



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 November 2020

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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

	Blank Page – this annotation must 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.
	Noted

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:
- 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.
 - 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

- 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.
- If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- 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 before 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, Satisfactory, 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 part (d) of the first and second questions. 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 part (d) of the third and fourth questions. 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

<i>High performance 3 marks</i>
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
<i>Intermediate performance 2 marks</i>
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
<i>Threshold performance 1 mark</i>
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
<i>0 marks</i>
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 part (d) 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 above 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	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none">• beliefs, practices and sources of authority• influence on individuals, communities and societies• similarities and differences within and/or between religions and their beliefs.
AO2	Analyse and evaluate aspects of religion, including their significance and influence.

Question		Indicative content	Marks	Guidance
1	(a)	<p>Give <u>three</u> examples which show equality amongst Muslims.</p> <p>Responses might include:</p> <ul style="list-style-type: none">• The five pillars are a requirement on men and women alike• Muslims stand side by side to pray• Muslims attend Hajj wearing the same simple, white clothes• Muslims pay Zakat or other charity to help promote equal opportunities• Muslims fast together during Ramadan• Some Muslim women have achieved successful careers showing equality with men in those fields• Credit other examples	3 AO1	1 mark for each response.

TURN OVER

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

	(b)	<p>Outline the roles of Muslim men and women in the religious upbringing of children.</p> <p>Learners might consider some of the following:</p> <p>The mother is often seen as the first teacher in the household, the first to begin teaching her children a little of the Qur'an in the home setting. She also establishes cultural respect for Islam in the home, telling her children to remember Allah before eating by saying Bismillah and treating religious matters with utmost seriousness.</p> <p>The role of the mother is thought so important that when asked, the Prophet said that the mother is to be respected three times before mentioning the father. Nevertheless, the role of the father is also important, and men are usually religious leaders who organize Madrassah classes to teach children Arabic which is necessary to read the Qur'an and say prayers.</p> <p>Some Muslim families nowadays share roles and some mosques allocate women teachers to classes of girls and men to classes of boys, and some are mixed at younger ages.</p> <p>The Qur'an 6:151 states: 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.</p> <p>Men and women both have a role in providing for and caring for their children as a blessing from Allah. Many Muslims would see providing food and sustenance just as much part of their religious duty as learning prayers – provided it is done with the intention of service for Allah.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Muslims • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain the significance of Islamic teachings about marriage. You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>It is a tradition that Muhammad said in a hadith: “When a person gets married he has completed half of his religion.” Therefore, Muslims aim to get married not just for the ceremony but for its significance as the focus of family life. They aim to bring up children within the family and pass on the religion of Islam this way.</p> <p>Muslims are taught that it is their religious duty to marry and the family is the focus for passing on the religion and maintaining religious values. Muslims often live in wider, extended families who they are taught it is their duty to care for. To reflect this, many family members are invited to attend the wedding.</p> <p>It is an Islamic teaching that there is “no compulsion in religion”, according to the Qur’an 2:256. This is significant because no compulsion may be applied in a Muslim wedding in which the two people to be married are asked independently if they agree. Forced marriages are therefore prohibited, and if a Muslim feels under pressure to marry someone they are able to gain strength by referring to Islamic teachings about marriage.</p> <p>Prophet Muhammad set a perfect example to follow, and he taught in his farewell sermon that religious requirements apply equally to “believing men and believing women.” Therefore, both the man and the woman are given equal rights to say no in a Muslim wedding ceremony.</p> <p>The involvement of the Imam and reading from the Qur’an reflects the Islamic teachings that everything comes from Allah, who has written the fate of all in advance, so Muslims want to ensure the wedding is held to please Allah according to His plan.</p> <p>The Qur’an 4:3 states: If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one.</p> <p>As Muslims are taught that partners should be treated equally, some include the question in the wedding service whereas others do not permit polygamy in the modern world.</p> <p>Credit responses where points are made about the significance of Islamic teachings about</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

		marriage. No credit for descriptions of marriage services without reference to the significance of Islamic teachings.		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4-6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1-3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus

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>‘Women may be treated differently to men in Islam because of culture rather than religion’.</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1</p> <p>In Islam women are required to undertake the five pillars and religious duties as are men. However, traditionally women are seen as having duties in the home, raising children. In many cases there are fewer Muslim women in positions of leadership than men and few women Imams or religious leaders.</p> <p>Many Muslim women dress with a head scarf or veil, known as hijab, whereas many Muslim men consider that they have more freedom when choosing clothing.</p> <p>Some Muslim men do not shake hands or interact with unaccompanied Muslim women in social settings to the same degree as they interact with Muslim men.</p> <p>AO2</p> <p>The above differences apply to some Muslims. However, within the worldwide community of Muslims there are many differences. Some Muslims treat women no differently and adopt modern, educated lifestyles. Some adhere to conservative interpretations of faith.</p> <p>The Qur'an 33:35 states: For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.</p> <p>This suggests that the primary source of authority in Islam, the Qur'an, requires men and women to be treated equally, since men and women are referred to in each part of the sentence. The implication is that there are no grounds according to Islam to treat women differently.</p> <p>However, in the time of Muhammad women did not have equal status to men in Shariah law, which considered the word on one man equal to four women. It could be argued this was due to the Arab culture of the day, and so not religious, or it could be argued that some of this is also reflected in Islam, so has been adopted by the religion. Some Muslims today follow the customs of this period in their interactions with women believing Muhammad's example to be a perfect model to follow literally in every respect.</p> <p>In many places in the Muslim world men are the breadwinners and women housewives. But not universally so. And there are many other places where this is the case, involving those of other faiths. So, it could be argued, that women are not treated equally when it comes to careers due to cultural reasons, not religion. Indeed, Muhammad's wife Khadijah had a career as a businesswoman, suggesting that it is acceptable in Islam.</p> <p>However, some emphasise the role that women should maintain the home. They argue this is a blessing through which women find fulfilment, and that if they can manage this as well as a career they are free to do so. Traditional separation of genders, to some extent, in prayers and some Muslim weddings, might be partly cultural and partly religious. There is a complicated mixture between the two.</p> <p>Many Muslims might argue that women have some different roles but should be treated with equal respect and never abuses or looked down upon. Abuse, such as forcing women to marry, is regarded as against Islam and some Muslim women have found strength in Islamic teachings to challenge such cultural practices.</p>		

Question		Indicative content	Marks	Guidance
2	(a)	<p>List <u>three</u> significant figures from the history of Islam.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Muhammad • Ibrahim/ Abraham • Isa/ Jesus • Dawud/ David • Adam • Any named Prophet of messenger of Islam (there are traditionally 124 000 although only the names of some are known) • Any well-known Muslim scholar, such as the leader of a school of thought, Abu Hanifa, or historical writer, such as Ghazali • A Caliph, such as Abu Bakr • Accept alternative named Muslim figures 	<p>3</p> <p>AO1</p>	1 mark for each response.

TURN OVER

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

	(b)	<p>Outline Muslim beliefs about reversion to Islam.</p> <p>Learners might consider some of the following:</p> <p>When a person reverts they usually go through a ceremony as if they were a young baby; their head is shaved and they recite the statement of faith, the Shahadah, in front of witnesses. A revert is required to believe in one God, Allah, and that Muhammad is the last Prophet.</p> <p>Muslims believe that all people, wherever they are in the world and whatever the religion of their parents, are born into the natural state that Allah has made them. This natural state is considered a state of Islam, as if they were Muslim.</p> <p>When a person grows up perhaps in another faith tradition or without knowing about Islam, then decides to become a Muslim, they are often referred to as a 'revert' rather than a convert, because they are thought to be returning to this natural state within which they were made.</p> <p>Muslims regard other monotheistic religions as in the same tradition of Islam, yet having gone astray through the weakening of the belief in the oneness of God at some point in their history. Therefore, reverts from these faiths may be returning to the natural state of the religion and leaving aside that which Muslims consider to be at odds with monotheism.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Muslims • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain different Muslim beliefs about Allah's relationship with the world.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Debbie Newton to amend in light of the change made to the wording of the question.</p> <p>Learners might consider some of the following:</p> <p>Muslims generally believe that Allah is transcendent in relation to the created world. He created it in the beginning and is all-powerful so is able to control any action in it. The Qur'an 2:29 states: 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.</p> <p>As well as creating the world, most Muslims believe that Allah is a controlling force within the world. Some Muslims consider that Allah is close to them through the situations they face in their lives which He has pre-planned. Some Muslims often say 'Alhamdulillah', thanks be to Allah, when asked how they are, because they believe their condition has been determined by Allah at work within the world.</p> <p>The transcendence of Allah may be contrasted with the belief that He is immanent: the Qur'an 50:16 states that Allah is nearer to a true believer than their own jugular vein. The experience of Allah in the world may be emphasised through seeing the signs in the beauty of nature, or and considering their meaning.</p> <p>Allah has predestined the events that will happen in the world and has full knowledge of everything. The Qur'an 2:117 states: To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is. It is a Muslim belief that before the beginning of the world Allah created a tablet, with Him in heaven, on which all future events are written. This means that everything is already decided and everything has some greater meaning or purpose, because it has been pre-written by Allah. This gives Muslims hope because even when they have a bad day or face difficulties in their lives, they may find consolation in the thought it is part of some pre-planned greater purpose.</p> <p>Another belief some Muslims hold is that they are tested to do the right things in this life, to see how far they follow Allah's plan. This implies a degree of free will. Some Muslims emphasise that Allah is watching over them and acts as a Judge of people's actions in this world. Temptation in situations</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

	<p>Muslims face may be a test from Allah. Allah also considers the intentions behind actions, so if a Muslim wanted to do the right thing for Allah, but somehow was unable to complete it, then this is still looked on favourably.</p> <p>There are some differences between different sects and groups of Muslims about the extent to which Allah intervenes in the world according to His plan and how far this is free for humans to choose the right path. Some Shia Muslims believe that Allah has the power to change His plan in some cases, whereas many Sunni Muslims emphasise that everything is set and written on a Tablet with Allah, created before the start of time.</p>		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4-6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1-3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus

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>"Miracles prove the existence of Allah."</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Miracles are un-natural events, which cause amazement. There are traditions that Muhammad did not have a shadow, which was a miracle, and that he could not read and write, so when he received the Qur'an from angel Jirbil and was suddenly able to read, this was a miracle.</p> <p>The Qur'an 96:1-19 states:</p> <ol style="list-style-type: none"> 1. Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created- 2. Created man, out of a (mere) clot of congealed blood: 3. Proclaim! And thy Lord is Most Bountiful, - 4. He Who taught (the use of) the pen, - 5. Taught man that which he knew not. <p>The Qur'an states that Allah made everything and controls the creation according to His plan, so any miracle could be considered a sign from Allah. There are brief references in Islamic tradition to earlier miracles such as the time when Hagar was frantically searching for water, and found the Zamzam well, which is not visited on the Hajj pilgrimage.</p> <p>AO2</p> <p>When Prophet Muhammad received his revelations, many people did not believe him, thinking he had gone mad. However, he slowly convinced others to follow him. One of the reasons why they believed was that Muhammad was thought to be illiterate, so his recitations of the Qur'an amazed people. They thought that the verses must have truly come from Allah. The miracle of the revelation of the Qur'an thus helped to convince others about Allah.</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Moreover, the Qur'an contains verses telling people to believe in the one God. The miracle of the detail, poetry and beauty, mesmerised the listeners into believing the message. It was something they believed could not have been made up.</p> <p>However, the message of the Qur'an was not to believe this miracle, but believe that God is One. Many verses of the Qur'an are truly logical, pointing to good reasons why there is one God. There are many reasons why someone might believe in Allah. They might be convinced by stories of the Prophets, or by logical reasoning. Personal faith experiences, prayer, or conversations with family members are other ways someone might become convinced.</p> <p>Furthermore, miracles are not accepted by everyone. Claims of miracles can lead to questions rather than answers. If Allah created the world and everything in it, according to His grand design, then events should follow the rules of Science that Allah created. Miracles would seem to go against this. The Qur'an refers to "signs" in nature that point to the existence of the Creator, rather than miracles. The world was created according to Allah's "design". This can help to prove there was a designer.</p> <p>Furthermore, miracles can sometimes seem superstitious. The Pre-Islamic Arabs believed in superstition, but Muhammad argued against this.</p> <p>Ultimately, it could be said that the existence of Allah is a matter of personal faith and because you cannot see Allah, you cannot prove Allah exists. But Muslims believe that they should worship Allah as if they could see Him and He is right in front of them as they pray. Belief in Allah is a test of faith and Muslims will be asked what they believe at the Day of Judgement.</p>		

Question		Indicative content	Marks	Guidance
3	(a)	<p>Describe what is meant by the term conditional pacifism.</p> <p>Responses might include:</p> <ul style="list-style-type: none">• Pacifism is about peace: opposing war and violence on principle• Pacifists believe the consequences make violence unacceptable• Conditional pacifism views violence as justifiable under certain conditions or circumstances• Where the conditions are such that alternatives are worse, some force may be applied• So conditional pacifists may accept some action where it is the least worst option• This contrasts with absolute pacifism in which violence is never acceptable	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

TURN OVER

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

	<p>(b) Outline the concept of Holy War in Islam.</p> <p>Learners might consider some of the following:</p> <p>References from the Qur'an and the examples of Prophet Muhammad are the primary sources of guidance in Islam. The Qur'an 2:244 states: Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.</p> <p>Prophet Muhammad fought various battles against opposing tribes. To some extent these were tribal and not religious, but in those days the division was artificial and many of the tribes, such as the Quraysh, attacked Muhammad because of Islam. Muhammad fought back in defense of his religion, creating the concept of holy war to defend Islam.</p> <p>The Qur'an 17:33 states: Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law).</p> <p>Holy war in Islam must be defensive; a last resort after the parties have attempted to make peace; it should be called by a religious leader and include the minimum of force. Women, children; the innocent, even crops and tress should not be harmed.</p> <p>The Prophet's example forms the basis of holy war which was also followed by the first Caliph of Islam, Abu Bakr, who also established these requirements.</p> <p>Some Muslims have different interpretations of holy war, or consider it only applicable to the early days of Islam.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Muslims • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain the importance to Muslims of working for peace and justice.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>There are many contemporary situations that Muslims may feel passionate about in which they may choose to work for peace and justice. Within communities Muslims may see injustice, such as poverty and crime, or racism and prejudice. This may touch them personally and inspire them to act to address it, perhaps in partnership with others from other communities.</p> <p>Muslims may be inspired to do so because of the Sunnah of Muhammad as a perfect example for their lives. This also applies to the importance of peace in society. Muhammad set up the Madinah community as a model for Muslims to follow. Madinah had been an area of conflict between opposing tribes. When Muhammad emigrated from Makkah, he was invited into Madinah to help make peace. The peace he brought enabled the city to recover prosperity and helped Muhammad establish rules for a just society. Therefore, peace and a just society went hand in hand.</p> <p>Muhammad took Makkah with a minimum of force and removed the idols. In Madinah, to overcome the tribalism of his time, Muhammad used peace so that he could establish justice and avoid a cycle of revenge and retribution from competing tribes. If this peace was not established, it would have been difficult to deal with problems of society as the focus would have been elsewhere.</p> <p>Muslims today may consider it important to work for peace and justice between different countries or groups of people, because of the bonds of the Ummah. They may perceive injustice in different parts of the world, and see fellow Muslims suffer, so want to establish justice and fairness for them.</p> <p>Islam is based on peace: Muslims consider the root of the words Islam and Salam to be peace under submission to the will of God. To bring peace to society is a duty of Muslims.</p> <p>The Qur'an 6:151 states: 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. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

		<p>This verse ties together various aspects of a just society in the context of a revelation about peace. It was also the example of Muhammad to promote peace and justice for all. Followers of the five pillars note that there are aspects of peace and justice bound together within them.</p> <p>Nevertheless, if society was unjust then some Muslims might emphasise the importance of achieving justice through striving and challenging injustice, in ways which might not always be peaceful, although these should be as a last resort.</p>		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on 	2 (4-6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>

	individuals, communities and societies	1 (1-3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>"Muslims should always forgive their enemies."</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1</p> <p>There is Qur'anic justification for forgiveness:</p> <p>The Qur'an 2:109 states: Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.</p> <p>The Qur'an 42:40 also states: The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah. for (Allah) loveth not those who do wrong.</p> <p>However, in Shariah law there is also an allowance for victims of crime to demand equal retribution. This may be a demand for payment or even for blood retribution. This would suggest that those Muslims do not have to forgive their enemies.</p> <p>AO2</p> <p>The verses from the Qur'an quoted above suggest that forgiveness is preferable. Even when there are difficult circumstances, Muslims are asked to forgive. However, they do not state that Muslims must always forgive. Recompense or revenge is permissible, even though forgiveness is seen as better and the reward for forgiveness is with Allah.</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>However, Islam also states that an innocent life must not be shed. It could be argued that if Muslims seek retribution it could end up with another individual suffering as a result, who was not personally responsible for any crime. A cycle of “eye for an eye” could carry on preventing peace from being achieved.</p> <p>There are other traditions in Islam about forgiveness: a Muslim should heal rifts with others and ask for forgiveness before embarking on the Hajj pilgrimage. Many Muslims try to make peace with those they have fallen out with during Ramadan so they can celebrate Id and start afresh. Hajj is the fifth pillar of Islam and considered compulsory for all Muslims who are able. It could be argued then that all Muslims should forgive their enemies so that they can go on Hajj. Apart from Hajj, Muslims stand together for prayer and the Prophet Muhammad taught them to consider all Muslims as one family, like brothers together. This suggests it is important for Muslims to forgive so that they can live together in peace.</p> <p>A difference can be made between forgiveness and punishment. For those who have suffered, they could make forgiveness but still demand a punishment for the good of society, as a deterrent to others.</p> <p>Some Muslims consider that the only forgiveness that matters is that which comes from Allah. There is a tradition that if a Muslim forgives others then they might gain forgiveness themselves from Allah, enough for some to accept that they should always forgive.</p> <p>Nevertheless, there are some crimes which are terrible and some enemies whose hatred is hard to overcome, so to forgive them might be a hard act. But if a Muslim deeply believes that Allah’s forgiveness is all that matters then they might agree with the statement and forgive.</p>		

Question		Indicative content	Marks	Guidance
4	(a)	<p>Give <u>three</u> examples of situations where inter-faith dialogue might take place.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • School events where different faiths meet • Where charities work together e.g. Islamic Relief and Christian Aid • For particular projects • Where faiths work together on social action e.g. help for homeless • In hospitals – multi faith Chaplaincy teams • In prisons, again multi-faith Chaplaincy teams • At events/ occasions e.g. Acts of Remembrance • Interfaith dialogue organisations • At Mosque open days • At Iftaar dinners during Ramadan • Accept any other reasonable situation 	3 AO1	1 mark for each response.

TURN OVER

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

	<p>(b) Describe the role of religion in public life.</p> <p>In your response, you must consider that the religious traditions in Great Britain are diverse, but mainly Christian.</p> <p>Learners might consider some of the following:</p> <p>Although Great Britain today is a religiously diverse country, Christianity is still the main religious tradition and it has a significant role in public life.</p> <p>Christianity has a significant role in government and state occasions. For example, the 5 Archbishops and 21 bishops of the Church of England have seats in the House of Lords. Whilst the House of Lords is principally a revising chamber, the contribution of the bishops to debate about political, moral and ethical issues can be significant.</p> <p>On state occasions, religion plays an important part either through religious services as part of the occasion or through the representatives of religion being present at the event. In recent years, state occasions have included representatives of non-Christian faiths to ensure the diverse religious traditions of the Great Britain are represented.</p> <p>The presence of religions leaders and the services, which are mainly Christian, give a spiritual and reflective dimension to the commemorations or in the case of a royal wedding, to the celebrations [At the armistice commemoration in 2018 religious leaders from a wide range of faiths were present at the cenotaph. Secular/humanist views were also represented.]</p> <p>All faiths play a significant role in bringing people together at a time of crisis; for example [in response to disasters such as the fire at Grenfell Tower].</p> <p>Several public holidays are based on Christian festivals; Christmas and Easter being the most obvious although the religious character of these is significantly affected by commercialisation.</p> <p>Other key public institutions are reflecting the increasingly diverse nature of British society. For example, the promotion of faith schools is driven in part by the importance given by parents to the role of religion in the education of their children. The existence of these raises issues for some people about whether religion is likely to become a divisive influence rather than a cohesive force which has been considered to be a significant role for Christianity in the past.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Muslims • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why Muslims might share some values with atheists.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>According to the Qur'an, there is "no compulsion in religion" (Qur'an 2:256) therefore it may be considered possible for Muslims to share some values with atheists. Indeed, people lived in peace under the early years of the Madinah community under Muhammad, even though they were from different religions, suggesting that communal values may be shared.</p> <p>Candidates might identify some values held by Muslims which may be shared by atheists. 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.</p> <p>From this verse, Muslims value diversity such as people of different ethnicities and different cultures. This value is also shared by many atheists who feel there should be no discrimination on grounds of race or culture.</p> <p>Muslims believe that the Qur'an is a revelation of truth confirmed in signs in the world around. Therefore, it is possible for atheists to see those signs and share some of the values Muslims believe in, even if they do not accept the belief in One God.</p> <p>There are other issues where Muslims can agree with atheists but for different reasons. Muslims believe that Allah made the world and human beings should cherish it for future generations. Therefore, they should support environmental concerns. Atheists believe scientific evidence for global warming so for rational reasons want to preserve the environment for future generations. They are able to come together to support a common cause.</p> <p>Concern for the poor is shared by atheists and Muslims. Many atheists are concerned with human rights and the eradication of poverty, to make a cohesive society. Muslims are also concerned to help the poor to fulfil their religious requirements to pay Zakat and give charity. The value of compassion for the poor and those suffering, such as from natural disasters, may be shared by both atheists and Muslims from their different standpoints.</p> <p>Muslims and atheists might be able to share values which support the good of the community and</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

	<p>peace, since these benefit everyone regardless of their different reasons for doing so. Local community and social action projects, such as clean up campaigns, food bank collections, help for the homeless and so on, are all practical examples where people from the different backgrounds might join together in common cause. Both atheists and Muslims would also normally promote peace. Some atheists emphasise dialogue and discussion about beliefs and so do some Muslims, with violent action being either a very last resort if at all.</p> <p>Muslims might share the values of freedom of belief, rule of law and human rights because they benefit from them, especially where they live as minorities in society. There are individual Muslims and groups of Muslims, such as those of alternative sexualities or minority sects and groups, who might share secular values with atheists and see them as protecting their rights and freedoms.</p>		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on 	2 (4-6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>

	individuals, communities and societies	1 (1-3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>"Muslims should always put secular values first."</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Mixed societies might be said to include modern day countries such as the UK where people of many different ethnic and religious backgrounds have settled. Some countries such as France have a secular constitution in which religion plays no formal role in societies.</p> <p>In Islam, Muslims believe in Allah and values as prescribed by the Qur'an. At the same time it is a requirement of faith to obey the law of the country where Muslims live and to contribute to community and society.</p> <p>AO2</p> <p>Some Muslims are opposed to secularism and secular values. They see religion as the most important thing in their lives and their values are based on the Qur'an, the revealed word of God. Since nothing can be above God, they might say that secular values should not come first. They might aim for all aspects of society, including education and politics, should be based on religious values. The implication is that there should be differences for different religious groups within mixed societies. This approach is sometimes called an 'Islamist' approach.</p> <p>The Qur'an 2:256 states that religion should not be forced on people: Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.</p> <p>This suggests that Qur'anic values may go together with secular values in freedom of belief. Some Muslims believe that the Prophet Muhammad ruled Madinah with secular values because he</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>required people who lived there to swear to protect each other regardless of tribal or religious background. Madinah was a mixed society to begin with so it could be said that Muslims who look to secular values are in fact following Muhammad's tradition.</p> <p>Secular values can provide fair laws so that people of different faith traditions can trade on fair terms, without issues of bias between them. Muslims might argue that the Qur'an also promotes fairness so is in agreement with secular values.</p> <p>The Qur'an 4:29 states: O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!</p> <p>Some Muslims may not necessarily agree with all secular values in everything but agree that they come first when it comes to laws for society in mixed communities. Areas of difference for some Muslims might be the extent to which they value equally alternative relationships, such as homosexuality. Some Muslims might not accept this within their faith community but recognise the importance of treating people equally, regardless of sexuality, according to secular law, for example when applying for jobs.</p> <p>It is an Islamic requirement of Muslims that they obey the law in the country where they live, provided they are free to practice Islamic worship. So secular values might apply to the society as a whole, and different religious values for personal beliefs and religious prayers.</p> <p>Some Muslims live by choice in secular countries which are mixed societies. Secular countries guarantee freedom of belief which benefits followers of many different religions. This means that Muslims benefit from living in secular, mixed societies just as other do. Some Muslims claim asylum in western societies because of the secular values: they may have faced persecution in religious societies elsewhere in the world so are glad to live in secular countries which guarantee their freedom.</p> <p>The premise of the question is that there needs to be a hierarchy of values, whereas this is not necessarily the case. Neither secular nor religious values might need to be considered first if they are compatible or complementary.</p>		

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