

## GCSE (9–1) Religious Studies J625/07

Version 2.2

Religion, philosophy and ethics in the modern world from  
a Muslim perspective  
Sample Question Paper

### Date – Morning/Afternoon

Time allowed: 2 hours



No extra materials are needed.



#### INSTRUCTIONS

- Use black ink.
- Write your answer to each question in the space provided. If you need extra space, use the lined pages at the end of this booklet. The question numbers must be clearly shown.
- Answer **all** the questions.

#### INFORMATION

- The total mark for this paper is **126**.
- The marks for each question are shown in brackets [ ].
- Quality of extended response will be assessed in questions marked with an asterisk (\*).
- Spelling, punctuation and grammar (SPaG) and the use of specialist terminology will be assessed in questions marked with a pencil (✎).
- This document has **20** pages.

Answer **all** the questions.

**1 Relationships and families**

**(a)** Describe **one** way in which a Muslim might respond to the idea of cohabitation.

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**[3]**

**(b)** Outline Muslim teachings about divorce and remarriage.

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(d) “Being celibate enables a person to be a better Muslim.”

Discuss this statement. In your answer, you should:

- 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 religious points of view from the perspective of Islam.

**[15]**

 Spelling, punctuation and grammar **[3]**

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**2 The existence of God**

**(a)** Describe what is meant by the Muslim concept of khalifah.

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**[3]**

**(c)** Outline Muslim teachings about what Allah is like.

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[6]

(c) Compare different Muslim beliefs about Allah’s relationship with humanity.

You should refer to sources of wisdom and authority in your answer.

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[6]

**(d)** “There is no proof that Allah acts in the world.”

Discuss this statement. In your answer, you should:

- 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 religious points of view from the perspective of Islam.

**[15]**

 Spelling, punctuation and grammar **[3]**

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**3 Religion, peace and conflict**

**(a)** Describe **one** Muslim belief about forgiveness.

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**[3]**

**(b)** Describe ways in which Muslims might work towards improving social justice.

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(d)\* “Forgiveness and reconciliation are the only ways to achieve a peaceful society.”

Discuss this statement. In your answer, you should:

- 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 religious points of view from the perspective of Islam.

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**4 Dialogue between religious and non-religious beliefs and attitudes**

**(a)** Describe **one** way in which society in the UK has become more secular.

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**[3]**

**(b)** How do Muslims contribute to interfaith dialogue in the UK?

In your response you must consider that religious traditions in Great Britain are diverse, but mainly Christian.

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Oxford Cambridge and RSA

**...day June 20XX – Morning/Afternoon**

**GCSE (9–1) Religious Studies**

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

**SAMPLE MARK SCHEME**

**Duration: 2 hours**

**MAXIMUM MARK 126**



This document consists of **44** pages.

**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 RM Assessor 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 RM Assessor 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 tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor 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 RM Assessor 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 RM Assessor 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. There is a NR (No Response) option. Award NR (No Response)
  - if there is nothing written at all in the answer space
  - OR if there is a comment which does not in any way relate to the question (e.g. 'can't do', 'don't know')
  - OR if there is a mark (e.g. a dash, a question mark) which isn't an attempt at the question

Note: Award 0 marks - for an attempt that earns no credit (including copying out the question)



8. The RM Assessor **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 RM Assessor 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.
	Noted



### 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.

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

- If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.

- 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 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.

**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.

Question	Indicative content	Marks	Guidance
1	<p>(a) <b>Describe one way in which a Muslim might respond to the idea of cohabitation.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Premarital sex is forbidden in Islam and marriage is viewed as important. As such cohabitation is generally viewed as unacceptable/sinful within Islam</li> <li>• According to Islamic law it is actually classed as a crime</li> <li>• However, in practice younger Muslims are choosing to cohabit – even in Islamic countries</li> </ul>	3 AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
	<p>(b) <b>Outline Muslim teachings about divorce and remarriage.</b></p> <p>Learners might consider some of the following:</p> <p>Various Qur’anic texts show marriage as the ideal and Allah is said to reward those who marry. In surah 7 v 189 it says that Allah created a mate for man to love, which shows that marriage can be seen as a gift from Allah.</p> <p>However, marriage for Muslims is not regarded as a sacrament but more of a contractual matter, binding the couple together and by implication the families of the couple. It can also be seen, therefore, to strengthen the ummah. Divorce is permitted in Islam but is regarded as a last resort. Muslims accept the legal contract between two people can be ended.</p> <p>Learners may refer to that people do have free will and that certain issues are a matter of conscience and of personal choice; although Islam does not encourage divorce it does accept its inevitability in certain circumstances and has taken steps to ensure, as far as possible, that all parties suffer as little as possible.</p> <p>Learners may refer to the three month period where reconciliation should be attempted. A man may not seek a divorce from his wife until it is certain she is not pregnant. A woman can also seek a divorce either by agreement with her husband or because of his treatment of her.</p> <p>Learners may discuss the possibility of remarriage to each other as a couple or other people.</p>	6 AO1	<p>The teachings referred to here may vary from one centre to another. Any appropriate references should be credited.</p> <p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>


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

Question	Indicative content	Marks	Guidance
(c)	<p><b>Compare the differing roles of Muslim men and women in family life.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>The roles of Muslim men and women are based on guidance from the Qur'an, the examples of Muhammad and Muslim traditions, opinions and local culture. The Qur'an does not define in any detail differing roles for men and women, but does give directions to both regarding family duties.</p> <p>The Qur'an 17:23–24 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>And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."</p> <p>Both men and women are asked, as in the quotation, to carry out their roles with kindness and compassion. Muslims often live as extended families in which the elderly and children are cared for by men and women. Usually women and men care for family members of their own gender where matters of modesty are concerned.</p> <p>It is seen as a duty of men to be the first to read the adhan/ call to prayer into the ear of the baby, something often done by a grandfather. It is a duty of the mother to be the first to introduce the child to religion as they grow up in the home, such as by teaching the first few letters of Arabic and words from the Qur'an.</p> <p>The Prophet emphasised the importance of the role of the mother by saying that paradise lies at the feet of the mother, and that the mother should be respected first of all. He repeated this three times before saying the next person to be respected was to be the father.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>



	<p>Some Muslim women take a greater role in the home looking after the family, whereas men go out to work to earn for the family, which is seen as a religious duty. However, others quote the fact that Muhammad’s wife Khadija was a businesswoman, and Muhammad himself helped with household chores including mending his own clothes.</p> <p>Men and women might assist in arranging marriages for their family members, often taking a lead with those of their own gender. At the time of death, they organise the washing of the body and family arrangements for mourning. Men might take a role in carrying the body to the grave and taking part in the funeral prayer.</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Muslims</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>“Being celibate enables a person to be a better Muslim.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam</b></li> <li>• <b>Explain and evaluate the importance of religious points of view from the perspective of Islam.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>Learners might offer description and explanation of the meaning of celibacy and general reasons which have been given for following a celibate lifestyle. They might refer to the view that celibacy releases a person from the distractions of close relationships, and enables them to concentrate on spiritual matters alone.</p> <p>AO2:</p> <p>Learners might point out that from a Muslim point of view; marriage is an important part of Muslim communities. Sex is a gift from Allah which has two overriding purposes: procreation and strengthening bonds. It is also fundamental in building a strong ummah. It is unlikely then that many Muslims would agree with the quote.</p> <p>In fact celibacy is generally regarded as either makruh or haram by most Muslims.</p> <p>Unlike religions such as Christianity and Buddhism there is also no monastic tradition within Islam. Muhammad had wives and was said to encourage marriage. This suggests that as a whole Islam does not encourage celibacy and so it is unlikely that following this path will make you a better Muslim.</p> <p>However, some Muslims might agree with the quote.</p> <p>Homosexuality is forbidden in Islam so there could be an argument that if you are homosexual adopting celibacy may make you a better Muslim.</p> <p>There have been some examples of Sufi Muslims who have chosen celibacy in order to focus on their worship of Allah. The distractions caused by marriage and sex are avoided and so may be possible to build a stronger relationship with Allah.</p> <p>In Islam it is generally easier to justify a temporary form of celibacy rather than as a lifelong commitment.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <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 below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

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

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>Describe what is meant by the Muslim concept of khalifah.</b></p> <p><b>Responses might include:</b></p> <ul style="list-style-type: none"> <li>• The concept is generally used to mean that we are Allah’s representatives on earth and is linked to the idea of stewardship</li> <li>• This means following Allah’s commands and can be shown in a number of ways. Living according to Islamic law, caring for the environment and practising the Five Pillars are all examples of Muslims acting as representatives of Allah</li> </ul>	3 AO1	Marks should be awarded for any combination of statements and/or development and/or exemplification.
(b)	<p><b>Outline Muslim teachings about what Allah is like.</b></p> <p>Learners might consider some of the following:</p> <p>Allah is the creator and sustainer of the universe. For many Muslims looking to nature is evidence of the goodness of Allah. The existence of such beauty in the natural world is a mere reflection of the beauty and perfection of Allah.</p> <p>Reference could also be made to the 99 names of Allah. There are many names that could be used to show the goodness of Allah. For example, the compassionate one, the merciful one, the just and the forgiving all highlight the inherent goodness of Allah.</p> <p>The Qur’an as a miracle and the words of Allah further demonstrate His goodness. He sent Muslims a complete book of guidance that was uncorrupted and universal.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>


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

Question	Indicative content	Marks	Guidance
(c)	<p><b>Compare different Muslim beliefs about Allah's relationship with humanity.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Muslims would agree that Allah created humanity and will judge them on entry into the Afterlife, on the Day of Judgement. However, there are different perspectives which may be given on Allah's relationship with humanity.</p> <p>Allah may be seen as the creator. Allah is sometimes referred to as the all-powerful and the transcendent, the one who created the world in the beginning. Muslims therefore see in the beauty of creation unity suggesting it has come from a single creator. They gain a sense of awe from this, at a God beyond comprehension and able to do things above all human capabilities.</p> <p>Muslims also consider Allah at work in the world today in that He is the controller of all their actions. This refers to one of the key beliefs in Islam, predestination. All actions are written in advance by Allah, so there must be a reason for everything that happens in life. Muslims believe this shows Allah's compassion for humanity and may think of Allah being close to them. One tradition from the Qur'an suggests that Allah is nearer to the heart of a true believer than their jugular vein. In contrast to the transcendent God of creation, this suggests Allah is immanent.</p> <p>The Qur'an 96:1-8 states:</p> <ol style="list-style-type: none"> <li>1. Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-</li> <li>2. Created man, out of a (mere) clot of congealed blood:</li> <li>3. Proclaim! And thy Lord is Most Bountiful,-</li> <li>4. He Who taught (the use of) the pen,-</li> </ol>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

	<p>5. Taught man that which he knew not.</p> <p>6. Nay, but man doth transgress all bounds,</p> <p>7. In that he looketh upon himself as self-sufficient.</p> <p>8. Verily, to thy Lord is the return (of all).</p> <p>The first-revealed verses of the Qur’an refer to Allah as the creator, and controller in that humans are no self-sufficient. They also refer to the Lord being bountiful, a reference to Allah providing sustenance in creation. The verses refer to man ‘transgressing’ God’s will, which implies another perspective on humanity’s relation with Allah: free will.</p> <p>Allah is seen as testing Muslims: they are required to follow the commands given in the Qur’an and will be judged in the Afterlife. If successful, they will be granted eternal life in paradise. This encourages Muslims to always consider Allah in their decision making, since they want to gain reward in the future.</p> <p>The balance between predestination and free will is sometimes debated by different Muslims who may put different emphasis on these concepts of Allah’s relationship with humanity.</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Muslims</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>“There is no proof that Allah acts in the world.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <p><b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam.</b></p> <p><b>Explain and evaluate the importance of religious points of view from the perspective of Islam.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Learners might give a general description and explanation of the concept of proof in relation to the concept of God. They might refer to the view that a distinction needs to be drawn between religious proofs and, for example, scientific proof. When it comes to evidence relating to Allah however, faith is a large factor.</p> <p>AO2: Learners might refer to the example of Muhammad who refused to perform miracles when asked for proof of Allah’s existence. Some Muslims might use this as evidence that Allah does not act in the world and that there is therefore no empirical proof of his existence.</p> <p>Some of the 99 names of Allah could also be used to support the idea that He does not act in the world. For example, He is referred to as Hidden and the Originator. Clearly Hidden suggests that He is unseen in the world and presumably doesn’t act in it. The title Originator could mean that He created the universe but no longer has any involvement in it.</p> <p>Reference may also be made to secular views from people such as Stephen Hawking and Richard Dawkins who would agree with the quote. There is no scientific proof for the existence of God. The idea of God is irrelevant in the modern world and reflects a time when people relied on of superstition as a result of ignorance, things which mankind must outgrow.</p> <p>However, there are a variety of ways that other Muslims may use to prove that Allah does act in the world. Despite Muhammad’s reluctance to perform miracles, for many Muslims, miracles can be used to show Allah as active in the world. The Qur’an being the greatest miracle of all. As the words of Allah it acts as guidance to all Muslims so Allah could be seen to act in the world through the Qur’an.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <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 below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

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

Question	Indicative content	Marks	Guidance
3 (a)	<p><b>Describe one Muslim belief about forgiveness.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• One of Allah's 99 names is the forgiver which shows the importance of forgiveness. Even those who have done bad things can earn Allah's forgiveness if they are truly repentant</li> <li>• Muslims can't expect Allah's forgiveness if they are not prepared to forgive themselves</li> <li>• As a result of being given free will it is human to make mistakes. Therefore, a Muslim may argue that forgiveness is necessary</li> </ul>	3 AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
	<p><b>(b) Describe ways in which Muslims might work towards improving social justice.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Equality is a key feature of Islam as demonstrated in the worldwide ummah. There are many ways a Muslim may choose to improve social injustice. For example, paying zakat and sadaqah are aimed at reducing economic inequalities within Muslim society.</p> <p>There are Muslim charities such as Islamic Relief and the Red Crescent that Muslims may choose to donate to or volunteer with that are aimed at improving social injustice.</p> <p>Learners may discuss the idea that some Muslims might chose to try and address social injustices in the local community first. Whereas other Muslims will make no distinction between the worldwide ummah and the local community.</p> <p>Some Muslims may choose to improve social injustice by donating money and goods. Others may become actively involved by volunteering – this can take many forms such as travelling out to countries affected by social injustices and offering physical help.</p> <p>Other Muslims may choose to try and improve social injustice by promoting ideas rather than practical help. This could be through raising public awareness of issues etc.</p> <p>Learners may also discuss the idea that some may focus first on their personal jihad. Trying to ensure that they behave justly before turning their attention to the wider world.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

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

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain the significance of different Muslim attitudes towards the causes of terrorism.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Muslims oppose taking life in ways which are not through systems of justice. This is based upon the Qur'an, which in 6:151 states:</p> <p>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>Therefore, a cause of terrorism can be that people with extreme views have taken action themselves without following through their concerns in a proper system of justice. This is significant in that it encourages Muslims to support the rule of law and oppose terrorism, which seeks to subvert it through fear.</p> <p>Some Muslims refer to terrorists as rogue individuals who have gone astray. They may think of the Prophet's teaching that 'the person who does not desire for his fellow Muslims what he desires for himself is not amongst us.' The significance of this is that they may wish to emphasise that such actions are not compatible with Islam or being part of a Muslim community. In some Muslim countries, including Saudi Arabia, de-radicalisation programmes have been set up to help convince and educate rogue individuals that terrorism is wrong.</p> <p>Some might see a link between extreme interpretations of Islam and terrorism, but others reject such a link. As a result some Muslims teach that it is important to clarify and renew Muslim teachings so that Muslims are aware of what the Qur'an says and do not consider it as a reason to engage in terrorism.</p> <p>Those Muslims might emphasise a verse from the Qur'an which is often used to refer to the injustice of terrorism, the Qur'an 5:32, which states:</p> <p>If anyone slew a person it would be as if he slew the whole people: and if any one saved a life, it</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

	<p>would be as if he saved the life of the whole people.</p> <p>Some take the attitude that terrorism is an extreme reaction against perceived injustices such as the policies of some governments. They might see some regimes as un-Islamic. The importance of this is that Muslims might look for proper ways to express opposition to injustice and teach others peaceful and legitimate means to protest. They may also try to make the case for reform of governments to allow freedom of speech so that terrorists no longer use this as a grievance.</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Muslims</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)*	<p><b>“Forgiveness and reconciliation are the only ways to achieve a peaceful society.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam</b></li> <li>• <b>Explain and evaluate the importance of religious points of view from the perspective of Islam.</b></li> </ul> <p>AO1: Responses may start with a general discussion of Islam being a religion of peace. One that teaches there should be no compulsion in religion.</p> <p>AO2: Learners might consider the attitude that these kinds of sentiments imply that many Muslims would, therefore, agree with the statement. In the Qur’an, specifically surah 42v40, it says that those who reconcile will be blessed by Allah. This shows the importance of reconciliation in Islam. Allah is also portrayed in the 99 names as all forgiving which means that humans should also be seeking to forgive those who need it.</p> <p>Muhammad showed through example that forgiveness and reconciliation lead to a peaceful society. Through the constitution of Madinah he afforded rights to minority groups and he sought no revenge on the Makkans when he took Islam back to the city.</p> <p>There are also examples that learners may draw on of attempts at reconciliation in Palestine/Israel. For example, the Unity Government and the Hamas-Fatah agreement.</p> <p>There are some Muslims, however, who may feel that there are other ways of achieving a peaceful society. The fact that Muhammad engaged in a number of battles with the Makkans is taken by some as justification to use violence as a means of securing a peaceful society.</p> <p>It is also clear from the example of organisations such as ISIS and al-Qa’ida that some Muslims believe violence and terrorism is an acceptable way of ultimately trying to create a ‘peaceful Islamic’ society. Although it is arguable that this has any Islamic justification.</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 below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A <b>good</b> demonstration of knowledge and understanding in response to the stimulus: <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of 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> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> <li>• Satisfactory understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory 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> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• 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> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		1 (1-3)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></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
4 (a)	<p><b>Describe one way in which society in the UK has become more secular.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>As a society in general we are more concerned with the material than the spiritual as compared to the past. Celebrity culture and material possessions have become much more important to many people. As a result there are, arguably, less people focussed on religion than in the past</li> <li>For many people their attitudes towards moral issues such as sex, marriage and divorce have become more liberal. The vote for gay marriage in Ireland is evidence of a move away from religious influences to more secular attitudes.</li> </ul>	3 AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
(b)	<p><b>How do Muslims contribute to interfaith dialogue in the UK?</b></p> <p><b>In your response you must consider that religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>Responses might include:</p> <p>Interfaith dialogue refers to the co-operation and positive interaction of different religious groups. Even though the underpinning religious traditions are Christian, since the UK is now such a diverse society of many religions and non-religious groups, interfaith dialogue is seen to be increasingly important for many religious groups. Learners might be aware of different national and local bodies involved in bringing the Muslim community together and interacting with other religious communities.</p> <p>Some groups exist to give a religious voice in government consultation, and this may entail working with other religions to ensure equity. Others are set up to support the Muslim community but includes building positive relationships with other religious communities in their aims. Some learners might wish to consider the forms interfaith communication might take, for example; major world religions are represented on most local SACREs, enabling them to contribute to the development of Religious Education. Learners might also draw on other examples such as visiting schools, contributing to community or national celebrations and events, conducting interfaith marriages, addressing causes of conflict and getting involved in political debate.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

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

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Muslim teachings might clash with scientific developments regarding euthanasia.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Muslims generally oppose euthanasia so are likely to clash with scientific developments which make this possible and the moral dilemmas which accompany them.</p> <p>The Prophet commented, in a Hadith, that there was a man who caused himself to bleed to death, but Allah forbade him paradise as a result. Muslims therefore believe taking your own life is forbidden, and euthanasia a form of suicide.</p> <p>The Qur'an 3:145 states:</p> <p>And no person can ever die except by Allah's leave and at an appointed term.</p> <p>The Qur'an being the highest source of authority for Muslims, as the word of Allah, suggests that to consider euthanasia is wrong because only Allah decides when a person dies.</p> <p>Scientific developments may be able to identify with certainty when someone has a terminal illness, and enable individuals to make rational, informed choices about their future because the ability to administer euthanasia is technically possible. It could be said that scientists are not giving a person the choice over death, if they are terminally ill and going to die anyway. They are just giving them choice over the timing and manner of it.</p> <p>Muslims may still disagree. The Qur'an 16.61 states:</p> <p>When their time comes they cannot delay it for a single hour nor can they bring it forward by a single hour.</p> <p>Muslims believe that Allah has predestined all events to happen and they are part of His divine</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

	<p>plan. This includes life and death. To interfere with this by giving people a choice over when they die might lead Muslims to clash with scientists who propose giving people the choice over euthanasia.</p> <p>Euthanasia involves making decisions not just by a terminally ill person, but also by medics and relatives who assist them. This could also lead Muslims to clash with scientific opinion as they might feel they should oppose such opinions when voiced, in case Muslim scientists or family members become involved in advising upon or assisting such cases which they would also consider forbidden.</p> <p>To support their position Muslims might want to oppose scientists and others who might lobby for a change in the law to legalise euthanasia in the United Kingdom where it is currently unlawful.</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Muslims</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit



Question	Indicative content	Marks	Guidance
(d)*	<p><b>“It is not possible to live according to Islam in a secular society.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam</b></li> <li>• <b>Explain and evaluate the importance of religious points of view from the perspective of Islam.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Learners might describe and explain the view that the concept of Jihad in Islam means to struggle or strive and shows that being a Muslim is not always easy. There are many un-Islamic practises that are allowed/encouraged in secular society such as drinking alcohol, premarital and extramarital sex.</p> <p>AO2: Learners might evaluate the view that living in this kind of environment makes it difficult to live according to Islam as there are too many temptations available.</p> <p>The economy in secular society is also not necessarily in accordance with Islamic principles. For example the charging of interest is un-Islamic yet there are not enough Islamic banks in secular societies to allow Muslims to avoid this.</p> <p>Also not all areas have mosques and easy access to other Muslims which may make it difficult to live according to Islam.</p> <p>However, the existence of the internet and social media makes it possible for Muslims to access the ummah from anywhere and so they can draw support in this way to help live according to Islam. Anti-discrimination laws also make it easier for Muslims to observe festivals and Friday prayers. This means it is possible to live according to Islam in secular society.</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 below when marking this question.</b></p>

		Some people would argue that it is possible to live according to Islam in secular society but it is more difficult compared to living in a Muslim society.		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A <b>good</b> demonstration of knowledge and understanding in response to the stimulus: <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of 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> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> <li>• Satisfactory understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory 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> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• 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> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		1 (1-3)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

**AO grid**

<b>Question</b>	<b>AO1</b>	<b>AO2</b>	<b>SPaG</b>	<b>Total</b>
<b>1a</b>	3			<b>3</b>
<b>1b</b>	6			<b>6</b>
<b>1c</b>		6		<b>6</b>
<b>1d</b>	3	12	3	<b>18</b>
<b>2a</b>	3			<b>3</b>
<b>2b</b>	6			<b>6</b>
<b>2c</b>		6		<b>6</b>
<b>2d</b>	3	12	3	<b>18</b>
<b>3a</b>	3			<b>3</b>
<b>3b</b>	6			<b>6</b>
<b>3c</b>		6		<b>6</b>
<b>3d</b>	3	12		<b>15</b>
<b>4a</b>	3			<b>3</b>
<b>4b</b>	6			<b>6</b>
<b>4c</b>		6		<b>6</b>
<b>4d</b>	3	12		<b>15</b>
<b>Total</b>	<b>48</b>	<b>72</b>	<b>6</b>	<b>126</b>

## Summary of updates

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Date	Version	Change
August 2019	2	<p>Simplified Indicative Content in the Mark Scheme for Questions 1(c), 2(c), 3(c) and 4(c) and amended Assessment Objectives for those questions.</p> <p>In keeping with these changes to make our assessment more straightforward for assessors we are also changing 'adequate' to 'satisfactory' in the mark scheme, as this is our assessors preferred term.</p>
November 2019	2.1	Insertion of answer lines for each question. Amendment to the wording of level descriptors in 6 mark AO1 questions.
February 2020	2.2	Amendments to the Instructions and Information on the front cover of the question paper to match the current live question paper, and corrections to typographical errors in the question paper and markscheme.

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