

**GCSE**

**Religious Studies (9–1)**

Unit **J625/02**: Islam

General Certificate of Secondary Education

**Mark Scheme for June 2018**

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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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**MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING**

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the scoris 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or via the scoris messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses

**Crossed Out Responses**

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

**Rubric Error Responses – Optional Questions**

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

**Contradictory Responses**

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

**Short Answer Questions (requiring only a list by way of a response, usually worth only **one mark per response**)**

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

**Short Answer Questions** (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

**Longer Answer Questions** (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a SEEN icon to confirm that the work has been seen. The 'link page' check box should be used on scoris to link candidate responses in additional objects to the corresponding question number.
  - a. Where additional objects are present, all pages must contain an annotation, or scoris will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - b. Where generic answer booklets are used, all pages must contain an annotation, or scoris will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. Award No Response (NR) if:
  - there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.


8. The scoris **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**  
If you have any questions or comments for your team leader, use the phone, the scoris messaging system, or e-mail.

9. For answers marked by levels of response:

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

10. **Annotations**

	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
<b>SEEN</b>	All pages that have been written on _ this annotation must be used on all used pages within the answer booklet and on each page of an additional object where there is a candidate response.

11. **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.

<b>SPaG mark awarded</b>	<b>Mark if candidate eligible for one third (eg grammar only)</b>	<b>Mark if candidate eligible for two thirds (eg grammar and punctuation only)</b>
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.

- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## Subject-specific Marking Instructions

### General points

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

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

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

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

### Specific points

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

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

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

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

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

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

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

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

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

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

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

The following points should be remembered:

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

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

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



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

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

## INFORMATION AND INSTRUCTIONS

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

### Assessment objectives (AO)

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

<b>AO2</b>	Analyse and evaluate aspects of religion, including their significance and influence.
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Question	Indicative content	Marks	Guidance
1 (a)	<p><b>Name <u>three</u> of the Five Pillars of Islam.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Declaration of faith / Shahadah</li> <li>• Prayer / Salat / Salah</li> <li>• Charity / Zakat / Zakah</li> <li>• Fasting / Sawm</li> <li>• Pilgrimage / Hajj</li> </ul>	3 AO1	1 mark for each response.
(b)	<p><b>Describe how Khums is paid.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A calculation is made annually</li> <li>• 20% of wealth is allocated</li> <li>• This is given to a religious scholar for distribution</li> <li>• Shi'a Muslims pay to religious leaders</li> <li>• Collected in mosques</li> <li>• In Muslim countries may be collected as a tax</li> </ul>	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>Credit answers that describe the type of money paid, for example, cash or cheque.</p>
(c)	<p><b>Why might a Muslim give Sadaqah?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It was recommended by Muhammad (pbuh)</li> <li>• Muslims may consider it a way of saving themselves from hellfire</li> <li>• To gain extra good deeds for reckoning on the Day of Judgement</li> <li>• Some Muslims believe that they will continue to be rewarded after death if their descendants continue to do good deeds or if their good deeds continue to benefit others e.g. building a water well</li> <li>• To show sincerity of faith</li> <li>• Out of care or concern for other Muslims</li> </ul>		Marks should be awarded for any combination of, development and exemplification.

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"><li>• For humanitarian reasons</li><li>•</li></ul>		

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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> </ul>
3 (3)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	<p>A <b>limited</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Islam</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<p><b>Some</b> demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Muslim groups</li> </ul>
1 (1)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </ul>		
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><b>Explain the importance of Ibrahim for Muslims.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Learners might refer to their knowledge of Ibrahim as one of the early Prophets of Islam, who was given a revelation to tell the people to turn away from idol worship and immoral acts. They might refer to the Qur'an, which gives Muslims information about the story of Ibrahim, or to the example of Muhammad (pbuh) who explained that he was restoring the Kaaba to the form Ibrahim had created. Muhammad (pbuh) said that he was confirming the messages of earlier Prophets, including Ibrahim, thereby confirming Ibrahim as a source of authority for Muslims.</p> <p>Ibrahim was asked by Allah to sacrifice his son Isma'il as a test of faith. He withstood temptation from Iblis to disobey Allah. When Allah saw that he was about to carry out the sacrifice, Ibrahim was allowed to sacrifice an animal in his place. Ibrahim built the Kaaba with his son Isma'il. He was a hanif and known as a friend of Allah. Du'a prayers ask for blessings on Ibrahim and his family.</p> <p>AO2: Muslims recall the story of Ibrahim's test of faith during the celebrations of Id ul-Adha. He is a role model for his supreme faith in Allah, remembered in prayers and in the Hajj. They consider ways in which they too could trust in Allah's commandments during their own lives. This might mean spending time or money in the cause of following Islam.</p> <p>The example of Ibrahim might prompt Muslims to consider their own relationship with Allah. It helps them gain the strength to put aside other thoughts and focus on what is most precious to them. Ibrahim rejected idols and established pilgrimage to the Kaaba, setting a pattern that Muslims have returned to repeatedly, despite periods of lapse. The Hajj pilgrimage today still largely follows Ibrahim's example.</p> <p>Some Muslims might acknowledge Ibrahim's historical example but emphasise that he was an ordinary man. Muslims should follow his example but do not need to be related to him. Others might point out that Muhammad (pbuh) and Isa / Jesus are thought to have come from the progeny of Ibrahim, and</p>	<p><b>6</b></p> <p><b>4</b> AO1 <b>2</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	give special status to his family as leaders in Islam, and that all Imams should be able to trace their lineage from this family.		



Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Good analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>“It does not matter what you believe as long as you help others.”</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam.</li> <li>Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Learners might explain that paying Zakat / Zakah is one of the Five Pillars of Islam which all Muslims are expected to do. It is a tax which goes to help the poor and needy. However, it is not the only obligation. All Muslims must recite the statement of belief, the Shahadah. In so doing they must have a basic understanding of belief in one God and his messenger, and complete the other obligations.</p> <p>AO2: All acts of worship are carried out in obedience to Allah. It follows, then, that Muslims need to know about what they believe first, so they can make their intention to carry out their worship in the name of Allah.</p> <p>However, the Prophet said that Muslims should not be considered part of the Muslim community unless they help their fellow Muslims gain the same things as they want for themselves. Muslims believe that the Prophet set a perfect example and his sayings and actions are a source of authority for Muslims to follow. Helping others, then, be it through Zakat / Zakah or other acts of charity, is essential.</p> <p>Some Muslims might learn best by doing something. The experience of helping others can bring forward thoughts of thankfulness to God for what a person has, and compassion for the needs of others. This in turn can help to strengthen belief.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p> <p><b>3</b> SPaG (✍)</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Nevertheless, not everyone is in a position to help others. Those who are poor or ill can still learn more about their beliefs, even if they are not in a position to help others.</p> <p>Learning about beliefs can encourage a Muslim to be compassionate. If they first understand that they need to please Allah and carry out good deeds to enter paradise, then a Muslim might then be inspired to carry out acts of kindness for others.</p> <p>It could be pointed out that different groups of Muslims have different beliefs. Shia Muslims regard their Imams as infallible interpreters of the Qur'an, whereas Sunni Muslims may take different opinions of scholars. If a Muslim believes an act of helping others is not done in accordance with their beliefs then they might not gain reward for it, so they might regard beliefs as what matter most.</p> <p><b>Qur'an 2. 215</b>          "They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, - (Allah) knoweth it well."</p> <p><b>Sahih Muslim book 33 Hadith 6400</b>          "...the one] who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end..."</p>		

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>Name <u>three</u> holy books which Muslims believe were revealed</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Qur'an</li> <li>• Suhuf Ibrahim / Scrolls of Abraham</li> <li>• Tawrat / Torah</li> <li>• Zabur / Psalms</li> <li>• Injil / Gospels</li> </ul>	<p><b>3</b> AO1</p>	<p>1 mark for each response.</p>
(b)	<p><b>What does predestination (al Qad'r) mean for Muslims?</b></p> <p><b>Responses might include:</b></p> <ul style="list-style-type: none"> <li>• Everything that happens in the world is planned by Allah</li> <li>• Allah has foreknowledge of all things, including those things that have not yet happened</li> <li>• Nothing happens unless it is the will of Allah</li> <li>• Most Muslims are taught to accept all things as the will of Allah</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for a statement plus any combination of development and/or exemplification.</p>
(c)	<p><b>Outline the importance of niyyah for Muslims.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Niyyah means intention</li> <li>• It is the intention in one's heart to do an act for the sake of Allah, completed before starting to pray, or before beginning one of the Five Pillars of Islam</li> <li>• It does not need to be spoken out loud, as the niyyah is spoken from the heart</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

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**TURN OVER**

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> </ul>
3 (3)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	<p>A <b>limited</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Islam</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<p><b>Some</b> demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Muslim groups</li> </ul>
1 (1)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </ul>		
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><b>Explain different Muslim attitudes to Divine Justice (Al-Adl).</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Learners might point out that different Muslims might have different views on Divine Justice.</p> <p>Learners may introduce the topic by talking about the qualities of Allah as merciful and just and that on the Day of Judgement it will be He who decides who is sent to Paradise or Hell. Humans may escape justice in this life but they cannot escape Divine Justice.</p> <p>Learners might refer to Divine Justice as one the Usul ad-Din beliefs of Shia Muslims. Allah has given people free will and judges them fairly according to the right and wrong they have done, at the Day of Judgement.</p> <p>Sunni Muslims believe that Allah knows what choices people will make (predestination), but they are still free to make them. Some believe that Allah has already predestined what will happen to people in the future, which limits free will. Some Sufi Muslims might emphasise experience of the qualities of Allah in their practice here and now, and choose not to focus on Judgement and Divine Justice in the future.</p> <p>Learners might refer to the Qur'an which describes believers being judged according to their actions, however small. Or they might refer to Prophet Muhammad (pbuh) who was subject to persecution, but taught his followers not to fight back because the persecutors would face Divine Justice.</p> <p>AO2: Through revelations, Allah has given people a moral code of rights and wrongs to live by. People have the intelligence to work out how to live a morally good life. Divine Justice is important because Muslims can work out what is right or wrong and know that, even if they miss out on riches or pleasures on occasion, they will gain a reward in the hereafter.</p>	<p><b>6</b></p> <p><b>4</b> AO1</p> <p><b>2</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	This is particularly important for Shia Muslims, as they believe in free will. Divine justice means that actions will be rewarded or punished accordingly, but also that Allah is merciful.		



Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>An <b>adequate but under-developed</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Good analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>“It is as important to celebrate Id-ul-Fitr as it is to fast in Ramadan.”</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam.</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Learners might explain that fasting during Ramadan is one of the Five Pillars which all believers are expected to follow. The celebration of Id-ul-Fitr follows, marking the completion of fasting. During Id Muslims celebrate with their families, feast, share sweets and gifts and wear new clothes.</p> <p>AO2: Learners might argue that since Sawm is one of the Five Pillars, and Id is not, Id should not be considered as important. Prophet Muhammad (pbuh) taught that completion of the Five Pillars is something that all Muslims should try to achieve in order to fulfil the commands of Allah and gain reward at the Day of Judgement to help get to life in heaven in the hereafter. The Qur’an includes details about when and how to fast during Ramadan, so Muslims consider fasting important because the Qur’an is the word of Allah and an ultimate source of authority for Muslims.</p> <p><b>Qur’an 2. 183</b> “O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.”</p> <p>Fasting is not just about abstaining from food but it is also about abstaining from negative behaviour. Nevertheless, it could be argued that fasting and celebration go together. There would be no point in fasting just to deprive the body of food; fasting helps to gain rewards from Allah. Celebrating Id is part of Allah’s reward. Prophet Muhammad (pbuh) set an example to Muslims in fasting and celebrating, so Muslims should follow both equally.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>It might be argued that celebrating is more important than fasting. Not everyone can fast due to health conditions and other exemptions. But everyone can celebrate in some way or other at Id, including children who are given gifts and the elderly who are visited and included in family celebrations.</p> <p>Fasting and celebration are wider than Ramadan and Id. Fasting is going without to get closer to God. Celebration, for a believer, is a way of thanking God for what has been provided. Learners might point to these different aspects of religion and the reality that there are different opinions amongst Muslims as to their relative importance.</p> <p>Learners might point out that there are differences in practice between different groups of Muslims about how they mark Ramadan and Id. To some Muslims Id is important for visiting the graves of deceased family members and praying to Allah for them. Including all the family in this is part of the Id celebration, which may be a 3 day cultural holiday. Other Muslims regard it as unacceptable to visit and pray at graves, and that Id should be kept simple and a Muslim may return to work the same day. These differences may make Id more or less important in comparison to fasting in Ramadan.</p>		

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	4	2		6
1e*	3	12	3	18
2a	3			3
2b	3			3
2c	3			3
2d	4	2		6
2e*	3	12		15
<b>Total</b>	<b>32</b>	<b>28</b>	<b>3</b>	<b>63</b>

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