



Oxford Cambridge and RSA

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 Autumn 2021

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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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1. Annotations

BP	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.
SEEN	Noted

2. 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.
- 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, 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 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 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 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	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> ways in which Muslim families might give a religious upbringing to children.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> begin by reciting the Call to Prayer (adhan) into the ear of the baby teach children how to read the Qur'an establish a pattern of saying the five daily prayers with the child teach the child cleanliness including ablution rituals (<i>wudu</i> and <i>ghusul</i>) send children to religious classes, such as at a Madrassah teach a child Islamic values in the home give thanks to God before and after eating with the words (<i>Bismillah.. Alhamdulilah</i>) teach children to act kindly with good manners after the Sunnah of Muhammad (pbuh) give respect to parents and elders restrict the influence of media and distractions which might lead children away from religious practice 	3 AO1	1 mark for each response.

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 and 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.

1	<p>(b) Describe Muslim attitudes towards the importance of equality for communities.</p> <p>Learners might consider some of the following:</p> <p>Muslims put emphasis on the importance of equality as they consider themselves part of one worldwide family of Muslims, known as the Ummah. This is shown when Muslims come together and pray in the mosque, as they line up shoulder to shoulder with complete disregard to differences of wealth or racial background.</p> <p>Muslims may see it as the right thing to do to promote equality in communities which they live in. They may organise collections in the mosque to help the needy and distribute zakat alms payments to those in need. As Zakat is one of the Five Pillars of Islam, Muslims may see it as part of their duty to promote equality.</p> <p>Muslims look to Prophet Muhammad (pbuh) and his example, when he treated people equally and with humility during his leadership of the Muslims in the city of Madinah. Therefore, Muslims see it as a good thing to do to promote equality in communities and something which Allah may reward them for in the future on Judgment Day.</p> <p>During the early days of Islam there are examples of slaves being freed, for example the slave Bilal, who went on to read the Call to Prayer (adhan) for Muslims. Muslims take this as an example that people should be treated equally and that they should oppose oppression and ill treatment of others.</p> <p>Muslims may see equality within the rules and traditions of Islam. So, making provision for women to pray might be seen as important, but not necessarily with equality to men. This is because many Muslims consider it important to separate men from women during prayer.</p> <p>Some Muslims might regard inequality within communities as acceptable up to a degree because it is part of God's will for humanity. They might see riches as legitimate earnings, or different gender roles within communities a result of following revelations in the Qur'an. Some might criticise some Muslim attitudes towards equality in communities, feeling more should be said to promote equal rights.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors.</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)	<p>A good attempt to respond to the question, demonstrating some or all of the following:</p> <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 different Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <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
1 (c)	<p>Explain reasons for differences in the practice of family life by Muslims.</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>Muslims may practice family life in different ways. Some may form an extended family, in which grandparents, parents and children all live together under the same roof, and care for each other. In this practice, Muslims refer to the authority of the Qur'an 17:23–24 which states:</p> <p>Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.</p> <p>Others form smaller, modern family units, following modern cultural practice or because of practical considerations. Muslims point out that the Qur'an does not specifically spell out how to practice family life, so they have a degree of freedom to make their own interpretations.</p> <p>Some may point to different connotations of families such as same sex partnerships available to people living in some countries. Roles may differ according to the extent to which Muslims follow traditional interpretations of the Qur'an as their main authority for deciding family life, and how far they make their own interpretations within the laws and culture of the country they live in.</p> <p>Muslims may choose to put practicing Islam at the center of family life, following the authority of the practice of Muhammad (pbuh), whose examples, the Sunnah, set a perfect model for Muslims to follow. Saying the five daily prayers, just as Muhammad (pbuh) did, are therefore at the center of family life in the home for some Muslims. For others, prayer might be held more often at the mosque for men, particularly if one is close by, under the authority of a local Imam. Some families might see this as important so that their children can gain a religious upbringing from a person educated in Islam.</p> <p>The Qur'an and Muhammad (pbuh) both encouraged families to pass on Islam and teach children the religion, but the way in which this was done varied. Some point to the example of Muhammad (pbuh) and how he used to play gently with his grandchildren, and follow this by encouraging learning gently and kindness. Others wish to set firm rules and boundaries so that the traditions of respect for authority of elders are upheld.</p>	6 AO2	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

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 but underdeveloped 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

Question	Indicative content	Marks	Guidance
1 (d)	<p>'Muslim attitudes towards marriage are outdated.'</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 The Qur'an teaches Muslims to be 'kind to parents' and look after them in old age (Qur'an 17:23–24); to achieve happiness and tranquillity (Qur'an 30:21); and to dwell in love (Qur'an 7:189). Prophet Muhammad (pbuh) taught Muslims to use the family to look after orphans; to raise children in Islam and to teach them the practices and traditions of the faith.</p> <p>Muslim attitudes are based on the revealed Qur'an and the life of Muhammad (pbuh), both dating from the early seventh century Arabia, a time in which families often lived as extended units and culture was tribal. This influenced choice of marital partners, often the role of the family or tribe to arrange. People lived in very different ways from today. Modern questions such as the definition of the family, whether it is necessary to have children or teach children religion at all, is open to debate.</p> <p>AO2 Some Muslims might disagree with the statement. They might argue that their attitudes are based on the Qur'an and Sunnah of Muhammad (pbuh) which provide an authoritative message not just for ancient Arabia but for all time. Indeed, Muslims believe that no messages and no prophets were to come afterwards. Earlier generations had lost or departed from following the messages of prophets, so for Muslims to change their attitudes to the family today, it might risk them following this mistake and losing their faith.</p> <p>Some might argue that it is necessary to have children to continue the faith and that teaching them Islam helps them to follow it correctly, whereas they might make mistakes if they were left to follow it for themselves, or even choose another religion or none at all, which many Muslims see as sinful. They might see maintaining traditional attitudes towards the role and purpose of the family as the</p>	<p>15</p> <p>3 AO1</p> <p>12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>best way to ensure the purity of Islam amongst future generations and that their attitudes show pride in their faith. They might argue that society as a whole should show tolerance and respect for their traditional Muslim attitudes, even if they are different from others.</p> <p>However, others might disagree. They could argue that the modern world is nothing like that of ancient Arabia and so Muslims' attitudes are outdated. Today, freedom, human rights and equality are important values in society. It could be argued that Muslims should change their attitudes towards the roles of women within the family, and see them as partners who might go out to work just as much as men, rather than housewives.</p> <p>It could be argued that the attitudes of some Muslims towards arranged marriages are outdated. Some point out that Khadijah chose Muhammad (pbuh) as her husband, so to promote freedom to choose a marital partner is not to go against Islam, even if some Muslims do not agree with this attitude. At a time when same sex marriage and family units are widely accepted in society, some argue that Muslims should also change their attitudes to welcome these family units too.</p> <p>The Qur'an states:</p> <p>Let there be no compulsion in religion: Truth stands out clear from Error. (Qur'an 2:256).</p> <p>Prophet Muhammad (pbuh) taught his children religion but also made the point that there is no compulsion in faith and belief.</p> <p>Some might argue that this shows many Muslims have outdated attitudes in not giving their children freedom to work out their own views about marriage. In modern society, this might be seen as more appropriate. Teenagers might rebel if they feel they are being forced to follow a religion by copying what they are told, and might be more committed to it if they have chosen it for themselves.</p> <p>It could be said there are many different attitudes towards the role and purpose of the family held by different Muslims. Some are traditional, others more progressive, in their interpretation of Islamic teachings about what the role and purpose might be. Therefore, it depends upon the individual whether their attitudes should change. References to the Qur'an and Hadith may be interpreted in different ways, and by religious leaders and scholars who take different attitudes themselves, so it could be argued that Muslims should change their attitudes to accept this plurality.</p>		

Question	Indicative content	Marks	Guidance
2 (a)	<p>Describe <u>one</u> Muslim belief about the nature of Allah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Allah is All-Compassionate. Muslims believe that Allah grants them forgiveness and good fortune in this life and in the hereafter, forgiving them their sins. • Allah is All-Powerful. He created the universe and has the power to do anything in the world, the like of which no human can be compared to. • Allah is transcendent, meaning He is above all and beyond human understanding. • Immanent is one description used about Allah, often together with a quote about Allah being close to the heart of the true believer, or nearer to their own heart than their 'jugular vein'. • Allah is One, alone/ singular. This is sometimes referred to as monotheism and is described by Muslims as the belief in one God without any partner/ son. • Allah is unseen, which means there cannot be any idols or images of Allah in the decoration of mosques. • Accept a description based on any of the 99 names of God 	<p>3 AO1</p>	Marks should be awarded for a statement supported by any combination of 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 and 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.

2	<p>(b) Outline mystical religious experiences for Muslims.</p> <p>Learners might consider some of the following:</p> <p>Muslims today remember the Night of Power and the Night Journey as special nights of prayer during the annual calendar. Muslims learn about the events in the lifetime of the Prophet (pbuh) during the first revelation of the Qur'an and the Prophet's night journey into the seven heavens when the command to pray five times a day was settled upon. On both occasions Muslims stay up late and attend special services in mosques. They may make requests (du'a prayers) and some may have dreams or mystical experiences which may help develop their awareness of God and what they feel God wants them to do in the year ahead.</p> <p>Some Muslims, particularly Sufis, undertake practices to lead them into mystical religious experiences. A Sufi might join a religious order and practice acts of remembrance of God (<i>zikr/ dhikr</i>). They might recite the 99 names of God many times over; use prayer beads (<i>tasbih</i>) to help count the names as they say them, and sometimes sing songs (<i>qasida</i>) to help raise the spirit towards awareness of God.</p> <p>A Sufi might enter a state of consciousness in which they become less aware of their surroundings and more aware of God. Some practice whirling in order to achieve this. Their experience of God may not be visual, but mystical. Some Sufis have written about their experiences by describing dreams and telling stories which have allegorical or hidden meaning. This helps to develop awareness of God, whom it is believed is unseen, therefore a mystical experience is seen as a good way of reaching God.</p> <p>Throughout Muslim history, some Muslims have claimed to have had mystical experiences and told their stories to inspire followers. The site of their tombs is sometimes revered at which some Muslims remember their stories and try to find God through mystical experience.</p> <p>Some Muslims are wary of those who claim to have had mystical experiences. They argue that revelation of holy books, such as the Qur'an, is reserved for God's appointed messengers, and that Muslims cannot experience anything similar. There should always be a separation between God and human beings.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors.</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)	<p>A good attempt to respond to the question, demonstrating some or all of the following:</p> <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 different Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <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
2 (c)	<p>Explain why Muslims believe the world was formed for humanity.</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>Muslims follow the Qur'an as the word of God and first source of authority. 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>This suggests that all things on earth were created for humans. As the word of God, Muslims accept the Qur'an's description of creation as a process initiated by and fully under the control of a single creator God. Humans were created last, after all other creatures, giving them a position of importance and superiority over the animals, fish and birds.</p> <p>The first man, Adam, was created and given knowledge of all things by God, according to the account of creation to be found in the Qur'an. This suggests that humans had superior knowledge to other creatures. Adam and Eve (Hawa) were provided with everything they needed, including fruits and foods and beautiful gardens. God also tasked Adam with caring for the creation and obeying God's commands, which he broke by eating the forbidden fruit, for which he was sent to earth. On earth, humankind was given the task to be custodians/ stewards (khalifah) and look after what God had created.</p> <p>The Prophet Muhammad (pbuh) always thanked God for everything he received, including his food, the fruits of his own work, and any good fortune. He also thanked God in bad times because he believed that everything was made by God for humans, even difficulties, as they were all part of God's masterplan for creation.</p> <p>Muslims follow Muhammad's examples as a second source of authority, so they too believe the world and every experience that comes to them in life, is part of a divine masterplan which God made for them. From this comes belief in Predestination. It also helps Muslims to interpret the presence of suffering and evil in the world. These experiences do not mean that the world was not formed for humanity. They are a test from God which was sent to humanity, and the end has already been decided by their creator God.</p>	6 AO2	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

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 but underdeveloped 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

Question	Indicative content	Marks	Guidance
2 (d)	<p>'Daily worship is best form of religious experience for Muslims.'</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 Islam includes the command to practice the Five Pillars, given to Muslims as both a command and example from Prophet Muhammad (pbuh). He taught Muslims to pray (salah) five times a day, following a routine of standing, bowing and prostrating to God facing Makkah.</p> <p>Religious experience might include daily worship, Fitrah and reversion to Islam, mystical experience, charismatic and ecstatic experiences, visions and other occasions for particular worship and prayers.</p> <p>The 'best' religious experience might be interpreted according to what fulfils the commands of Islam; what helps a believer to become motivated to follow their faith; or what is a meaningful experience in their life.</p> <p>AO2 It could be argued that daily prayer is indeed the best religious experience for Muslims. Unlike the other pillars of alms-giving (Zakat/Zakah), fasting in Ramadan (Saum) and pilgrimage to Makkah (Hajj), prayers are said every day, so are forefront in the minds of Muslims, whereas the other pillars mentioned are occasional.</p> <p>Prayer is a matter of words and actions. A Muslim recites words from the Qur'an in the original Arabic, connecting them with the unchanged word of God as uttered by Muhammad (pbuh) after experiencing revelations. The actions include standing, bowing and prostrating, in which a Muslim puts their forehead on the prayer mat in complete submission to God. This helps them think of nothing but God, and put aside all other concerns. A Muslim might think of sayings from</p>	<p>15</p> <p>3 AO1</p> <p>12 AO2</p> <p>3 SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Muhammad (pbuh) or other verses of the Qur'an, such as God is closer to the heart than the jugular vein (Qur'an 50.16), particularly at this time. Nothing is better for Muslims than to submit to the will of God, so on that basis, daily worship is the best experience.</p> <p>The Qur'an 96:10-11 states: A votary when he (turns) to pray? Seest thou if he is on (the road of) Guidance.</p> <p>A votary is a person who may practice devotions, such as daily prayer. This quotation comes from the first revelation of the Qur'an to Muhammad (pbuh) on the Night of Power. It is used in the sense that Muslims should turn to prayer and see that this brings believers into the straight path of Islam, with true guidance. To many Muslims, remembering the Night of Power and these verses is one of their deepest experiences, as it connects them to the Qur'an and the process of revelation of God's word. They may remember this every time they pray, making it the best religious experience.</p> <p>However, the statement is not asking which is most important or commanded as a Pillar, but which is best and it could be argued that this is a personal matter which will be different for different individuals. A Muslim completing the pilgrimage to Makkah (Hajj) might see it as the fulfilment of a lifetime's dream and the completion of the Five Pillars. It is also an occasion when Muslims believe they receive forgiveness and make a fresh start to follow Islam. That feeling might be the most meaningful and therefore best for some Muslims in their lifetimes.</p> <p>Family events or particular festivals, such as Eid, might be considered best by others. The occasion of marriage could be a personal, meaningful experience undertaken in a religious ceremony, which affects the rest of a Muslim's life. Celebrating Eid together with other members of the Muslim community can give a believer a sense of joy and strengthen the bonds of fellowship between Muslims in the one world wide family of believers (Ummah).</p> <p>Personal requests (du'a) may be made at times of a Muslim's own choosing. These may be after occasions of daily worship or on particular occasions when a Muslim wants God's guidance, such as about marriage, future career direction or particular problems they face. Finding a still, calm moment in which to shut out all other concerns and focus deeply on God about these deep and personal matters can be most meaningful and therefore best for individuals.</p> <p>For Sufis, entering into a state of ecstasy through whirling and other acts of remembrance of God might be the deepest experience for them in which they find they are closest to the experience of God. It could be argued that because there are many different forms of religious experience, it</p>		

Question	Indicative content	Marks	Guidance
	depends on the individual Muslim, their experiences of life and the tradition to which they learned about Islam, which is the most meaningful to them.		

Question	Indicative content	Marks	Guidance
3 (a) Describe <u>one</u> Muslim attitude towards terrorism.	<p>Responses might include:</p> <ul style="list-style-type: none"> ‘Not in my name’ is an attitude some Muslims have expressed after acts of terrorism carried out by people of Muslim background. According to this attitude, there is no justification for such acts and those Muslims holding it wish to express their complete rejection of terrorism as nothing to do with their faith or community. One Muslim attitude is to regard terrorists as non-Muslims due to the extremity of their actions which kill innocent people, which is regarded as a direct contradiction of the Qur'an which equates this to the killing of all humanity. This attitude might be expressed by challenging any talk of sympathy for the causes of terrorism and isolation of extremists from Muslim communities. One Muslim attitude towards terrorism is to regard the perpetrators as ill and in need of correction. This can be seen in counselling activities carried out in some prisons. Some might also take a view that terrorism needs to be prevented by taking a proactive stance and sharing Muslim teachings about why this is forbidden. There are many other possible attitudes which could be described, such as the attitudes of individuals and groups of Muslims. For example, the Islamic scholar Tahir al-Qadiri published a rejection of terrorism, and Muslim organisations such as the Muslim Council of Britain have issued statements rejecting terrorism. 	3 AO1	Marks should be awarded for a statement supported by any combination of 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 and 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.

3	<p>(b) Outline ways in which Muslim communities encourage peace through religious teachings.</p> <p>Learners might consider some of the following:</p> <p>Muslim communities may be focused around the Mosque, a center for daily prayer, where there are Imams and scholars of Islam who may be help with matters of dispute and forming peace in the community. Teachers in mosques might encourage children to develop good moral values, besides their Qur'anic studies, and learn the importance of making peace with others, not backbiting or name calling, as these are also important Islamic requirements of developing good character.</p> <p>Muslims are taught to leave behind grudges and to join together in prayer as one family, known as the Ummah. However, there are many events which may divide communities. Divorce may affect a whole community since not only a man and wife are involved, but also their relatives, especially since many Muslims live together as extended families. Mosques may provide Shariah law courts, advice and authoritative guidance to help resolve these matters. In the case of terms for divorce, a Shariah court might look a the original Nikah contract and make a ruling which, with community backing, might bring the two sides to acceptance.</p> <p>Muslim communities might support charities working for peace in different parts of the world. Muhammad (pbuh) taught Muslims to have compassion on the poor and needy and to treat other Muslims as if they were a Muslim's own brother. Therefore, Muslim communities may organise charitable aid to help encourage peace through charitable work in conflict zones, particularly where there are Muslims at war.</p> <p>Muslim community associations might help organise interfaith events, mosque open days, and Ramadan iftar shared meals. All of these might help reduce conflict and tensions in communities by increasing awareness of Islam and creating better relations with neighbours of other faiths. This could be said to reflect religious teachings of tolerance including Muhammad's example in the early years in Madinah where he encouraged Muslim emigrants from Makkah to live peacefully as brothers alongside the resident population of Ansars, Christians, Jews and others in Madinah.</p>	<p>6</p> <p>AO1</p>	<p>Examiners should mark according to AO1 descriptors.</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)	<p>A good attempt to respond to the question, demonstrating some or all of the following:</p> <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 different Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <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
3 (c)	<p>Explain the impact of teachings about reconciliation on individual Muslims.</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>Reconciliation is where a Muslim makes up with someone they have fallen out with, which could be over many different matters, ranging from arguments about interpretations of religion to family disagreements.</p> <p>The Qur'an states: If a person forgives and makes reconciliation, his reward is due from Allah (Qur'an 42:40). A Muslim may understand this reward in terms of receiving God's forgiveness on the Day of Judgment for their misdemeanors and the reward of an eternal life in Paradise. Therefore, individuals might feel inspired to make reconciliation, however difficult, to gain that reward.</p> <p>When Muhammad (pbuh) moved to Madinah, individuals from different tribes could not get on with each other and he was invited in to the city as a new leader to make peace. He founded a mosque in the city as a center of peace and reconciliation. Individual Muslims were meant to leave behind their tribal differences. Today, Muslims can follow this by rejecting racism and making peace with others they have fallen out with, regardless of their background.</p> <p>Muslims pray in rows, side by side, as part of the one world wide family of Muslims. It is seen as important to leave behind all other concerns, including enmity, and make reconciliation with others to enable that to take place. In order to undertake the Hajj pilgrimage, Muslims traditionally believe they must make reconciliation first with those they have fallen out with. Therefore, Muslim teachings about the importance of reconciliation help Muslims make peace so that they can complete the requirements of their faith.</p> <p>Imams within a community may help arrange reconciliations between husbands and wives, or wider family members, who have fallen out, because of the importance of forming harmony and making reconciliation in Islamic teachings. They provide guidance and support which, due to their knowledge of Islam, may be accepted by individuals in the sometimes-difficult process of making reconciliation. Their authority can help individuals accept terms and come to agreement, in the knowledge that they are doing the right thing for the good of the community, and free themselves of</p>	6 AO2	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

		negative feelings of enmity which might distract them from their faith.		
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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 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 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 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 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 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 	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>

		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
3 (d)	<p>'Working for social justice is the most important duty for Muslims to fulfil.'</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 Social justice might be defined as fairness in sharing out wealth and opportunities in society as a whole. Particularly it involves caring for the poor and disadvantaged so that they can gain a fair share of resources to live by and enjoy their lives.</p> <p>The Qur'an 60:8 refers to social justice as it states: Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. In other words, Muslims should be kind and just to others if they are not making any threat to them.</p> <p>The Qur'an 6:151 states: Be good to your parents; kill not your children on a plea of want. We provide sustenance for you and for them.</p> <p>Prophet Muhammad (pbuh) instituted the Five Pillars of Islam, which include Zakat, almsgiving. This makes it compulsory on Muslims to pay a proportion of their wealth to others in need, such as widows and orphans.</p> <p>AO2 The above quotations suggest that social justice is important in Islam. The Qur'anic revelations give Muslims the principle that God provides sustenance for all of humanity. Humans are the servants of God who are tasked with taking care of God's world and the resources in it, following the guidance sent by God as a test. Part of that test is looking after orphans and children – not killing them for fear of want, which refers to the pagan practice at the time of killing baby girls if a family had</p>	15 3 12 AO2	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>insufficient resources. Prophet Muhammad (pbuh) made a point of challenging pagan practices and putting greater importance on social justice, because people were accountable to God and would be judged in the afterlife. Working for social justice could help gain God's mercy and therefore entry into heaven.</p> <p>Prophet Muhammad (pbuh) once said: "None of you can be a believer unless he loves for his brother what he loves for himself" (Hadith Bukhari). This suggests that it is not only important, but vital, for Muslims to work for social justice. All Muslims are considered part of the same, one worldwide Ummah or brotherhood of believers. Muhammad (pbuh) referred to the material desires of Muslims in referring to their wants. The implication of his statement is that if a Muslim does not want to achieve social justice whereby everyone in the Ummah can have access to the same things, based on a degree of equality of wealth, then they are not regarded as Muslims at all. This could be taken to mean that it is even more important than other tasks such as going on Hajj or fasting during Ramadan, and that achieving social justice is the most important duty of all.</p> <p>On the other hand, it could be questioned whether working for social justice is the most important duty in Islam, compared to all the others. Whilst Muhammad (pbuh) talked in general about social justice, he went much further in specifying great detail about routines for prayer. There are traditions which state he referred to prayer as a key difference between believers and non-believers. Prayer is a set routine which Muslims carry out in dedication to God alone. It could be argued that something done for God must be more important as a duty rather than something done to benefit another human being.</p> <p>The practice of Zakat, almsgiving, could be taken to mean that social justice is so important that it is a duty incorporated as one of the Five Pillars of Islam, compulsory for Muslims who are able to complete. However, it could be countered that Zakat is only one of Five Pillars, and so not the most important duty but one among equals. It might also be challenged as to whether Zakat actually promotes social justice, as it is limited to 2.5% of wealth, allowing some inequalities to remain.</p> <p>Wider discussion might consider the importance of social justice in Muslim communities and its role in encouraging other Muslims to become committed to and support their faith. In that way, social justice might inspire and be interlinked with other duties in Islam.</p>		

Question	Indicative content	Marks	Guidance
4 (a)	<p>Describe <u>one</u> Muslim attitude towards inclusivism.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A Muslim might accept inclusivism, seeing good in other faiths, particularly People of the Book (Muslims, Christians and Jews). They might be seen as fellow believers who might go to heaven, share food with them and join with them in community activities. • A Muslim might reject inclusivism in favour of exclusivism. They might see Islam as the true path to achieve Paradise in the afterlife and reject all other faiths. In this world, they might therefore not share food from others, including from peoples of the book, and focus on living alongside other Muslims to preserve the purity of their faith and practice. • A Muslim might accept inclusivism but go further and see Islam as one equal way amongst many, with God deciding who and who will not achieve eternal life in Paradise. A pluralist might therefore have no difficulty with mixing and marrying amongst those of other religions as well as joining with them for social activities. • Accept any one of the above or other relevant attitudes towards inclusivism which might reasonably be held by some Muslims. 	<p>3 AO1</p>	Marks should be awarded for a statement supported by any combination of 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 and 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 importance of Christian religious traditions for Muslims in British society.</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 religiously diverse today, Christian traditions continue to be important for many people and for a number of aspects of British society. For example, the two most important public holidays of Christmas and Easter are based on the celebration of the two great Christian festivals. These celebrate the birth and death and resurrection of Jesus. Although many people may only celebrate the secular aspects of these festivals, they owe their existence to the underlying Christian traditions. So, it can be argued that despite the variety of religious expressions in British society today, many religious traditions which are observed are Christian in origin or character.</p> <p>Another example of this is that Religious traditions are also important at key points on many people's lives and despite the fall in traditional church attendance, marriage in church, baptism / christening and of course Christian funerals continue to be important. Christian religious traditions therefore are important in the celebration of rites of passage.</p> <p>Members of other faiths, including Muslims, may see Christians celebrate Christmas and Easter and learn more living alongside others from such occasions. They may have friends who invite them to Christian marriages, baptisms and funerals, which may help forge good neighbourhood and community relations in British society.</p> <p>Christian religious traditions in the sense of worship and belief are important partly because of the historical aspect of Christianity in British history but also because of the role played by the churches in institutions and events. This can be seen at Remembrance, royal weddings and special occasions. Members of other faiths, including Muslims, often take interest in such occasions as well as join in visiting important sites, such as Westminster Abbey and the great Cathedrals of Britain, to learn more about the history and importance of Christianity in the UK.</p> <p>The Christian ethical teaching of the church about helping others underpins work in the charitable sector in general. An example is the Salvation Army which makes a huge contribution to the welfare of some of the most deprived and destitute people as a result of Christian teaching found in the parable of the sheep and the goats in Matthew chapter 25.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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	<p>Christians may be socially active in food banks, Christmas meals, helping the elderly and disabled, making a major impact in the communities where they exist. The tradition of helping the poor and needy, whoever they are, may benefit others including Muslim individuals who might face poverty and homelessness and gain support from individuals who are committed Christians working for the good of all, regardless of faith.</p> <p>In other ways Christian traditions are important as they influence and contribute to moral and even political debates. The debates about assisted dying and abortion are affected by the contribution of groups of Christians who support certain aspects of Christian traditional morality. Many members of other faiths, including Muslims, benefit from the leadership and collaboration of Christians in joining with them to raise awareness of important issues.</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A good attempt to respond to the question, demonstrating some or all of the following:</p> <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 different Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <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 some Muslims disagree with secular ethics and values in schools.</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>Some Muslims consider it important for the family to raise children in Islam and pass on their values to their children. They consider all aspects of life to be part of their faith, including education. This God-centered world view may make them disagree with non-religious approaches as they fear these might encourage their children not to consider God when learning about matters or making decisions in their lives.</p> <p>Muslims believe in the Qur'an as the word of God and some believe that it should influence all they do and every aspect of their life. That includes religious practice such as daily prayer and fasting in Ramadan. Some Muslims might introduce their children to these practices at an early age so that during secondary school, they pray the lunchtime <i>zuhur</i> prayer and fast during school time in Ramadan. Some Muslims might fear that growing up in schools' which value secular ethics might make it more difficult to practice these activities, which they regard as compulsory. Some look to France, which has a secular education system, where prayer and halal food are not permitted in schools.</p> <p>To some Muslims, this means that they desire a degree of separation from secular schools and the secular ethics and values therein. Some Muslims might fear the influence of non-believers and the possibility that their children will grow up to have relationships with those of other faiths and inter-marry. They might fear this goes against the teachings of the Qur'an.</p> <p>Relationships and Sex Education is another aspect of the school curriculum which some Muslims might disagree with. They might hold particular values in opposition to homosexuality, cohabitation and other practices which are accepted by those of secular ethics and values. Other Muslims might see teaching about relationships as a family matter, the preserve of the home.</p> <p>Nevertheless, not all Muslims are critical of secular values. Some see them as in keeping with the Qur'an 2:256, which states: Let there be no compulsion in religion. Some also see secular values as helpful in that everyone is treated equally, including Muslims, so they do not appear as a separate group of people but receive the same education they are entitled to.</p>	6 AO2	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</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 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 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 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 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 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 	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>

		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>'Muslim attitudes to abortion should be based on scientific developments, not religious beliefs.'</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 Abortion is the termination of a foetus during pregnancy. There are various different time limits during which abortion may take place in different countries. A woman may have an abortion for various reasons: if the foetus has a serious medical issue; if it is unwanted; if the mother is very ill and at risk of death herself. Scientific opinion might advise that an abortion take place if a foetus is terminally ill or if a mother's life was seriously at risk if the pregnancy continued, bearing in mind time limits and other conditions.</p> <p>The Qur'an does not directly address the issue of abortion. Muslims may use the opinions of scholars who make interpretations of various traditions from the Qur'an and Hadith and try to apply them in principle for Muslims today.</p> <p>AO2 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>Some Muslims interpret this to mean that abortion should be rejected in all circumstances, regardless of scientific opinion. They argue that a human life is the creation of God and no human has the right to take this away. Science might encourage people to think that because an abortion</p>	15 3 12 AO1 AO2	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>is possible, it is justified. Some people might choose to have an abortion because they feel they do not earn enough money to look after a child. Some Muslims reject this, even if Science says it is possible to have an abortion, because they feel it goes against the Qur'anic instruction not to kill children because a Muslim is in need.</p> <p>The Qur'an 30:22 also states:</p> <p>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>Some Muslims might reject scientific opinion if they were told a baby was expected to be born deformed in some way, or with some illness. They might interpret the Qur'anic verse about accepting differences to apply to disabilities too, and again insist that science can not advise taking away what God has made.</p> <p>However, in the context of teachings about creation, the Qur'an 30:8 states:</p> <p>Do they not reflect in their own minds?</p> <p>This suggests Muslims should reflect and learn from signs in creation, which have been interpreted by science. Muslims refer to scholars who have made various rulings about abortion as an authority to follow. They have reflected on scientific opinion about the development of a foetus and when it is thought the soul enters the body. This shows that Muslims should not only accept scientific research, but they can learn from it and base authoritative rulings upon it.</p> <p>Different Muslims have made different interpretations about when an abortion is permissible. In UK law, abortion may normally be permitted up to 24 weeks into a pregnancy. Some Muslims accept abortion only in the conception stage of a pregnancy, which they define as 40 days. Others allow it when the fertilised egg becomes clot-like, up to 80 days. Others permit abortion until 120 days when the embryo grows flesh. After 120 days, the soul is said to enter the embryo and most Muslims prohibit abortion. The main point is that Muslims consider scientific opinion about the development of the foetus but do not always agree that abortion should be permitted, as they also take into account the concept of a soul and when the foetus is thought to become a separate human being according to Islamic teachings.</p> <p>Responses to this question might focus the significance of the word 'always' in the statement. In cases where a mother's life is in danger, Muslims might consider that scientific and Islamic opinion agree that an abortion should take place. In other cases, especially where there is ambiguity and where the pregnancy has progressed beyond 120 days, some Muslims might reject scientific</p>		

Question	Indicative content	Marks	Guidance
	opinion and fear that aborting a foetus would be destroying a life, which only God has the right to do.		

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