



Oxford Cambridge and RSA

GCSE

Religious Studies

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

General Certificate of Secondary Education

Mark Scheme for June 2022

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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 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. 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 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 must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Noted

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

Subject-specific Marking Instructions

General points

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

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

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

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

Specific points

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

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

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

Weak, Limited, Satisfactory, Good

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

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

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

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

Written communication, Spelling, Punctuation and Grammar

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

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

The following points should be remembered:

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

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

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

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

INFORMATION AND INSTRUCTIONS

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

Assessment objectives (AO)

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

Question		Indicative content	Marks	Guidance
1	(a)	<p>Describe one way in which a Muslim might respond to divorce.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A Muslim might accept divorce as it is allowed in Islam • They might try counselling from an Imam / others • They might try to make amends instead • They might frown on the idea of divorce, as Muhammad did • They might contact a Shariah Court, to settle divorce terms • They might respond by seeing it as important to escape difficult situations • They may see it as a right to be demanded 	<p>3 AO1</p>	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> <p>Reasonable interpretations of the question accepted.</p>

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

	<p>(b) Describe different Muslim attitudes towards same-sex marriage.</p> <p>Learners might consider some of the following:</p> <p>Many Muslims do not agree with same sex marriages. They refer to marriage between a man and a woman as something they consider part of God’s will and plan for humankind. The family is seen as the centre of Muslim society and that is normally a married couple, children and often an extended family with older relatives who they care for. Therefore, a Muslim might come across opinions within their families and mosques guiding them away from same-sex marriage.</p> <p>Some see same sex marriage as sinful and interpret the Qur’anic story of the time of Prophet Lot as applicable to same sex marriage. In this interpretation the city of Sodom is understood as a place where same-sex male rape was taking place and it was punished by Allah with the destruction of the city. Some Muslims might use this story to support the attitude that a Muslim who is LGBT should not enter a long term committed relationship or marriage with someone of the same gender. However other interpretations of this story are possible; it could certainly be argued that non-consensual sexual activity is what is being punished rather than same-sex encounters. It is also worth noting that marriage and sex are not synonyms; companionate marriage and the belief that any sexual activity outside of a marriage is sinful complicate attitudes to this issue.</p> <p>Some Muslims feel that God made them the way they are, including their sexuality, and would want them to enter committed loving relationships with someone of the same sex. They might argue that prohibitions of same sex marriage are cultural rather than religious as these marriages are not mentioned in the Qur’an, therefore they are not specifically disallowed. Also, nowadays same-sex marriage can facilitate children from being raised in a loving family environment.</p> <p>Some take the attitude that the law of land allows same sex marriage so they should accept and uphold this. Some Muslims might interpret the Qur’an and Sunnah in the light of modern day needs and argue that re-interpretation is helpful for issues such as same sex marriage, and that this does not affect core beliefs in the oneness of God and so on, so should be allowed.</p> <p>Attitudes may be different in different Muslim countries and between different individual Muslims, dependent upon their interpretation of Islamic sources of authority, traditions and how far they feel it is important for individuals to choose their own marital relationship, whatever that might be.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A good attempt to respond to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Muslims • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Compare the attitudes of different Muslims to pre-marital sex.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Marriage is seen as a command from God, through God’s word in the Qur’an, and therefore pre-marital sex is forbidden. Some Muslims would categorise pre-marital sex as ‘zina’, a concept found in the Qur’an. Different Muslims generally disagree with pre-marital sex but might give different reasons for this or differ in the extent of their opposition.</p> <p>Muslims who look to follow the Qur’an literally might refer to the Qur’an 4:3 which states: Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.</p> <p>Muslims who look to follow the Sunnah of Muhammad as a source of authority, especially Sunni Muslims, might form their attitude on the basis that Muhammad did not approve of sex before marriage and therefore they should look to follow his teachings as a perfect example.</p> <p>Shi’a Muslims believe their Imams have the power to make authoritative rulings for them as a source of authority to lead their lives. Shi’a Imams have discussed the needs of young people and permitted temporary marriages. A young couple can marry and then engage in sex which is considered permitted, as they regard this as preferable to performing sex outside of marriage. However, other Muslims might consider this a form of pre-marital sex if they do not accept the concept of temporary marriage. Some Muslims might worry about the possibility of this being used to exploit women.</p> <p>Some Muslims might disagree with pre-marital sex because of cultural traditions. They believe that there should be a degree of separation of men and women so that pre-marital contact is less free than in many western societies. It is thought that this might help to preserve chastity until marriage, thereby avoiding pregnancies which might not be approved of by the wider family.</p> <p>Some Muslims might consider the habits and customs of the people in the place where they live as important when considering what is acceptable, as this was traditionally considered by scholars of Islam. Whilst they might not agree with pre-marital sex, this might lead them to take a reasonably tolerant attitude towards it.</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

		<p>Some, particularly those who might adopt a more modern lifestyle, might take the attitude that the essential belief in Islam is the Shahadah and the essential items to practice include prayer. Whilst they might not agree with pre-marital sex, they might not see it as a major issue compared to these specifically religious duties.</p>		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4-6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1-3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p>‘Women should perform the same roles as men in Muslim communities.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam • Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1 There are various roles both men and women might play in Muslim communities. These include leadership of the faithful as prayer leaders or Imams. Some provide religious counselling, sometimes as Shaykhs. One example of women acting as Imams and/or spiritual guides and counsellors is the Oxford Muslim Centre, which made headlines by promoting the leadership of female Imams for Friday prayers. There is a tradition suggesting a woman Imam, Umm Waraq, led prayers over both men and women in the days of the Prophet, although this is not agreed upon and for many Muslim communities’ female leaders work with women only.</p> <p>Leadership can also be given in a more general sense, to help Muslim communities in political or healthcare matters. Some reach out to lead the Muslim community as medical professionals, councillors and so on, organising sessions at local mosques and community centres.</p> <p>Khadijah, the first wife of Prophet Muhammad, is known to have been a successful businesswoman in her own right. She is also a role model for many Muslim women.</p> <p>AO2 It could be argued that men and women should be able to perform the same roles, equally. Muhammad, in his final sermon, referred to “believing men and believing women” and went on to refer to the obligations of Islam applying to both equally. If this is taken as a principle and applied to modern day living, then there is no reason why men and women should not be permitted to perform the same roles.</p> <p>Some Muslims disagree with this and say that men should perform the role of Imam. They claim that this role has traditionally been done by men, and that the traditional separation of the sexes in Islam, particularly for prayer, enables the faithful to focus on their prayers rather than each other.</p>	Qu	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>It could be argued that women have a role to play in providing guidance and support for women, and men for men, thereby achieving a degree of equality whilst maintaining separation. Indeed, many Muslim women feel more comfortable being advised by other Muslim women, particularly when it comes to their rights within marriage and divorce situations.</p> <p>In some Muslim countries and communities, women have led communities as counsellors, achieved positions as doctors and healthcare workers, and support their communities in the same way as men. Many argue there is no reason why Muslim women should not achieve the very highest levels of education to enable them to become doctors, lawyers, engineers and so on and this benefits their communities. It was a Sunnah of Muhammad to teach girls and ensure they had a right to education.</p> <p>To others, the roles of Muslim men and women for their communities may be regarded differently. They might see the first duty of women is to the family and raising children in the home, and that whilst other community roles are permitted, they come second. In reality, this means that the roles of men and women are different. The proportion of women who have achieved roles of community leadership is much lower than the proportion of men in some countries or communities.</p> <p>Some Muslims argue that the difference in roles between the sexes is as God intended, and does not mean that women are less valued, it is just they have different roles. Others argue that the difference has little to do with faith and more to do with traditions and customs and should be increasingly challenged in the modern world so that women can achieve equality in leadership of Muslim communities. They might see this as essential to provide for healthcare for example, since a shortage of female doctors amongst Muslims who prefer to see a doctor of their own gender can lead to neglect of the health needs of women.</p> <p>Discussion might take place about how far women and men “should” perform these roles, so that they achieve equality, or how far they might be able to without this been actively sought. Another aspect of the discussion could be about whether this should apply to “all” roles, including that of Imam, which some find more controversial, or some roles, such as doctor, which might gain more agreement around.</p>		

Question	Indicative content	Marks	Guidance
2 (a)	<p>Describe ecstatic religious experiences for some Muslims.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Candidates might describe what it is like to have an ecstatic religious experience • This may include losing a sense of yourself, losing awareness of yourself as separate from God, losing awareness of time passing in the world around you • Being in an altered state of consciousness • Reaching a state of ecstasy is a goal for some Muslims, who might take an inner approach to religious experience • This may involve a service of dhikr/ zikr, in which rituals including chanting the names of God takes place • Whirling dervishes may dance or whirl in circular patterns, with the aim of losing connection with the world around them and focusing on God alone • The state of ecstasy may go together with jumping or chanting uncontrollably • Love and ecstasy are also described through poetry and may be reached by meditation whilst alone • References to Sufism may be credited where relevant 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

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

TURN OVER

	<p>(b) Describe Muslim beliefs about the world and moral consequence.</p> <p>Learners might consider some of the following:</p> <p>Muslims believe that God created the world and everything in it. They believe that Adam and Eve were thrown out of the Garden for eating the forbidden fruit, in so doing disobeying God's commands. They realized what they had done and asked for forgiveness, which was granted, but were sent to the world to live there as a consequence. In the world they, and their descendants, the family of humanity, have to live and learn about morality in their lives.</p> <p>The story of Adam and Eve shows there are consequences to actions and that Muslims must live with their consequences in their lives on earth. The story of Adam and Eve is found in the Qur'an, the primary source of guidance for Muslims. The Qur'an also refers to signs from God, and consequences for a people who do not reflect on those signs and follow the way that God intended. Ultimately, the consequence for Muslims who do not follow what is morally taught, is to be found in the afterlife. Muslims believe that they will rise again and God will judge them and send them to heaven or hell, according to their deeds on earth. Muslims may believe they have free will in order to be tested by God.</p> <p>There are alternative aspects of moral consequence theories for Muslims. Many Muslims believe that their lives and all actions within them are predetermined by God, so the consequences of moral actions they take may also be predetermined. The implications for this are that Muslims try to follow God's will because it is that which is predetermined, and their thoughts about God and God's will should be first in their minds when considering moral consequences. The decision to do any action is not an end in itself, then; it is a means to come closer to God and to follow God's will.</p> <p>Muslims also believe that God is All-Merciful and has the power to intervene and grant someone good, or make good of a situation, even where morals have been disobeyed. This also applies to God's ultimate Judgement in the afterlife.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A good attempt to respond to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Muslims • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain Muslim beliefs about the relationship between Allah and human suffering.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Allah created the world and everything in it, according to Muslim belief, and many Muslims believe events are predestined according to God's plan. This implies that suffering, too, is also part of God's plan and ultimately came from God. It could be there as a test for believers to see that they choose the right path or as a punishment for those who go astray; a warning to return to the right path which God has commanded. Reference might be made to suffering and evil, with natural and moral evils explained. Theological reference to the 'inconsistent triad' might be made.</p> <p>The Qur'an 96 states:</p> <p>13. Seest thou if he denies (Truth) and turns away? 14. Knoweth he not that Allah doth see? 15. Let him beware! If he desist not, We will drag him by the forelock, - 16. A lying, sinful forelock! 17. Then, let him call (for help) to his council (of comrades): 18. We will call on the angels of punishment (to deal with him)! 19. Nay, heed him not: But bow down in adoration, and bring thyself closer (to Allah.)!</p> <p>This suggests that punishment and suffering are linked. It is the turning away from God and God's command which leads to suffering.</p> <p>Nevertheless, Muhammad also suffered and as he was the perfect person who Muslims believed was without sin, his suffering is not seen as a punishment. Instead, it is seen as part of God's plan to help turn people away from wrongdoing, idolatry in particular, and towards the worship of the one, unseen God. Muhammad referred to the suffering as those who should receive compassion, and that God rewards Muslims who help the poor and those in need. He even said that the Muslim who does not desire for others what they want for their own self should not even be considered part of the community. So, riches are as much a test from God, as well as a reward, to see if a Muslim can pass the test of generosity and compassion and help others in need.</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

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

Question	Indicative content	Marks	Guidance
(d)	<p>‘Muslims do <u>not</u> need reasons to believe in Allah.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam • Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1 Various reasons may be used to help Muslims believe in Allah, such as the cosmological argument; First Cause argument; teleological argument, moral argument and evidence from experiences of awe and wonder. Many of these arguments are best known in their Christian-based philosophical expressions, such as Paley’s Watch Analogy, but specifically Muslim forms of these arguments do exist.</p> <p>Belief in the existence of Allah can also be taken as a faith-based position, followed due to deep seated emotional belief, without necessarily having rational arguments to justify it.</p> <p>Reasons to believe are also given in the Qur’an, such as surah 2:29 which states: “It is He Who hath created for you all things that are on earth; Moreover, His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge”. This indicates that evidence of design and order are important reasons in support of belief. The Qur’an also contains references which were sent to Muhammad to help him persuade the idol worshipping Makkans to worship Allah instead; these include references to ‘signs’ in creation and the Qur’an asks Muslims to reflect on these as they show that the world was designed by a creator.</p> <p>AO2 It could be argued that Muslims do need reasons to believe in Allah, in order to strengthen their personal faith. The demands of faith, such as to pray five times a day, may cause a Muslim to think and reflect, and wonder about the reasons why they are doing them. It may help to have arguments for the existence of Allah in order to provide inspiration and strength to maintain devotional practice, especially during difficult times in life.</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG (AO1)</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Muslims might argue that the inclusion of reasons such as design and the order of creation in the Qur'an indicates the importance of these observations. The Qur'an is the direct revelation of Allah and the things contained within it must therefore serve a purpose.</p> <p>In modern society in which many people do not believe in Allah, and with Islam being a proselytising religion, it could be argued that Muslims should show reasons to believe in Allah to others in order to spread the word of Islam and so convert people.</p> <p>Muhammad used reasons to believe in Allah in his conversations with the Makkans, and Muslims see his example as a model to follow, so it could be said that arguments are essential.</p> <p>However, the very meaning of Islam is submission to God, and many Muslims might argue that it is not necessary for them to have reasons, because they just accept the existence of Allah as a position of faith.</p> <p>In a Hadith of Muhammad, Muslims are asked to 'pray as if you see God, because although you do not, God sees you.' This requires a Muslim to adopt a position of faith, that Allah exists and will reward them for their actions in judgement after death. Muslims might argue that they do not need to have reasons for their belief in Allah to do this, it is a question of accepting and submitting to the traditions of Islam.</p> <p>It might be argued that Muslims do not need reasons because they might detract from faith. The Qur'an 5:69 states: Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians - any who believe in Allah and the Last Day, and work righteousness - on them shall be no fear, nor shall they grieve. The word of God, for Muslims, is unquestionable, and it could be challenging to debate reasons for their belief of God when it is such a strongly held position of faith.</p> <p>Some Muslims might argue that the essence of Islam is prayer and becoming closer to Allah through awareness of Allah in their lives and considering Allah when deciding all actions. They might argue that it is not necessary to have reasons because they already believe in Allah, and it is a better focus for them to deepen their awareness of Allah in their journey through life.</p> <p>It could be argued that it is not essential, but is helpful, to have reasons for their belief in Allah to support a Muslims faith and to help engage with others in inter-faith dialogue and debate, thereby taking a middle position on the statement.</p>		

Question	Indicative content	Marks	Guidance
3	<p data-bbox="203 240 271 986">(a)</p> <p data-bbox="286 240 1576 277">State <u>three</u> examples of injustice for Muslims.</p> <p data-bbox="286 316 629 347">Responses might include:</p> <ul data-bbox="331 411 869 730" style="list-style-type: none"> • Racism • Sexism • Ageism • Unfair employment practices • Not being allowed to practice religion • Unfair legal process • Unfair ruler • Bullying • Homophobia 	<p data-bbox="1630 240 1684 272">3</p> <p data-bbox="1630 277 1684 309">AO1</p>	<p data-bbox="1738 240 1944 316">1 mark for each response.</p> <p data-bbox="1738 352 1957 416">Possible specific examples:</p> <ul data-bbox="1738 421 2033 927" style="list-style-type: none"> • Not getting a job because a person has a Muslim name or wears a visible symbol of Islam, such as the hijab or veil for women • Not allowed to pray the mid-day Zuhur prayer which often occurs during working hours) <p data-bbox="1738 794 1980 858">* Not war – can be ‘just’</p> <p data-bbox="1738 863 2011 927">Broad categories not enough</p>

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

(b)	<p>Outline the relationship between Islam and politics in the 21st century.</p> <p>Learners might consider some of the following:</p> <p>This question might be approached from many different angles.</p> <p>Politics is about how the country and local areas are governed and it includes making new laws. These are generally intended as being for the good of everyone within a country, which would include Muslims living in many different circumstances, such as minorities within the UK and in different Muslim countries around the world. However, it is also true that much politics is oppositional because there is no universal agreement on what is best for everyone or because minority groups within a society feel their voices are unheard or their views unrepresented; this could also include Muslims. Islam can be seen as inherently political, since it incorporates principles of governance and social and criminal justice and there are many Muslims who wish to see at least some of these principles more fully enacted in their societies.</p> <p>Muslims look back to Muhammad's example and how he ruled Madinah as an inspiration for how to conduct politics today. Muhammad engaged in politics and produced a Charter for how to rule the city of Madinah and all its people. The Qur'an and Sunnah of Muhammad do not instruct Muslims how to go about politics, although Muhammad did consult people before taking actions, so Muslims regard it as permissible to get involved in different forms of government today, including democracy.</p> <p>Some Muslims try to emulate many of his laws literally, such as in countries like Iran and Saudi Arabia, whereas others see it as important to learn general principles, such as compassion, and update them to apply to modern circumstances, taking on board 21st century ways of politics. This has resulted in some Muslim politicians who feel they need to promote Shariah law and conduct politics within its bounds, and others who feel they need to support western style democracy.</p> <p>Democracy and the rule of law are core values in the U.K. which put Muslims on an equal footing with others in society. Many Muslims engage in political debate and vote for representatives to make law. This means they will be part of British society and it will help them address their problems as well as join with others in society to work out solutions together. This promotes integration of Muslims and challenges views which perceive Muslims as separate, leading to prejudice against them. Some Muslims have engaged with these common values and entered politics in positions such as M.P. or Mayor, and in those roles champion common values for all in society, regardless of faith. However, there are also Muslims who feel discriminated against on the basis of their religion and who many participate in politics in the form of protest or social campaigns</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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	<p>for change, such as 'Not in My Name', showing Muslim opposition to terrorism. Muslim groups such as the Muslim Council of Britain have engaged in activities to support Muslims facing 'Islamophobia' or prejudice and sought to consult government about addressing this issue.</p> <p>Not all political involvement or action on political issues takes place within the framework of the legal constitution and institutions of a country and some political groups take unlawful or violent action in promotion of their aims.</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A good attempt to respond to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	<p>A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	<p>A weak attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Muslims • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why Muslims differ in their attitudes to the concept of forgiveness.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Muslims might place importance on forgiving others in order to receive God's reward and forgiveness from God at Judgement in the Afterlife.</p> <p>The Qur'an 2:109 states: Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.</p> <p>The Qur'an 42:40 states: The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah. for (Allah) loveth not those who do wrong.</p> <p>These verses make clear that a Muslim may demand justice and punishment from someone who has wronged them, but that they are encouraged to forgive if they can. This forgiveness will be rewarded by God. Indeed, the Prophet Muhammad stated on several occasions the importance of forgiveness and how this might help to gain entry into eternal life in heaven (Jannah).</p> <p>However, other Muslims might place more emphasis on conditions for forgiveness. They might consider some actions as difficult to forgive and see it as their right in Shari'a law to ask for recompense, which might be a payment, or a punishment, or a demonstration from the wrongdoer of genuine remorse. Without this, some might consider forgiveness to be a step too far, difficult to give or even wrong, since they might see it as their duty to impose justice before forgiveness can be given.</p> <p>Another attitude to forgiveness is that it is a matter for God, and that Muslims should obey God's commands, such as by living a lifestyle based on the Qur'an and should not attempt to give out something which only God can do. For those following this attitude, they might direct a wrongdoer to say extra prayers to God to ask for forgiveness.</p> <p>Some Muslims might focus their life on forgiveness for themselves as part of their spiritual journey through life. They might continually ask for God's forgiveness, such as at times of prayer or when</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

		completing the Hajj pilgrimage. Those Muslims might take the attitude that forgiveness is an entirely person and private affair between an individual Muslim and God.		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4–6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>

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

Question	Indicative content	Marks	Guidance
(d)	<p>‘Muslims should never take the life of another person.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam • Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1 Taking life means killing another person. There are many circumstances where this might take place, including criminal actions, such as manslaughter or murder according to law as well as killing in self-defence, or by soldiers in battle. This can also be an issue in medicine with the medical ethics of abortion and assisted suicide or euthanasia.</p> <p>Islam teaches that God alone gives life and takes it away. Islam also sets out rules for society, including punishments for crimes which might include the death penalty, and rules for war which could include circumstances when lives might be lost.</p> <p>Relevant passages from the Qur’an about this, referred to in the specification, are:</p> <p>The Qur’an 6:151, which states: 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>The Qur’an 17:33: Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law).</p> <p>Some people believe that there should never be wars, even in self-defence; this is called absolute pacifism and it is difficult to justify from an Islamic perspective since fighting in defence of Islam can be seen as a religious duty. Conditional pacifism, accepting war in limited circumstances, is how many Muslims are likely to describe Islamic attitudes to the issue; the circumstances in which a war</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>can be fought are limited by Allah’s command, and the conduct expected of soldiers very clearly laid out.</p> <p>AO2 It could be argued that the Qur’anic passages command Muslims not to take a life – be it openly or in secret, which suggests pretty much all circumstances. Indeed, Islam is seen as a religion of peace, and believers are encouraged to “forgive and overlook”, not to kill. In cases of medical ethics, doing the best or most caring thing might be debated, and ending life considered.</p> <p>Human life is ultimately created by God, so Muslims should not take away what God has given. However, the two Qur’anic verses above do contain exceptions according to law. The law referred to is usually interpreted by Muslims to be a just authority or a Shariah Law, which many interpret to mean that the death penalty may be imposed for certain serious crimes such as murder. This means that the victim’s family may ask for the taking of another life. It should be noted however that asking for a specific judicial process does not amount to them having the right to take that life themselves and the level to which they would be personally responsible for the death of the convicted murderer is debatable.</p> <p>Whether Muslims “should” impose the death penalty is a different question as to whether they are permitted to under Islamic law, since it could be argued that the best thing to do is to forgive or ask for a lesser sentence. In most countries nowadays Muslims live under secular law and the death penalty is no longer applied. It is regarded as a duty for them to obey the law of the land and therefore forbidden for Muslims to take matters into their own hands by ‘taking a life’ in retaliation for a crime, however bad that crime might be.</p> <p>Prophet Muhammad fought wars and was said to have killed enemies in defence of Islam. However, he also spent long periods under persecution in which he did not retaliate against his Makkan oppressors. His examples could be taken to justify war and killing in certain circumstances or they could be taken to promote peace if at all possible, and that Muslims should aim to make peace, even if they have to endure suffering, instead of fighting back.</p> <p>During a war, a soldier might face situations where acting with force results in the death of another. Muslims might argue that actions are judged by intention, which is a tradition passed on by Prophet Muhammad. The intention of a soldier should be self-defence, following the command of a legitimate authority. They must not fight in order to gain personal advantage or spoils. They should not be going into battle with the intention to kill, rather they should aim to avoid. However, if a death</p>		

Question	Indicative content	Marks	Guidance
	occurs as a result of their actions, it could be argued that this is permissible given the circumstances.		

Question		Indicative content	Marks	Guidance
4	(a)	<p>Give <u>three</u> ways in which Muslims might proselytise.</p> <p>Responses might include:</p> <ul style="list-style-type: none">• Giving speeches• Handing out leaflets• Street stalls• Visiting homes• Street preaching• Inviting people to accept Islam• Giving books and materials• Through charity work	3 AO1	1 mark for each response.

TURN OVER

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

<p>(b)</p>	<p>Describe the role of church schools in British society.</p> <p>In your response, you must consider that religious traditions in Great Britain are diverse, but mainly Christian.</p> <p>Learners might consider some of the following:</p> <p>Religious traditions in Great Britain are historically and at the present time, mainly Christian with the first schools being founded by the Church. The state did not become involved in education until the 1830s. At that time church schools which were C of E, saw a major part of their role as reinforcing and encouraging Christianity.</p> <p>Today there are many schools in the UK that are run by the church, 1 in 4 primary schools and 1 in 16 secondary schools. There are also many Roman Catholic schools. These schools are publicly funded, but they maintain a religious ethos. Some receive additional funding from the Church. Of all the religious schools in the UK 98% of schools have a Christian character, reflecting the religious traditions of Great Britain. There are Islamic religious schools within that small non-Christian percentage, and the first state-funded voluntary-aided Muslim schools were adopted by the state sector in 1998. These were the Islamia School in Brent, London; and Al-Furqan School in Birmingham. Islamic schools are generally located in areas with existing Muslim communities, as part of the role of the faith school is often to support the local community.</p> <p>However, religious traditions in Great Britain are now more diverse. Ideally all pupils in all state schools including church schools, will be taught religious education, covering world religions. There is a requirement for a daily act of worship, with more than half being Christian, but the rest being more diverse, so other religions and non-religious attitudes can be represented, reflecting life in 21st Century Britain.</p> <p>Church schools have adapted their role to take account of this diversity. Many see their role as delivering good education within a faith context which is broad enough to include children all faiths and no faith. For example, two C of E schools in Nottinghamshire describe their role in this way:</p> <p>‘We are an Anglican foundation. This does not mean that we only accept pupils from a Christian background. We welcome children of all faiths, and of none, who seek education within a framework of strong moral values.’</p> <p>Another secondary school describes their role as ‘a Church of England Academy which runs throughout life at the Academy and welcoming pupils from all faiths, leads to an inherent respect for</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>
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	<p>all people and their views.'</p> <p>Schools hold assemblies, some of which must reflect the mainly Christian ethos of Great Britain. Church schools may in addition, hold regular Eucharist or other services to mark Christian festivals such as Christmas and Easter or the start of Lent or Advent whilst respecting the attitudes and beliefs of pupils who do not adhere to the faith stance of the school.</p> <p>Many church schools see it as their role to develop faith in their pupils. This may be written into their mission statement as is the case with many RC schools, some include preparation for confirmation as part of their role.</p> <p>More generally, Church schools see their role as promoting a Christian world view. This helps their pupils whatever their faith, to integrate into British society and to understand and if they wish, to participate in the religious aspects of British life. The world view and moral attitudes promoted by church schools resonate well with the parents who adhere to non-Christian religions and also with some of those who have no faith at all. They may be happier that their children attend church school with strong moral values where spiritual matters are respected and promoted than a secular state school.</p> <p>In adapting their role, church schools can be seen as example and role model to other faith schools to follow the same ethos of supporting their faith whilst ensuring the diverse character of British religious life is understood, accepted and tolerated.</p> <p>The existence of church schools is not without controversy, even amongst Christians. The National Secular Society is against the confessional teaching of Christianity or other religions in state funded schools, so object to state funding of church schools. They also believe that non-religious and humanist views should be taught alongside religions within religious education, to reflect the increasingly diverse religious traditions in Great Britain</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Muslim group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Muslims • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p>Explain why Muslims differ in their attitudes to inter-faith dialogue.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>Different attitudes are likely to rest in different understandings of the nature and aims of inter-faith dialogue. Muslims who see it as a means for building good community relations are likely to support and approve of it, especially if they are a minority within their local community and they feel they suffer discrimination as a result of ignorance. The example of Muhammad in Madinah supports this, as he was the Muslim leader of a community including different religious groups.</p> <p>On the one hand the Qur'an 2:256 states "let there be no compulsion in religion", so Muslims must not force their religious views onto other people. However, they are commanded to spread their religion to others and dialogue with other religions might be perceived as helpful in that. By encouraging understanding of Islam, they also encourage acceptance and make people more open to the possibility of conversion.</p> <p>Because of the issue of 'Islamophobia' or prejudice against Muslims and negative representations of the religion in popular media the educational opportunities of inter-faith dialogue might be seen as useful and important even if there is no possibility of proselytizing in that way. Muhammad faced persecution but preferred preaching and dialogue, as much as possible, so Muslims today can follow his example.</p> <p>The Qur'an 5:69 states: Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians, - any who believe in Allah and the Last Day, and work righteousness, - on them shall be no fear, nor shall they grieve. This reflects common ground and a basis for dialogue between Muslims and at least some other religions. To work 'righteousness', Muslims might join together with others to discuss social action and focus on charitable campaigns and support such as helping the homeless, collecting for food banks or joining together for community initiatives all of which may be topical in 21st century Britain.</p>	<p>6 AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4–6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>

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

Question	Indicative content	Marks	Guidance
(d)	<p>‘It is important for Muslims to share the same values as others in society.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam • Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1 Values in society can mean British Values: democracy, rule of Law, respect for others, tolerance, and individual liberty. They can mean more broadly respect and acceptance of western cultural values and tolerance of diversity in society. Common values between religious and non-religious groups form a common understanding for all in society, regardless of faith.</p> <p>Muslim values are derived from the word of God in the Qur’an, and through the examples of Muhammad, the perfect example which all Muslims seek to copy as a source of authority. These values are interpreted by various scholars and Imams in communities so that they can be applied with relevance today.</p> <p>AO2 The above quote suggests faith is important to find common ground for marriage, and where this is not shared, Muslims should keep their distance. Some Muslims might argue that they cannot share the same values as others because atheism is so common in society today, but they are believers in God and followers of God’s laws. For many Muslims it is Allah and believe in Allah which underpins morality, so an atheist society is almost by definition an immoral one. From this perspective Islam might be seen as a way of standing against the values of a secular society rather than agreeing with them. The Qur’an supports the view that belief is preferable to unbelief, for example surah 2:21 says that it would be better to marry a slave woman who believe than a free woman who does not.</p> <p>Nevertheless, ‘sharing’ values does not mean they have to come from the same source or be based on the same religion. It could be argued that provided Muslims do not object and agree with common values, such as core British Values, then there isn’t any problem. Indeed, that is essential for building a cohesive society in the minds of some, without which there would be a lack of focus for morality and division and dissent in society. Of course, there is also debate about what a</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>phrase like ‘Core British Values’ actually refers to, and since there is little agreement on that there is also likely to be disagreement on how far a Muslim can agree with those values.</p> <p>Mutual respect and tolerance of others are often cited as being on this list of core British values which it may be argued Muslims should see as important together with others in society. Issues might arise around tolerance of homosexuality, or the role of women in society and the family; although some Muslims will share the wider view of society on such matters others see them in more conservative ways. But not all of these more conservative Muslims will feel the need to speak against practices of which they disapprove, as they might see accepting differences and respecting the rights of the individual as part of their social responsibility to the society they live in. Mutual respect does not mean individuals have to agree with each other. In this way it may be argued that Muslims should indeed share the same values as others and will benefit from it, as they too will be more accepted in society, regardless of their differences.</p> <p>Some Muslims might argue that it is not necessary to share the same values as long as they comply with the law of the country, something which Islam commands them to do in a country where they live and where their right to practice Islam is granted. Some argue for change and promote Islamic values, stating what is different and special about them in their view, and that the basis from words of God in the Qur’an as a revealed text would always come first to them in deciding their views.</p> <p>Others might point to the example of Muhammad when he set up the first Muslim community in Madinah. Members of different faiths were required to swear an oath of allegiance to promote peace and protect each other – regardless of faith. This suggests that in some ways Madinah was not dissimilar from secular countries today and that peace was a shared value for those early inhabitants. If it was important for Muhammad to establish shared values for the cohesion of Madinah then it is so for Muslims living alongside others in Britain today.</p> <p>Many Muslims celebrate shared values with others in Britain. They might argue that it is important for community cohesion and for Muslims to become full members of their local communities. They might also say that it is important to break down divisions in society and challenge prejudices, to show that Muslims are not different but full members of the community willing to share its values. There has been some focus in recent years on community cohesion and the inclusion of Muslims as well as the need to focus on common British values, as questions are raised about the divisions resulting from a ‘multi-cultural’ approach which highlighted differences.</p>		

AO Grid

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

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