <p>Jihad can be defined as greater Jihad and lesser Jihad. A pacifist could still take part in Jihad by following the greater, peaceful Jihad of struggling and striving to follow Islam better against selfish desires. Someone who believes that pacifism is not compatible with Jihad might say the lesser Jihad is still a part of this teaching and can on occasion mean physical self-defence.</p> <p>Some might say that where Muslims face attack in modern day situations they should fight back to defend their faith. Others might say that the best response is to win over enemies through persuasion and peaceful discussion, however difficult that might be.</p> <p>Sufi Muslims might particularly emphasise peaceful action and shun violence. For them, remembering Allah and other worldliness could involve shunning violent action. Other Muslims might look at political situations around the world and say they require armed defence.</p>		

Question	Indicative content	Marks	Guidance
4 (a)	<p><b>State <u>three</u> occasions when Muslims might join interfaith dialogue.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"><li>• At discussion or debate session at school</li><li>• On the occasion of an open day e.g. mosque or church open day</li><li>• At a local community event/ community Centre</li><li>• Through a charitable event/ fundraising/ helping a charity</li><li>• Through social action</li><li>• An interfaith forum or event</li></ul>	3 AO1	1 mark for each response.

TURN OVER

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit</p>

(b)	<p><b>Describe the attitudes some Muslims might have towards the role of the Church of England in public life.</b></p> <p><b>In your response, you must consider that the religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>Learners might consider some of the following:</p> <p>As the established church since the 16th Century, the C of E, whose supreme governor is also the Head of State, has been closely linked with all aspects of public life. For example, six Bishops have seats in the House of Lords and in the armed forces the senior chaplains are C of E. Since its establishment however, other Christian denominations have been formed, many of whom have disagreed with the authority of the C of E. Britain has also become a multicultural society with diverse religious and non-religious traditions. Some people would question whether it is still right for one denomination continue to be the established religion for all people and for it to maintain its place in public life.</p> <p>Muslim attitudes towards this vary. For example, some Muslims respect the fact that the Church of England has a public role. They feel this means religious concerns are heard from fellow believers in Parliament which also benefits Muslims as fellow believers in God. Many Muslims often value the traditional moral values espoused by some in the Church of England and feel that the influence of the Church in society is a good thing.</p> <p>Other Muslims might wonder why only one faith has a formal public role. They might put more emphasis on the differences between Islam and Christianity and wish to put forward their own views independently. Some reformist Muslims argue in favour of a secular state for all religions, in which case they would not agree with any established religious organisation.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>Some understanding of the question shown by limited religious knowledge</li> <li>Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>Different views may be stated but with little or no development</li> <li>Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>Response may be simplistic, purely descriptive and/or very brief</li> <li>No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why some Muslims might disagree with secularism.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Secularism is where people of all faiths and none are treated equally; society is organised around secular values and through institutions in which religious organisations are not generally involved. Secularists promote equality for all, including male and female, those of different faith and belief.  This might mean no religion in schools or in other public facilities. Religious symbols or clothing might not be permitted, so that everyone can be seen as equal. People of different faiths might have a right to their own private beliefs and worship, but no one faith or religion is favoured over another.  The Qur'an 5:69 states: Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians, - any who believe in Allah and the Last Day, and work righteousness, - on them shall be no fear, nor shall they grieve. This suggests that 'any who believe' might work together but does not refer to seemingly polytheistic or other religions.</p> <p>AO2: The context of the revelation of the Qur'an 5:69 was during the early years of Muhammad's leadership of Madinah when those of different faiths lived together and were all required to protect each other, regardless of faith. In other words, general laws of safety applied to everyone, as they would in a secular state.  Secularism can help prevent prejudice against Muslims because of laws about equality. However, some Muslims do not agree with equality for all lifestyles, such as homosexuality. Some Muslims have a different view of men and women's roles, and emphasise that although women may have a career, they also have a role as mothers in the home. In that sense they do not have completely equal roles to men.  Muslims might consider the actions of daily prayer and fasting difficult to achieve in mixed, secular societies where others eat and drink around them, or do not always understand their prayer breaks or religious head covering (hijab) which some Muslim women choose to wear. They might consider secular society challenging for committed religious Muslims to practice their faith.</p>	<p><b>6</b></p> <p><b>2</b> AO1</p> <p><b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

		Some Muslims regard Islam as a whole way of life based on Allah's revealed message for all aspects of life, so therefore that should include building a religious society. Some want to create a society based around Shariah law. Other Muslims agree with secularism and see it as the best form of society because it helps to create equality. Reformist Muslims might consider secularism follows naturally from the early days of the Madinah community in which Muhammad allowed people of different religions to live together in peace.		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>		
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>		
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>		
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>	1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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Question	Indicative content	Marks	Guidance
(d)	<p><b>'Muslims should never take part in genetic manipulation.'</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li><b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam</b></li> <li><b>Explain and evaluate the importance of points of view from the perspective of Islam.</b></li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1</b> The Qur'an 30:22 states: And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know. This could be taken to mean it is within Allah's authority to decide on genetic variations and not for humans to interfere.</p> <p>Genetic manipulation or genetic engineering is a newly developed science which was not around in the days of the Prophet. In recent decades science has advanced within the field of medicine, allowing the possibility that genetic manipulation could help prevent people from giving birth to children with genetic defects, or even create embryos where it was not possible for a couple to give birth to a child at all. The term can be used widely and refer to manipulation of variety of seeds for developing crops, such as those which scientists are developing to survive drought conditions.</p> <p>Genetic manipulation also opens up other possibilities. Some couples particularly favour male offspring and might be able to use genetic manipulation to choose the sex of the child or other features, giving rise to criticism.</p> <p><b>AO2</b> Muslims value the family and usually believe that couples should have children. Where there are medical problems they have traditionally supported scientific and medical advances, which have helped them to give birth to healthy babies. It could be seen that genetic manipulation is just another medical advance which Muslims should welcome because it might help the birth of healthy babies where they might otherwise suffer potentially severe health complications. Muslims might consider it their duty to prevent harm to the unborn and give them everything medicine can offer to prevent suffering. Therefore, Muslims should embrace genetic manipulation.</p>	15 3 12 AO1 AO2	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>However, Muslims also recall that in the days of the Prophet many Arabian tribes practiced cruelty by killing girl offspring and favouring boys. To permit a technology that could allow some to manipulate genes to create an embryo of one sex could risk the return to the bad practises and attitudes of Pre-Islamic Arabia. Furthermore, to allow the manipulation of physical features of an embryo, such as hair colour, physique and so on, could be seen as interfering with the way Allah has planned the future child to be. Allah created variety for a reason and so Muslims should celebrate difference not see it as a disadvantage to be corrected. They might even consider manipulation a form of shirk, that is assuming a role that belongs to Allah alone and so associating with Allah.</p> <p>Candidates might discuss the word 'never' in the quote and consider whether genetic manipulation should be ruled out in all cases or whether Muslims should judge each case differently. Perhaps a case where genetic manipulation could help avert suffering it might be considered beneficial or halal, and where it is primarily for cosmetic or superficial reasons it should be considered forbidden or haram.</p> <p>Some Muslims have accepted genetic modification of crops because they enable provide more secure food supplies, particularly in some areas of the world. In Bangladesh, new varieties of rice help combat increasing levels of salt in the soil in some areas. They see scientific modification of plants as permissible to help the lives of humans. Others disagree and say that GM is a manipulation of what God has created in whatever species of animal or variety of plant it is applied to.</p> <p>Different Muslims might take different opinions. Some might say that Muslims should embrace modern Scientific progress together with reasoning and work out what makes sense; others might favour a return to traditional and alternative medicines and rule out anything not agreed as permissible in traditional interpretations of the Qur'an and the Sunnah of Muhammad.</p>		

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