GCSE

Religious Studies

J625/02: Islam Beliefs and teachings & Practices

General Certificate of Secondary Education

Mark Scheme for June 2024

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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:
    a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
    b. **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
BP	Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
SEEN	Noted
BOD	Benefit of Doubt
✔	Tick
✖	Cross
L1	Level 1
L2	Level 2
L3	Level 3
L4	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 <u>AND</u> 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.

12. **Subject Specific Marking Instructions**

General points

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

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

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

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

Specific points

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

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

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

   Weak, Limited, Satisfactory, Good

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

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

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

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

Written communication, Spelling, Punctuation and Grammar

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

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

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;

- the quality of Spelling, Punctuation and Grammar must **<u>never</u>** be used to move an answer from the mark band of one level to another;

- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

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

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

High performance 3 marks
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
Intermediate performance 2 marks
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
Threshold performance 1 mark
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
0 marks
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.

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

Assessment objectives (AO)

Assessment Objectives	
AO1	Demonstrate knowledge and understanding of religion and belief including • 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)	**Give <u>three</u> duties of a Muslim during Sawm.** Responses might include: • refrain from food • refrain from drink • refrain from sexual activity • say extra prayers • make extra dua (supplications) • make Taraweeh prayers in the mosque • read the Qur'an • join iftar meals • avoid backbiting, swearing • recommendations made in the Sunnah, such as the dawn meal, can be considered duties.	3 AO1	1 mark for each response. Duties is a general term; things that are always duties for a Muslim remain so during sawm and should be credited. Most sources agree smoking <u>does</u> break the fast.

| 1 | (b) | **State <u>three</u> rules of Ihram for Muslims.**

Responses might include:

• men must wear two unsewn/unstitched white cloths
• women must wear a simple dress
• men should not shave
• men should not cover their heads
• no scent or make-up should be worn
• nails/hair should not be cut
• no creature should be harmed
• the face and hands must not be covered
• keep the mind/heart pure
• do not commit any violent acts
• make niyyah (intention)
• perform wudu. | **3**
AO1 | 1 mark for each response

'Rules' refers to requirements that are specific to ihram; general rules of behaviour that always apply are not relevant responses.

Most sources agree that smoking does <u>not</u> break ihram rules. |

| 1 | (c) | **Outline what Shi'a Muslims believe about Imams (Al-Imamah).**

Responses might include:

• Ali was the first Imam and the status has been passed down from him
• some Shi'a (Twelvers) believe there are twelve Imams in this line of whom eleven are known; the twelfth imam is hidden and will return with the Prophet Isa to establish peace across the world
• others (Seveners) believe the chain has been (and must be) unbroken since Ali and the Imam designates his successor
• Imams are members of the family of Muhammad
• Imams are able to give guidance to the ummah and have the authority to lead prayers
• they are thought to have the ability to interpret the Qur'an without error
• they are considered to have special status as leaders of the community
• Imams are believed to be divinely inspired/have divine knowledge, but they are human beings. | **3**
AO1 | Marks should be awarded for a statement supported by any combination of development and exemplification.

There are different beliefs, according to different branches of Shi'a Islam and any correct belief should be credited.

'Messengers' and references to receiving revelations or speaking to Allah or angel is not creditable as it is more to do with Prophets; but Imams are chosen by Allah. |

Level (Mark)	**AO1**
3 (5-6)	A **good** demonstration of knowledge and understanding in response to the question: • 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)	A **satisfactory** demonstration of knowledge and/or understanding in response to the question: • 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)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • 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	(d)	**Describe Muslim belief in Allah as the one and only God.** Learners might consider some of the following: Allah is an Arabic word that literally translates as 'God'; the absolute belief that only one God exists and is worthy of worship is the specific Muslim understanding of the term. Muslim beliefs about Allah are contained in the statement of faith, the Shahadah. This states that Allah is one and there is no other besides Allah. This is the belief known as tawhid, the oneness of God; this is part of both the Sunni Six Articles of Faith and the Shi'a Five Roots of Usul ad-Din. The Qur'an states in Surah 112 that: "Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him." It also prohibits idols (Surah 53:19–25) as they have no power. Making idols or putting anything on the same level as Allah is the sin of shirk. This includes the Prophets, who are not partners to Allah and who should not be worshipped. Islam is a strict form of monotheism which excludes all else. The Qur'an explicitly rejects the Christian doctrine of the Trinity as blasphemy (Surah 5:73) and therefore it is clear that Allah has no sons or partners; it is wrong to imply this even in a descriptive or metaphorical sense. Belief that Allah is one means that there is unity in the universe; all things are Allah's creation and will return to Allah at the end.	6 AO1	Examiners should mark according to AO1 and AO2 descriptors. **Please refer to the Level of Response grid above when marking this question.** The question asks for a description of belief – the importance/significance of that belief to Muslims and reasons for holding it are not directly relevant to answering it. Oneness is not an intrinsic part of other general attributes Allah is believed to have, such as being the creator, omnipotent etc. The level descriptor requires 'different viewpoints' for level two and above; clearly there cannot be opposing views on the issue in this question but different principles and ideas informing the belief can be considered as different views.

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A **good** demonstration of knowledge and understanding in response to the question: • 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)	A **good** attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	A **satisfactory** demonstration of knowledge and/or understanding in response to the question: • 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)	A **satisfactory** attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies	2 (4–6)	A **limited** attempt to respond to the stimulus, demonstrating some or all of the following: • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus

		1 (1–3)	A **weak** attempt to respond to the stimulus, demonstrating some or all of the following: • 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	(e)	**'Muslims need more than Muhammad's guidance to follow Islam.'** **Discuss this statement. In your answer, you should:** **Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam** **Refer to sources of wisdom and authority.** Learners might consider some of the following: AO1: The life of Prophet Muhammad forms the sunnah. This is the second of the primary sources of authority in Islam after the Qur'an. The sunnah is considered important because Muhammad was the last and final messenger from Allah and his actions are seen and described in the Qur'an (Surah 33:21) as an excellent example for Muslims to copy. Muhammad's sunnah are contained in the Hadith, written down around 200 years later. Muslims use the Hadith alongside the Qur'an to form the basis of shariah law. Many traditions, including the specific requirements of the Five Pillars, such as how to pray salah, how to perform hajj and the arrangements for zakat, draw on his example. The Qur'an commands Muslims to do these things but does not give detailed instructions. Muslims believe there were many Prophets who came before Muhammad (pbuh). For example, Ibrahim who taught people not to worship idols and was tested by God to see if he would be prepared to sacrifice his son as a test of faith. There are also other holy books (Kutub) which do not have the same authority as the Qur'an but were revealed by Allah and contain important teachings. AO2: Muhammad's guidance is clearly important for Muslims, because without it Muslims would not know how to properly complete the Five Pillars. But it could be argued that without the	15 3 AO1 **12 AO2** 3 SPaG (✏)	Examiners should mark according to AO1 and AO2 descriptors. **Please refer to the Level of Response grid above when marking this question.** Please refer to the SPaG response grid on page 8.

Question	Indicative content	Marks	Guidance
	Qur'an and the commandments given by Allah, Muslims would not know what was obligatory at all. The Qur'an states in surah 59 that Muslims should obey Allah and the messenger of Allah, Muhammad, as well as "those charged with authority among you". This suggests that there it not one single source of guidance for Muslims, but it also emphasises the importance of Muhammad. Differing interpretations of who is charged with authority are possible, and this is a foundation for the authority of Imams in Shi'a Islam. However, the Qur'an also states in surah 3:144: "Muhammad is no more than an apostle: many were the apostles that passed away before him." This supports the view that Muslims should not consider Muhammad more than a person and so perhaps they need more than his guidance. It is the Qur'an which is the word of Allah and Muhammad is the messenger who delivered it. Some Muslims might even consider the Qur'an as providing all the guidance that Muslims needs, so the guidance of Muhammad to them is not necessary. They may question the reliability of the Hadith and therefore how far the Sunnah is accurate. It might also be argued that the existence of other prophets gives other sources of guidance and examples for Muslims to follow. Shi'a Muslims also have the Imams to help them understand and interpret the will of Allah. In the modern world there are many problems which did not exist in the days of Prophethood, and since Muslims believe that there are no Prophets after Muhammad (pbuh) then Muhammad cannot provide guidance for modern problems. It might be argued that Muslims need the guidance of scholars to agree solutions to modern day moral issues, such as genetic engineering or the time period in which abortion is permissible. In his final sermon, Prophet Muhammad said that he left behind the Qur'an and his Sunnah as guidance for Muslims. Therefore, it might be argued that the two sources together are equally important and the example of Muhammad alone insufficient for Muslims today.		

Question		Indicative content	Marks	Guidance
2	(a)	**Give the names of three types of charity in Islam.** Responses might include: • Zakat • Khums • Sadaqah	3 AO1	1 mark for each response. The question specifies names – descriptions and/or examples should not be credited. The most direct English translation for all three of these is the same (charity) and expanding on that becomes description.
2	(b)	**Outline the importance of the Prophet Dawud for Muslims.** Responses might include: • Dawud delivered a holy book, the Zabur (Psalms), and was one of only five prophets to receive this kind of revelation from Allah • Dawud inspired believers, who are now considered Muslims, by commanding the army and defeating Goliath • Dawud showed that with patience and steadfastness he could, in the end, bring peace to his people • Dawud told his people about the worship of Allah; although he did not give as much detail as Muhammad, his teachings are still relevant and important for Muslims today • as one in a line of prophets and messengers, Dawud exemplifies the belief in prophethood through his life and teachings.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Although the religion of Islam was not established at the time of Dawud and his people were not called Muslims, his status as a Prophet of Islam means that it is creditable to describe his actions as protecting/supporting Islam. The question is focused on why he is important; description of his actions is creditable but reference to importance must be present for full marks.

| 2 | (c) | **Outline <u>one</u> reason why Muslims might attend Salah in congregation.**

Responses might include:

• it is encouraged in the Qur'an
• the Prophet Muhammad set this as an example
• it is considered worthy of 27 times more reward than prayer not said in congregation, according to a Hadith tradition
• to develop fellowship/strengthen the ummah and gain support from other Muslims
• to learn about how to perform the prayers correctly from others
• it helps strengthen Muslims to keep the discipline of the 5 daily prayers
• Jummah prayer are a type of congregational prayer and attendance at it is expected of Muslim men; it is an opportunity to learn by listening to the khutbah. | 3
AO1 | Marks should be awarded for any combination of statements, development and exemplification.

Salah being one of the Five Pillars is not relevant; the question is about prayer in congregation. |

Level (Mark)	**AO1**
3 (5-6)	A **good** demonstration of knowledge and understanding in response to the question: • 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)	A **satisfactory** demonstration of knowledge and/or understanding in response to the question: • 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)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • 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	(d)	**Describe different Muslim beliefs about predestination (al-Qad'r).** Learners might consider some of the following: For individual Muslims ideas about predestination are often to do with the afterlife and whether they will attain Jannah and this is also connected with beliefs about free will and whether Allah has already decided what an individual will do in their life. Some Muslims believe that on Laylat al-Qadr (the Night of Power) Allah decides the fate of all creation and Muslims can affect these decisions by spending that night in prayer. Shi'a Muslims believe that Allah knows what people will choose but does not choose for them. This is partial free will. They also believe that a predestined course can be changed if Allah chooses to do so and they can supplicate for this. The Qur'an (Surah 13:11) says that Allah will not change the condition of people until they change what is in themselves, which can be used to support this view. Sunni Muslims believe that Allah knows all and wrote everything that would happen before creation took place. This writing is known as the Preserved Tablet (Al-Lawh al-Mahfooz). They do believe that they can supplicate for changing this. Al-Qadr is one of the Six Articles of faith but it is not one of the Five Roots of Usul ad-Din Anything that happens does so because Allah wills it; the Qur'an (Surah 9:51) says that only what Allah has decreed will happen to Muslims. This is the belief behind the common expression 'Insha'Allah', that means 'if Allah wills it', which Muslims use when expressing hopes for the future. Some Muslims believe that, while they should trust in Allah's plan, this should not be used as a reason to make no effort on their own behalf; as a hadith says "trust in Allah but still tie your camel."	6 AO1	Examiners should mark according to AO1 and AO2 descriptors. **Please refer to the Level of Response grid above when marking this question.** The question gives both English and Arabic terms; while the Arabic term is the same as that used to name the Night of Power the fact that both terms are given clearly indicates the focus on the question. Responses that just describe the events of the Night of Power won't be creditable.

Question		Indicative content	Marks	Guidance
		Some Muslims, such as the Mu'tazilahs, rejected predestination on the basis that it would not be just for Allah to condemn anyone to hell if they were not truly free to choose how they acted.		

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A **good** demonstration of knowledge and understanding in response to the question: • 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)	A **good** attempt to respond to the stimulus, demonstrating some or all of the following: • 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 ***There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.***
2 (2)	A **satisfactory** demonstration of knowledge and/or understanding in response to the question: • 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)	A **satisfactory** attempt to respond to the stimulus, demonstrating some or all of the following: • 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 ***There is a line of reasoning presented which is mostly relevant and has some structure.***
1 (1)	**Limited/weak** demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals,	2 (4–6)	A **limited** attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	AO1	Level (Mark)	AO2
	communities and societies		• Little evidence of judgement on the issue in the stimulus *There is a line of reasoning which has some relevance and which is presented with limited structure.*
		1 (1–3)	A **weak** attempt to respond to the stimulus, demonstrating some or all of the following: • 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 *The information is communicated in a basic/unstructured way.*
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question		Indicative content	Marks	Guidance
2	(e)*	**'Eid-ul-Adha is the most important festival of the year for Muslims.'** **Discuss this statement. In your answer, you should:** • **Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam** • **Refer to sources of wisdom and authority.** Learners might consider some of the following: AO1: Eid-ul-Adha occurs immediately after the completion of the Hajj pilgrimage and is celebrated world-wide. It commemorates the time when Prophet Ibrahim was tested to sacrifice his son to prove his submission to the command of Allah. On seeing that Ibrahim was about to comply with Allah's demand, he was granted permission to sacrifice a goat instead. This Eid is sometimes called the Eid of sacrifice and animals are sacrifice, their meat shared with the poor and the story of Ibrahim remembered. The two best known festivals are known as Eid: Eid-ul-Adha and Eid-ul-Fitr. Both are major events for Muslims including special Eid prayers, visiting family, sharing food and celebration. Eid-ul-Adha is sometimes referred to as 'big' Eid and some Muslims consider it the greater festival, suggesting that it may be more important in Muslim popular culture. There are other important festivals in Shi'a Islam, such as Eid-ul-Ghadeer and Ashura. AO2: The story of Prophet Ibrahim is an important reminder for Muslims of submission to the will of Allah in all circumstances and humility in the face of having to undertake actions for Allah that they might not want. It might be argued that this is the core of the religion, making the festival that commemorates it of central importance.	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors. **Please refer to the Level of Response grid above when marking this question.**

Question		Indicative content	Marks	Guidance
		The Qur'an 22:34 commands Muslims to follow the rites of Eid and from them, learn humility: "To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your Allah is One Allah. submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves." The importance of animal sacrifice is further emphasised in Surah 22: 36. Since it is commanded in the Qur'an this festival might be seen as more important than others with different origins. Eid-ul-Adha includes all Muslims around the world and helps rich and poor feel equal through the sharing of meat. Muslims who completed the Hajj pilgrimage may feel renewed with their sins forgiven at Arafat so the Eid-ul-Adha festival might take on personal significance for them as the most important festival. However, others might find Eid-ul-Fitr more important, as not all Muslims complete the Hajj pilgrimage. Eid-ul-Fitr occurs after a month of fasting when Muslims celebrate the completion of their hard efforts, something which might mean more to the many who have taken part. It could be argued that Allah has not defined any festival as more important than others. Both might be seen as important in their different ways, and both bring the ummah together in shared celebration of their religion.		

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	6			6
1e*	3	12	3	18
2a	3			3
2b	3			3
2c	3			3
2d	6			6
2e*	3	12		15
Total	36	24	3	63

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