



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 2023

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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**PREPARATION FOR MARKING
RM ASSESSOR**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>
3. Log-in to RM Assessor and mark the **required number** of practice responses ('scripts') and the **number of required** standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

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% (traditional 40% Batch 1 and 100% Batch 2) 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 the RM Assessor messaging system, or by email.
5. **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. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

Multiple Choice Question Responses

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate).

When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.

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 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.

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. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.
10. 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 |

11. Annotations

| Annotation | Meaning |
|---|--|
|  | 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 |
|  | Benefit of Doubt |
|  | Tick |
|  | Cross |
|  | Level 1 |
|  | Level 2 |
|  | Level 3 |
|  | Level 4 |

12. 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:
- i. 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.
 - ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
 - iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

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

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

13. Subject Specific Marking Instructions

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 part d) of the first and second questions. Please refer to the grid overleaf when awarding the SPaG marks.

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

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

INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for part d) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned 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 <u>one</u> Muslim teaching about contraception.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • One teaching is that contraception is only allowed between husband and wife, and should not be used to justify sex outside of marriage. This is because traditionally Islam has seen the family unit of man and wife as the core to society and the primary sources of Islam prohibit other relationships • One teaching is in favour of birth control. It is suggested that Muslims should plan ahead for their families and ensure they are able to support offspring. If they are not able to, contraception is available. Muslims have used methods of contraception for this purpose for centuries • One teaching is that it should be allowed because Muhammad approved of it in some circumstances and scholars Ibn Sina and Al-Razi wrote about it, so it's use comes with authority • Another teaching is that it should not be used because children are a gift from Allah so the chance to produce children should be accepted and cherished, not prevented with contraception. They argue that the Qur'anic reference to not killing children for fear of poverty might refer to contraception as well • Some Muslim scholars and leaders promote contraception as part of family planning and helping the needs of the mother, and as a means to help improve standards of living and population management, resulting in a better standard of living and bringing people out of poverty • One teaching is that the withdrawal method is permitted because it has been mentioned in hadith, but complete sterilisation is not encouraged because it prevents children in future and child free marriages are not encouraged in Islam. | 3 AO1 | Marks should be awarded for a statement supported by any combination of 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. |

| Question | Indicative content | Marks | Guidance |
|----------|--|----------|--|
| 1 (b) | <p>Describe different Muslim attitudes towards civil partnerships.</p> <p>Learners might consider some of the following:</p> <p>Civil partnerships are legal agreements made between two people to live together. They were introduced before same sex marriage was legalised. Civil partnerships and marriage might be seen as similar, however there are legal differences.</p> <p>Some Muslims oppose civil partnerships because they believe the basis of partnership should be marriage, and that should be between a man and a woman. The Qur'an 4:3 states commands Muslims to: 'Marry women of your choice.' Muslims might take this as a religious duty. Traditions of Prophet Muhammad suggest that he said that getting married was part of faith, and referred to marriage between a man and a woman. Other forms of relationships, such as civil partnerships, did not exist in Muhammad's time, so Muslims question the need for their existence today.</p> <p>Other Muslims see civil partnerships as a legal not religious and accept them. They might point out that living together and making a commitment is not necessarily a sexual act, marriage for companionship is a concept recognised in law. The private life of individuals is not something anyone else should enquire about. Muslims often teach that they should be celibate outside marriage, and a legal contract does not preclude this, so the act of a civil partnership itself could be seen as acceptable.</p> <p>Modern minded Muslims might embrace civil partnerships as something to be welcomed and see the acceptance of same sex relationships as something to be welcomed and valued. They might point out the need to make modern interpretations for the present day and say that underlying Islamic values, such as compassion, could be applied to allow people to live a life which gives them a sense of fulfilment through making a legal and public commitment to each other.</p> | 6 AO1 | <p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Answers which consider Civil Partnerships identical to marriage and use the terms interchangeably should be considered Level 1 max.</p> |


| Level (Mark) | <u>A02</u> |
|-----------------|--|
| 3 (5-6) | <p>A good attempt to respond to the topic of 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 |
|----------|--|----------|--|
| 1 (c) | <p>Explain why some Muslims have different attitudes towards the purpose of the family.</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 consider the purpose of the family from the perspective of Muslim tradition and different traditions may give different responses. The family unit is seen as central in Islam, with the purpose of producing children to continue the faith, and bringing up children to learn the traditions of Islam. From the birth of the baby, a father or grandfather will recite the call to prayer in the ear, and the family will organise birth rituals to welcome the baby as a Muslim. Often the mother is the first teacher of the Qur'an and the family will help the child learn their prayers and send them to mosque to be grounded in Islam.</p> <p>Another perspective on the purpose of the family comes from the Qur'an, the first source of authority in Islam as the directly revealed word of Allah, states: 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. (Qur'an 17:23) Care for the elderly and respect for seniors is a central role of the Muslim family.</p> <p>Further, the Qur'an 30:21 influences Muslim attitudes where it states: And among His Signs is this, that He created for you mates from among yourselves. Marriage is a role of the family, by which many Muslims understand that marriage is assisted with the agreement between parents and children, as everyone often lives together under the same roof as an extended family, so all seek agreement.</p> <p>The examples of Muhammad and how he treated children kindly and made their lives joyful with play are an authority which Muslims follow. They also emulate his compassion and some are able to follow his encouragement to foster orphans and those in need within their family unit.</p> | 6 AO2 | <p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Responses which have no sources of wisdom = level 1 max. Responses which mention sources but not purpose of family = level 2 max.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|----------|
| | Islam recognises cultural tradition as a source of authority and there are varying practices in different parts of the world. Nevertheless, the same general points hold true that the family holds together by caring for each other, particularly the elders, and bringing children up in Islam. | | |

| 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 | 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 |

| Level (Mark) | <u>AO1</u> | Level (Mark) | <u>AO2</u> |
|-----------------|---|-----------------|---|
| | <ul style="list-style-type: none"> Weak knowledge and understanding of the influence on individuals, communities and societies | | |
| | | 1 (1-3) | <p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> A single viewpoint may be stated with little or no support or justification or views may be stated as a list Response may be simplistic, purely descriptive and/or very brief No attempt to offer judgement on the issue in the stimulus |
| 0 (0) | No response or no response worthy of credit | 0 (0) | No response or no response worthy of credit |

| Question | Indicative content | Marks | Guidance |
|----------|--|---|--|
| 1 (d) | <p>"Discrimination on the basis of gender has no place in Islam."</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam • Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Discrimination means to differentiate or treat differently on the basis of one shared characteristic; in the context of gender to treat women differently from men. It can mean that one gender is treated less well and there are reports of Muslim women suffering gender discrimination. However, positive discrimination is used as a tool nowadays to address this. Gender discrimination might also be based on transgender issues and non-binary characteristics. Gender is a complex concept in modern society.</p> <p>The Qur'an 33:35 states: For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.</p> <p>The Prophet Muhammad also taught that all people had religious duties in his farewell sermon. This would imply that gender discrimination has no place in Islam.</p> <p>AO2</p> <p>Despite this, there are very few Muslim women in positions of leadership, such as Imams. Muslims often say that women may have a career, but only if they can balance this with the traditional demands of raising a family in the home, which take priority. This suggests that there is gender discrimination because of Islam, and that if both men and women were treated equally then the</p> | <p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p> | <p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|----------|
| | <p>duties of the home and raising the family should be shared equally between them. Issues about careers and gender are a matter of ongoing debate within Islam. Another area where debate is developing is about third-gender identities.</p> <p>Some Muslims argue these roles have been set by the revelation of the Qur'an and through the practices of the Prophet Muhammad. They argue that what has been revealed cannot be changed. It is a woman's natural role to raise a family and through this they will find fulfilment, according to this viewpoint. Although the role is not the same as that of a man, it is not supposed to be viewed as any lesser. The Prophet emphasised respect for mothers more than families and suggested that Paradise was a reward for the burdens of motherhood.</p> <p>Other Muslims say that gender discrimination has no place in Islam. They argue that in the Prophet's time, tribal Arabs did not treat women properly but Islam brought an improvement in the status of women. Today, we should follow this improvement and go further to ensure men and women are treated completely equally, according to this argument.</p> <p>Matters of religion and culture can get mixed up. Some cultural backgrounds encourage women to stay at home, and Muslim women may be influenced by this. Other Muslim women refer to the example of Khadijah, Muhammad's first wife, who was also a business woman and his employer, as well as the first person to believe Muhammad had received a revelation from Allah. Some Muslims use this as an example of Muslim women being equal to men.</p> <p>Some Muslim women refer to the Islamic requirement that both partners must agree freely to marry. Some women from Muslim backgrounds suffered forced marriages but others have been able to oppose this by referring to the Islamic requirement that they have an equal say in who they should marry and this must not be against their will. Some traditions suggest the partners need not be physically present at a marriage, raising issues of consent. Forced and arranged marriages are not the same although they are sometimes approached as if they are part of the same thing according to some cultural perspectives.</p> <p>'Hijab' and matters of clothing might be raised: some quote sources of wisdom as suggesting certain ways of dressing are required for women, such as a headscarf, but not for men. There are differing degrees of interpretation and cultural tradition which can put pressure on women to conform, raising issues of discrimination.</p> | | |

| Question | | Indicative content | Marks | Guidance |
|----------|-----|---|-------------------------|---|
| 2 | (a) | <p>Outline how Muslims believe Allah might be revealed through scripture.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The main scripture used by Muslims, the Qur'an, is believed to be the directly revealed words of Allah • The Qur'an contains details about Allah, which help to reveal to Muslims what Allah is like: powerful, creator and judge, as well as compassionate and merciful • Allah is revealed through the use of language which describes Allah's attributes. The words help Muslims understand Allah even though no picture of physical image of Allah can be given, as this is prohibited in Islam • The Qur'an was revealed in many ways, especially through Angel Jibril. This was a way of revealing Allah because Allah could not appear directly in physical form, so Angel Jibril acted as Allah's messenger to pass on the revelation • The context of revelations was often to help Muhammad preach to the Meccans who worshipped idols. The Qur'an contained details about the oneness of Allah, which forms the basis of Muslim belief • The sayings of Muhammad, contained in the Hadith, are also used by Muslims. These are not considered directly the words of Allah, but are inspired by Allah. They also contain details to help Muslims understand more about Allah. | <p>3 AO1</p> | <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</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. |


| Question | Indicative content | Marks | Guidance |
|----------|---|----------|---|
| 2 (b) | <p>Describe visions as a form of religious experience for Muslims.</p> <p>Learners might consider some of the following:</p> <ul style="list-style-type: none"> • In visions, Muslims claim to see things of a supernatural nature. They may also hear things and see things as part of a story or event with meaning. The vision may form a mystical experience • Muhammad was said to have dreams and visions of angels and of the nearness of Allah. His journey into the seven heavens is sometimes thought of as a vision in which he came into Allah's presence in a mystical experience beyond anything which humans can describe or understand, since humans cannot see Allah • Other prophets in history have experienced visions such as when Moses saw the burning bush and heard a voice from the heavens communicating what he was to do next • Some religious Muslims have claimed to have visions of the Prophet Muhammad, who has come to them with special messages of guidance or reassurance in their lives. Often in a dream, they see a vision of the prophet and hear his message • Sufis carry out acts of remembrance of Allah and may enter a trance like state in which they may see visions of a world unlike this world and reach a higher state of spiritual awareness • Holy people, poets and mystical writers, including people such as the poets Raabia and Rumi, wrote about their visions in poems full of symbolism and meaning, encouraging humility and devotion to Allah through what they see. | 6 AO1 | <p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>The revelation on Mount Hira is considered a real event, not a vision.</p> |

| 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 |
|----------|---|----------|---|
| 2 (c) | <p>Explain the reasons why there are different Muslim views about what Allah is like.</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>It is impossible for Muslims to know exactly what Allah is like because no one can see Allah; Allah has no physical form and cannot be fully described in human language. This is because Allah in Islam is seen as one and to suggest any human characteristic might compromise the belief in the oneness of Allah, who is unseen. Therefore, Muslims make their own interpretations of what Allah is like and there are many of them.</p> <p>The Qur'an and hadith contain descriptions of the attributes of Allah, in 99 names. These are a guide to what Allah is like. They include names such as Compassionate, Merciful, as well as All-Powerful and Judge; Immanent and Transcendent. The variety of different names help to describe Allah who is above all and has many different qualities. As there are so many names and attributes, this gives rise to many different views about what Allah is like.</p> <p>Muslims look to different sources of authority to find out about Allah's attributes. The Qur'an provides some written as a direct revelation. Muhammad's examples and sayings are another source of authority. He tried to explain Allah in the context of argument with idol worshippers, giving another view of Allah. Both sources may be used in different ways to help elaborate on Allah's qualities.</p> <p>Sunni Muslims look to their scholars and writers of tradition who came after Muhammad, and Shi'a Muslims look to their Imams, to help guide them to understand Islam. These different sources of authority each have their own perspective or view. As new circumstances arise, different traditions try to make sense of what Allah would want, bearing in mind Allah's attributes. That leads back to give Muslims different views of Allah.</p> <p>Some Muslims take an inward or spiritual approach to religion, which focuses on realising nearness to Allah through prayer and contemplation. Others aim to study the Qur'an and discuss aspects of religion in mosques or study circles. Both give further perspectives on what Allah is like.</p> | 6 AO2 | <p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Responses which have no sources of wisdom = level 1 max. Responses which mention sources but not what Allah is like = level 2 max.</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 | 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 |

| Level (Mark) | <u>AO1</u> | Level (Mark) | <u>AO2</u> |
|--------------|---|--------------|--|
| | individuals, communities and societies | | |
| | | 1 (1-3) | A weak attempt to respond to the stimulus, demonstrating some or all of the following: <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) | <ul style="list-style-type: none"> • No response or no response worthy of credit | 0 (0) | <ul style="list-style-type: none"> • No response or no response worthy of credit |

| Question | Indicative content | Marks | Guidance |
|----------|---|--|--|
| 2 (d) | <p>‘The most important duty for Muslims today is to act as Khalifah (custodians/stewards) of the world.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam • Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1 The word Khalifah is used in the Qur’an to mean custodians or stewards of the world, Allah’s creation. The Qur’an teaches Muslims that they have a duty to look after the world that Allah has made.</p> <p>In today’s world, the environment of the natural world is under pressure with issues such as global warming, the destruction of habitat, population growth and food supply and so on. There is discussion about the need to act to preserve the natural world for the future.</p> <p>Other Muslim duties include the Five Pillars, supporting mosques and charities, helping the family and playing a role in society.</p> <p>AO2 The Qur’an 2:29 states: ‘It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.’ This means that Allah created the world for humans to use and enjoy the benefits of. The Qur’an also states: ‘It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you. ‘(Quran 14:32)</p> | <p>15</p> <p>3 AO1</p> <p>12 AO2</p> <p>3 SPaG ()</p> | <p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|---|-------|----------|
| | <p>Being a Khalifah respects what Allah has sent and allows humans to enjoy plentiful fruits and foods which they need to survive. Muslims are expected to be always thankful to Allah for what Allah has given; one way to show thanks is to act as Khalifah. It shows respect for Allah's creation as well as giving practical benefit in terms of food and enjoyment.</p> <p>Human beings are thought to have special roles as Khalifah, following on from the first man and prophet Adam. They were given intelligence above that known to animals, and whereas animals live their lives in a natural state of being, humankind has the ability to make choices and understand things at a higher level. It follows that humans have an important role to preserve the natural environment and one which no other species can fulfil. With the future of the planet at stake, this role is incredibly important. Allah's creation is surely of more value than any other possession a human can buy or make, so it follows that acting as a guardian of the world is the most important duty of a Muslim.</p> <p>Whereas being a Khalifah is a general requirement, other duties such as daily prayer are an immediate command and it is carefully defined. What could be more important than following a specific commandment? It follows that the role of Khalifah is therefore secondary to these requirements.</p> <p>When a Muslim goes on the Hajj pilgrimage, the fifth Pillar of Islam, they are not permitted to even squash a fly or damage any part of the environment, which reminds Muslims of their duty to help look after Allah's world. This suggests an intertwining of principles.</p> <p>Muhammad left examples about looking after the environment. He said in a hadith that whoever plants a tree in this world will have a tree planted for them in paradise. This suggests a place in heaven is prepared for those willing to make an extra effort to care for the environment. This could be used to suggest that being Khalifah is a Sunnah, which Muslims will want to follow.</p> <p>Muhammad was careful about using resources. In the Qur'an it states: 'But waste not by excess, for Allah loveth not the wasters.' (Qur'an 7:31) Washing is required before prayer, but Muhammad never wasted any water, it being scarce in the desert environment in which he lived. Today, it could be seen as an act of Khalifah to follow this example and not to waste water especially when there are large areas of the world suffering water shortage and drought. But whether this is more important than all the other duties is a matter for debate.</p> | | |

| Question | | Indicative content | Marks | Guidance |
|----------|-----|---|------------------|----------------------------------|
| 3 | (a) | <p>Give <u>three</u> ways in which Muslims might work for social justice.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Pay money to Zakah/Zakat • Give additional voluntary payments/Sadaqah • Pay Khums • Raise awareness of the need for social justice • Teaching in the mosque / telling other Muslims • Organising food banks • Distributing meat on the occasion of Eid • Share food during Iftar meals in Ramadan • Provide day care and/ or social facilities • Work as a social worker / peace worker • Support education centres | <p>3 AO1</p> | <p>1 mark for each response.</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. |

| Question | Indicative content | Marks | Guidance |
|----------|--|----------|---|
| 3 (b) | <p>Describe ways in which individual Muslims apply religious teachings about peace.</p> <p>Learners might consider some of the following:</p> <ul style="list-style-type: none"> • Individual Muslims are encouraged to make peace with each other and leave behind enmity, so they can develop brotherhood within Islam. Individuals can do this by saying ‘Salam’, meaning peace, to others they meet, and shaking hands • At the end of prayers Muslims greet each other with the Salam and think of each other as equals, all having prayed in one line together, focusing on Allah and not on differences between them. Just as the first mosque in Makkah was a place for peace, Muslims today might make peace in the mosque and leave behind animosity to pray • Some Muslims can make a point of making peace before undertaking the Hajj pilgrimage. One teaching is that Muslims should try to make peace and resolve all matters as a condition before starting out • Prophet Muhammad taught Muslims to stay calm and once said that if they found themselves becoming angry, they could sit down or even lie down to achieve peace. Muslims today could hold their tongues and move themselves away from a situation of conflict, be it by sitting or perhaps leaving the room, to follow this teaching • Muslims could apply teachings in their school, college or workplace by responding peacefully if they face abuse. They could recall how the Muslims were patient with the Makkans as well as being assertive about their claim to the city. So, if a Muslim has something stolen from them, they might make their claim peacefully and through the right channels, even if that takes time, as it did with the early Muslims • When the Muslims finally prevailed, they did not seek revenge. So, in the context of school or workplace, Muslims should seek peace and not pursue revenge • Muslims are encouraged to resolve matters peacefully, including with regard to conflict between states. An individual Muslim might apply this by joining a campaign for peace, or support a charity which is supplying resources for peacemakers in an area of conflict around the world. | 6 AO1 | <p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>This question is about individual Muslims, so war is not creditable.</p> |

| 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 |
|----------|---|----------|--|
| 3 (c) | <p>Explain why Muslims might have different attitudes towards the use of violence to achieve peace.</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 refer to the Qur'an, the examples of Muhammad and the guidance of Imams and scholars as sources of wisdom and authority to guide their attitudes towards the use of violence to achieve peace.</p> <p>The Qur'an 6:151 states: 'Take not life, which Allah hath made sacred, except by way of justice and law,' which would seem to prohibit violence for peace, but elsewhere in the Qur'an 2:244 it states: 'Then fight in the cause of Allah,' which has led to other attitudes emerging that violence might be acceptable to achieve peace. Therefore, many Muslims use further sources of authority to help understand and apply Muslim teachings.</p> <p>The examples of Muhammad form the second source of authority. Islamic scholars brought these together to draw up rules for conflict: that they should be called by a religious leader, in defence and, importantly, only after other attempts to resolve the matter have failed. This led to the Muslim attitude that violence must be used only as a very last resort to achieve peace.</p> <p>Muhammad forbade violence in Madinah, asking its citizens to voluntarily give up their grudges and achieve peace through loyalty to him. But at other times Muhammad engaged in battles with his enemies the Makkans. In the Battle of Badr, Muhammad used violence against his enemies to help the Muslim community survive and strengthen, and achieve peace for the following year. The different occasions helped to created different attitudes according to the situation.</p> <p>At a personal level, when Muhammad was abused by an old woman who threw rubbish at his doorstep and called him names, Muhammad did not used violence at all. Peace was achieved by him asking after the welfare of the woman, when she did not come one day. So, he achieved peace through non-violent means. Muslims may follow this and avoid violence when they face abuse.</p> | 6 AO2 | <p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Responses which have no sources of wisdom = level 1 max. Responses which mention sources but not violence to achieve peace = level 2 max.</p> |

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| | <p>Another Muslim attitude is that someone may need to use self-defence in the form of violence to protect and avoid a greater harm. Specific situations may be difficult to call: if a Muslims was being attacked on the street, but by using physical action brought that attack to an end, then peace could be achieved.</p> <p>It could be said violence is not justified, and that individuals should always take their grievances to authorities, be they Islamic courts in Islamic countries or courts according to the rule of law in the place where they live. The legal process will determine how the matter be resolved and what compensation might be granted. Judges in Islamic courts are accepted as an authority by some Muslims. Muslims living in non-Muslim countries accept the authority of the jurisdiction where they have chosen to live.</p> | | |
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| Level (Mark) | <u>AO1</u> | Level (Mark) | <u>AO2</u> |
|--------------|---|--------------|--|
| 3 (3) | <p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies | 4 (10–12) | <p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p> |
| 2 (2) | <p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies | 3 (7–9) | <p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p> |
| 1 (1) | <p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues | 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 |

| Level (Mark) | <u>AO1</u> | Level (Mark) | <u>AO2</u> |
|--------------|--|--------------|---|
| | <ul style="list-style-type: none"> Weak knowledge understanding of different viewpoints within Islam Weak knowledge and understanding of the influence on individuals, communities and societies | | <ul style="list-style-type: none"> 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) | <ul style="list-style-type: none"> No response or no response worthy of credit | 0 (0) | <ul style="list-style-type: none"> No response or no response worthy of credit |

| Question | Indicative content | Marks | Guidance |
|----------|--|--|---|
| 3 (d) | <p>‘Reconciliation is for Muslims but forgiveness is only from 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 This question is about the concepts of forgiveness and reconciliation.</p> <p>Forgiveness means to let go of any grudge or bad feeling against someone for what they have done. This might be some crime or insult or unfair treatment. Pardon may be granted or forgiveness given in the heart.</p> <p>Reconciliation is when two parties make amends. It may be that either or both has felt injury at the hands of the other. Whilst forgiveness can be given with or without the agreement of the other party, reconciliation involves both sides reaching an agreement. It might accompany forgiveness or it could be a practical agreement in which the matter is left behind.</p> <p>Islam teaches that Allah has the power to be forgiving and just. The sin of ‘shirk’ is to associate something else beside Allah, which can also apply to a power or quality to the extent that it is equally held. This is sometimes called the unforgiveable sin.</p> <p>AO2 The Qur’an repeatedly mentions judgement in the afterlife, which is from Allah, and at the time of judgement it is Allah who shows mercy and forgiveness. The Qur’an 2:221 states: ‘Allah beckons by His Grace to the Garden (of bliss) and forgiveness.’</p> <p>Muslims believe that life is a test and when they do wrong, they ask Allah forgiveness. This may be done by saying a personal du’a prayer, for instance. It is Allah’s decision who goes to paradise in</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>the afterlife and who gains forgiveness: Muslims cannot make this decision for each other or for themselves. The Qur'an 33:35 states: 'For men and women who engage much in Allah's praise, - for them has Allah prepared forgiveness and great reward.'</p> <p>Nevertheless, it could be argued that forgiveness is also a matter for Muslims. When people find selfishness and envy in others, the Qur'an recommend they: 'forgive and overlook; (Qur'an 2:109). The Qur'an also states in 42:40: 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 God : for (God) Loveth not those who Do wrong.</p> <p>Furthermore, some believe there is a link between human forgiveness of each other and Allah's forgiveness. If humans forgive, they may gain Allah's favour and receive forgiveness from Allah. Allah's forgiveness is the ultimate forgiveness which matters, and human forgiveness might lead in that direction. On the other hand, if a Muslim forgives but this was not part of Allah's plan, the act would be futile and lead to no gain: everything is dependent on pre-planned destiny set by Allah.</p> <p>Reconciliation between different people was recommended by Muhammad, who brought together the warring tribes and factions of Madinah to live peacefully and in support of one another. Muslims try to follow his example and look for peace and reconciliation. Often tribal pacts and treaties were arranged. These were practical matters. Muhammad agreed the Treaty of Hdaybiyyah which allowed him entry to the Meccan pilgrimage in the following year, despite the refusal that year, when the idol worshippers remained. Muhammad had no power to forgive the idol worshippers, since this was a wrongdoing according to Allah's revealed commands, but he could reconcile them to peace for the good of both communities' meantime.</p> <p>A different perspective on reconciliation is that it is also a matter between Muslims and Allah. If a Muslim has become distant from their faith and does not feel Allah's presence in their daily life, they may need to become reconciled to Allah. Muslims think of Allah as being near to their heart in the deepest moment of prayer: during prostration. Becoming committed to practices such as prayer may go together with a Muslim reconciling themselves to Allah and the traditions of Islam, after a period of distance.</p> <p>However, it could be argued that reconciliation between two parties works for humans who are on the same level as each other, but reconciliation with the supreme being is not possible because Allah is above all. Allah is the one controlling everything and can do whatever Allah wants, so does</p> | | |

| Question | Indicative content | Marks | Guidance |
|----------|---|-------|----------|
| | not need to become reconciled to people. It is people who need to find Allah and become humble and submissive to Allah. | | |

| Question | | Indicative content | Marks | Guidance |
|----------|-----|---|-------------------------|---|
| 4 | (a) | <p>Describe <u>one</u> Muslim belief about pluralism.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • One belief is to accept pluralism, because Allah has made revelations to various different peoples at different times in history, many unnamed or unknown to Muslims today. Therefore, they cannot judge other beliefs and should accept all as equal ways to the same Allah. The Qur'an has said that all return to Allah to face judgement and Allah will judge between people, so Muslims should not make any judgement themselves. • One belief is to reject pluralism. Muhammad spent much time rejecting the beliefs of the idol worshippers and so Muslims today should reject other religions, especially those where images of Allah are used in worship. This is known as the sin of shirk in Islam, and might be taken as ground to reject the validity of other ways to Allah. • There are other positions regarding pluralism such as to accept ways to Allah based on religions which expressly support the notion of monotheism, namely Christianity and Judaism, but reject those which might be considered polytheistic. This is because they are referred to as peoples of the book and were called believers by Muslims in the times of Muhammad. • Another view is that anyone can reach heaven in the afterlife provided they do not expressly reject the beliefs of Islam, or lived somewhere where they had not heard of Islam, and so following the ways they knew of could be accepted as equally valid provided they were morally upright and along the lines of what might be considered good. | <p>3 AO1</p> | <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</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. |

| Question | Indicative content | Marks | Guidance |
|----------|--|----------|---|
| 4 (b) | <p>Describe how Christianity contributes to public life in Britain today. In your response, you must consider that the religious traditions in Great Britain are diverse, but mainly Christian.</p> <p>Learners might consider some of the following:</p> <p>Christianity, as the historic religion of Britain has played a crucial role in public life and it continues to do so, even though Britain becoming a more diverse religious environment. For example, since the time of Henry VIII there has been an established church in England which is part of the state. The monarch is the Supreme Governor of the Church of England and is described as the defender of the faith. Major state occasions such as the celebration of the Queen’s Jubilee are accompanied by special church services which nowadays include representative of other faiths. Church of England Bishops are confirmed in their role by the monarch and sit in the House of Lords which enables them to bring Christian perspectives to national debates about key moral issues, such as assisted dying.</p> <p>In local communities (parishes) the vicar has certain statutory roles and the established church is welcoming to all citizens for the celebration of births and marriages and of course to mark the end of persons life with a Christian funeral. In many communities the church and the church buildings are a focus of community activities outside the services of worship. It is becoming more common for the local church buildings and activities to include members of other faith with the aim of encouraging a harmonious society.</p> <p>Christianity is embedded in the armed forces and even the prison service, with the Church of England chaplains being the lead chaplain for those communities.</p> <p>Christianity is also embedded in the education system. Many schools in England are church schools, but Church of England and Roman Catholic. Whilst these schools may offer some experience of different faiths, their guiding principles are Christian in character. Many schools continue to offer acts of Christian worship in assemblies. The same is true for a significant proportion of private and public schools which have Christianity embedded in their mission statements. However, most schools approach this Christian aspect of their work in a sensitive way, ensuring that common ground between faiths and those of no faith can form the basis of the attitudes and aims of the school communities.</p> | 6 AO1 | <p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|----------|
| | <p>Although for many people the Christian festivals of Christmas and Easter may have lost their Christian significance, they are still key points in the year as public holiday showing how Christianity still shapes public life.</p> <p>Apart from the established churches in the four countries of the United Kingdom, other Christian groups (e.g. non-conformist) contribute to public life by supporting their communities and by engaging in moral and social matters. On occasions those groups can be (as they were in the past) dissenting public voices against ‘the Establishment’ including the established church.</p> <p>Similarly, Christianity is at the heart of many of the nation’s charities such a food banks and Christian Aid or Cafod or Tear Fund.</p> <p>The increasing diversity of British society has been recognised as positive by many Christian churches and they have been at the forefront of inter faith dialogue in their communities and at a national level. This is a significant contribution by Christianity to the changing character of the British society.</p> | | |

| 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 |
|----------|---|----------|---|
| 4 (c) | <p>Explain why there is potential for clashes between religion, tradition and secular law over responses to arranged marriages.</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>Arranged marriages are when the parents set up marital partners of their choice, which their sons and daughters then consent to marry.</p> <p>The Qur'an prohibits marrying women against their will, such as in Qur'an 4:19. Islamic tradition, based on the examples of Muhammad, includes a wedding contract, the Nikah, which both man and woman must freely agree to. However, traditions within Islam include respect for parents and their decisions. These have been emphasised and used as an authority in some cultures.</p> <p>It is the tradition in many Islamic countries, particularly in South Asia for example, for families to live in extended family units. These include grandparents, parents and children all together. It is therefore considered accepted for the parents and grandparents to have a say in who should join this unit when their sons or daughters marry.</p> <p>Problems may arise when agreement cannot be reached between the elders and those getting married. There are cultural differences regarding how important the views of elders and wider family are. Those who look to secular law may emphasise freedom of choice in the marriage, whereas those who look back to traditional ways might put greater emphasis on the partner chosen by parents.</p> <p>Secular law insists that marriages be by free consent. Legal definitions of forced marriage might not be the same as cultural understandings. The views of the parents will not be considered relevant when deciding on the legality of a marriage. Family pressure to accept an arranged marriage could be seen as unreasonable or unacceptable within the freedoms and human rights enshrined in secular law, opening the potential for conflict between the two.</p> | 6 AO2 | <p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|---|-------|----------|
| | <p>In some Muslim countries, such as Turkey, and in modern western countries, it is seen as accepted and the norm that people get to know their partner and may meet or date them first. In cultures where arranged marriages are more strictly adhered to, dating and relationships outside marriage are discouraged or prohibited. Hence, clashes of culture can take place.</p> <p>The existence of different laws relating to marriage means there is a grey area between the two. Behind each are different ways of deriving law: in Islam from revealed text believed to originate from Allah; in secular law through the consent of the majority which has elected lawmakers to pass laws for the common good.</p> <p>Despite the potential for clashes, there is also potential for the two different ways of looking at marriage to complement each other for the benefit of Muslims. Some Muslim women living in secular societies have been able to gain help to resolve issues relating to arranged marriages by referring to both secular law as well as Qur'anic tradition.</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 | 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 |

| Level (Mark) | <u>AO1</u> | Level (Mark) | <u>AO2</u> |
|--------------|--|--------------|---|
| | <ul style="list-style-type: none"> Weak knowledge understanding of different viewpoints within Islam Weak knowledge and understanding of the influence on individuals, communities and societies | | <ul style="list-style-type: none"> 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) | <ul style="list-style-type: none"> No response or no response worthy of credit | 0 (0) | No response or no response worthy of credit |

| Question | Indicative content | Marks | Guidance |
|----------|--|---|--|
| 4 (d) | <p>‘The basis of Muslim values is completely different from that of agnostics.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam • Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Islam is the religion of submission to Allah, involving belief in the oneness of Allah, prophethood and the afterlife, and the following of practices such as the Five Pillars including prayer five times a day dedicated to Allah.</p> <p>Agnosticism is a position regarding belief in Allah, that Allah cannot be known by human reason. Therefore, it is impossible to say whether or not Allah exists. Agnosticism is not a separate religion and has no religious practices; it is a position regarding belief in Allah.</p> <p>Values can apply to ethical and moral issues in society, dialogue between different groups and responses to issues which arise.</p> <p>AO2</p> <p>The basis of Muslim values draws on belief in Allah as revealed through the Qur’an. When taking positions on moral and ethical issues, Muslims look to the Qur’an first, because of their firm faith that it was revealed from the one Allah of Islam. This faith gives them confidence that the revelation should be trusted more than anything else.</p> <p>Agnostics would not rely on a holy book as a source of authority because they do not believe that it can prove the existence of Allah. That is not to say they would reject it either; they might take account of religious texts as sources of tradition alongside others but look to a rational basis which does not need to be underpinned by a God.</p> | <p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>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> <p>Level 3 – 7 max for responses which conflate values with general ideas.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|----------|
| | <p>Nevertheless, it could be argued that the basis of values of Muslims and agnostics are not completely different. It could be argued that both are based on taking a compassionate attitude. Compassion for those in need is a feature of Islam. Muslims pay Zakat/Zakah, for instance, to help the poor and the suffering. The Qur'an repeatedly refers to Allah as merciful and Muhammad recommended caring for orphans. Agnostics might share the value of compassion, believing that it leads to a better society.</p> <p>Agnostics may support charitable efforts to relieve suffering for humanitarian reasons. The categorisation of people who may benefit from Zakat/Zakah in Islam has been compared, by some, to social security for those who have little or no income. Although the two systems are very different, and based on different beliefs, the basis of compassion can be seen in both.</p> <p>Family matters might be a point of contention between Muslims and agnostics. Traditionally, Islam defines the family unit as man and wife and extended family, forming this basis from the Qur'anic verse which states: 'O mankind! We created you from a single (pair) of a male and a female' (Qur'an 49:13). with all taking a role in caring for each other and bringing up children within the religion of Islam. Agnostics do not follow the Qur'an as a source or basis for values, but instead may focus on human rights. They prefer people to choose their own family unit, which might be of alternative make up, and for any children to have the freedom of choice to explore and make their own minds up.</p> <p>Care for the environment is something which Muslims and agnostics might share: Muslims because they believe Allah made the world and humans have a role as stewards to look after Allah's creation; agnostics because of a rational response to the need to address climate change and to improve life for communities.</p> <p>It could be said there is some common ground and some difference with regards to the basis of attitudes to peace making. Many Muslims and agnostics promote peace for the good of society, although views on Jihad are an added dimension for Muslims to consider. The defence of faith is something agnostics would see as for rational debate and if someone wanted to choose another religion, this would be entirely their own matter.</p> <p>The Qur'an states: 'Let there be no compulsion in religion' (Qur'an 2:256), which influences Muslim attitudes. Muslims believe people should not be forced to believe. Muslims, however, see leaving Islam as a rejection of their faith and tradition often resulting in a person being shunned by a community. Agnostic values are based on human rights and the individual's freedom to choose their faith. So, there is some common ground, around 'no compulsion', but also a difference in the degree of freedom and the basis on which the attitude is formed.</p> | | |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|----------|
| | Within the context of modern, secular societies, agnostics and Muslims might find much common ground in working together for the common good. But behind this, the justification for their actions based on belief in Allah compared to a rational response for the common good, may be seen as quite different. | | |

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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