

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 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
	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>Give <u>three</u> purposes of a Muslim wedding.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • To follow Allah's command to marry • To follow the Qur'an • To follow the Sunnah/ example of Muhammad • To 'complete half of faith/ deen' (Hadith) • To bring Allah's blessings on the couple • To legalise a relationship according to Shariah • To publically mark the marriage • To create a formal nikkah contract / legal rights • To give protection to both parties (through the contract) • To enable the creation of a family according to Islamic tradition/ have children • Bring families together 	<p>3</p> <p>AO1</p>	1 mark for each response.

Level (Mark)	<u>A01</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>Outline Muslim attitudes towards the roles of men and women in family relationships.</p> <p>Learners might consider some of the following:</p> <p>There are diverse attitudes towards the roles of men and women in families, held by different Muslims.</p> <p>Prophet Muhammad set an example for Muslims to follow. His first wife, Khadijah, was a business woman and his employer. He recognised the needs of his wife and he helped around the home, mending his own clothes. Some Muslim men and women see their roles as complementary and share the tasks of looking after the family.</p> <p>The Qur'an 30:21 states: And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.</p> <p>Therefore, roles of both men and women as seen as loving; they also believe that they should care for their extended family members, such as grandparents, when they need help, and often live together.</p> <p>The role of women in rearing children is credited as important and blessed in Islam. Some Muslims therefore take the attitude that women's roles are different from men's and put more emphasis on their duty in the home. Others take more 21st century attitudes and point out that Muhammad allowed Khadijah her career and that women can care equally for the family at the same time.</p> <p>Men often call the Adhan (call to prayer) into the ear of the newborn. The mother often teaches the child the first few words of the Qur'an. Both celebrate birth rituals and help in the washing and burial of the dead. There is traditionally some degree of separation of the sexes in many Muslim households, although this is an attitude which varies greatly between different families.</p> <p>Some Muslims might have alternative views on gender.</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>If only men or only women max L2 – 4 marks</p>

Level (Mark)	<u>A02</u>
3 (5-6)	A good attempt to respond to the topic of 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
1 (c)	<p>Explain how Muslim beliefs affect the ethics of divorce.</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>A tradition of the Prophet is that divorce is ‘the most hated of the permitted things,’ so divorce is seen as something to be avoided.</p> <p>Muslims believe that men and women have the right to divorce, according to certain rules and following a set process. It is recognised that marriages can break down and so people are permitted the freedom to divorce, despite this being disliked according to Islamic teaching. Ethically, it is seen as better to stay together to support the family, which may include children and elders. However, if a couple have become incompatible and a relationship has broken down, ethically it can do more harm to all concerned to force them to stay together, hence Islam recognises divorce.</p> <p>Muslim beliefs consider the Qur’an the revealed word of God and to be followed where clear guidance is given. This affects divorce because the Qur’an makes some clear references to it. The Qur’an, in a long passage in surah 2.228-232, states that if a couple are unable to keep within the limits set by Allah, then they should be granted divorce. This might be interpreted as if the couple are unable to remain faithful to each other. The Qur’an states that it is possible to have a divorce without blame. It sets a waiting period during which reconciliation can be made, before the divorce is finalised.</p> <p>These considerations promote ethical considerations of balance between the needs of the family and the desires of the individuals, granted time in which all concerned can be sure this is the best course. Waiting is also intended to be sure there is no pregnancy, because if there is, the needs of the unborn child then needs to be considered.</p> <p>Islam sees marriage as a contract with the nikkah ceremony, and the Qur’an states that what is due to the woman according to the terms of that contract must be paid during the divorce. This is a kind of insurance against poverty for the woman. Muslims believe that Allah has revealed this ethically just system through the Qur’an to ensure a degree of fairness and support for those involved in divorce.</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>Process of divorce only (with no reference to ethics) L1</p> <p>L3 = clear focus on ethics</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 	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>‘Celibacy is never the best option for Muslims.’</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 Celibacy means not to get married or have sexual relations. It has been practiced throughout history by some people of various religions and none, for different reasons.</p> <p>Muslim teaching traditionally suggests that a Muslim should get married and procreate to continue the faith. The Qur’an refers positively to marriage and having children, such as in the Qur’an 7:189: It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."</p> <p>Prophets, such as Muhammad (pbuh) got married and had children, and taught that marriage was a good thing.</p> <p>AO2 It might be argued that given the emphasis on marriage in sources such as the Qur’an, that celibacy is never the best option. Muslim families often take the attitude that their children ought to grow up expecting to get married. This is the best option because it enables children to be brought into the world who can support parents and relatives in the extended family. The family unit is seen as very important in Islam and many Muslims live as extended families. Celibacy, then, might be not be helpful in supporting it.</p> <p>However, it is not the only option. Whilst many prophets got married, there are important religious figures in Islam who never married. The founder of the Sunni Hanbali group, Ibn Hanbal, never married and dedicated his life to scholarship. Perhaps his celibacy was the best option to ensure that</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 9.</p>

Question	Indicative content	Marks	Guidance
	<p>he focused on learning and producing knowledge and guidance which benefitted many Muslims to this day. So, for some scholars and researchers, celibacy might be the best option.</p> <p>Some Sufi Muslims and holy figures choose to live ascetic lives, away from people and families, so that they can focus on the remembrance of God through personal rituals, such as chanting God's names. Some, such as the famous poet and mystic Rabia of Basra, chose to never get married and instead became closer to God through remembrances. Becoming closer to God could be seen as aided by celibacy, making it a good option.</p> <p>There can be differences of opinion in families over marriage. Someone might desire to marry a partner from a polytheistic faith. Another might want a same sex relationship or marriage. Some of traditional views might argue that celibacy is the best option because they might see those marriages and sexual activity as prohibited in Islam.</p> <p>Nevertheless, other Muslims point out that even where differences occur, a Muslim might be able to find an Imam or leader who has sympathy for their views and agrees to conduct a marriage. It could be argued that God would not want a person to live a miserable life, away from their loved one, regardless of whether that form of marriage or partnership is different from what has been the norm in the past. Recognising such marriages might be better than losing a person to immorality of other sorts. Another possibility is that if a Muslim is unable to marry a loved one due to tradition, they might leave Islam as their faith, and this would be a worse option.</p> <p>It might be argued that despite some reference to marriage in the Qur'an and Muslim tradition, there is no unequivocal command to get married, so teachings can be interpreted in different ways. Celibacy might very well be the best option for some. There are many other reasons, including lack of wealth for marriage concerns, or the need to establish security, which might make a person turn to celibacy. Furthermore, celibacy might be seen as ideal for part of a person's life and the best option at that time, and they might later on decide to leave celibacy for a relationship, showing the importance of how celibacy might be viewed in a variety of different ways.</p>		

Question		Indicative content	Marks	Guidance
2	(a)	<p>Describe what is meant by Fitrah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Literally 'natural state' / innate state • Inner conscience • Innate disposition to behave well • Inherent recognition of tawhid (the oneness of God) • A state of being of newborn babies at the time they are born • A natural instinct/ innate nature that someone is born with • A state is one of purity • A state of being a Muslim, even if someone is unaware of it, because this natural state is considered equivalent to believing • A state of sinlessness • A state in which someone is unaware of formal religious traditions • Or before a person has chosen another religion • Or before someone has knowingly rejected Islam 	<p>3</p> <p>AO1</p>	<p>Not 'fitna' – this is a different word meaning heresy/ strife/ civil war</p> <p>Humans/ animals – animals are considered to have a fitrah as well, so not exclusive to humans</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>Outline how Allah's actions show the meaning of goodness.</p> <p>Learners might consider some of the following:</p> <p>Allah is good and the source of all goodness in Islam. Allah created the world and planned everything in it, so Muslims believe that Allah is the source of all good. Everything which happens must have some purpose, meaning or goodness as it is part of Allah's plan, even if it doesn't always seem that way.</p> <p>The Qur'an 59:24 states: He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.</p> <p>The names of Allah suggest that Allah has qualities which are good and is a bringer of goodness to the world by forgiving people, being compassionate and willing good things for people who believe; and justice, so Allah sends people to where they deserve to be and do not end up where they do not deserve to be.</p> <p>Allah created Adam, the first man, and his wife Hawa (Eve), who ate the forbidden fruit and so were sent to earth. Allah created life on earth as a test for human beings to choose to do goodness and have good intentions to please Allah so that they may return to live in paradise after the Day of Judgement.</p> <p>Muslims believe that Allah is good and wills human beings to do good by creating a plan for their lives in advance. It is a tradition in Islam, according to a Hadith of Muhammad, that nothing weighs heavier at the day of Judgement than good character. Goodness is therefore important for human beings. Muslims can show goodness by being caring for others. They should be fair to others and not cheat anyone. Muslims should be compassionate and generous for those in need, not selfish. Although these are all human actions, they come from Allah's plan.</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>'Show' = can be a sign, story, moral command or other reasonable interpretation</p> <p>How does Allah show Allah is good / good nature</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 why Muslims might have different views about the creation of the world by a first cause.</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 believe that the world was created by Allah, so therefore it was created for a purpose and part of His divine plan.</p> <p>The Qur'an 2:117 states: To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.</p> <p>This suggests that the world came about instantly, according to Allah's command. It is based on a literal interpretation of the verse of the Qur'an which as the revealed word of God is the highest source of authority for Muslims.</p> <p>Scientists often suggest the universe came about spontaneously or through a big bang or perhaps always existed, without the need for a creator. Muslims understand these views are based on logical deduction, but do not give the same weight to this as revealed authority in the form of the Qur'an. For many Muslims it is a matter of faith which helps to explain and make sense of the world around them. This can create issues for Muslims in academic fields as scientists, where they may face disagreements with others over particular issues such as evolution.</p> <p>Another Islamic tradition, found in the Qur'an, is that: "Your guardian-Lord is God Who created the heavens and the earth in six days and is firmly established on the throne (of authority): He draweth the night as a veil O'er the day each seeking the other in rapid succession: He created the sun the moon and the stars (all) governed by laws under His command." (7:54). This suggests that the world was created in different stages, and different interpretations have been made according to whether these are literal 'days' or periods of time which could be up to millions of years. The interpretation of words of Arabic and their meaning has led to these different views. Another reason for difference is that some Muslims in the modern world have become scientists and are trying to make sense of both scientific and religious views.</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>L1 – nothing on reasons for different views L2 – 3 marks No 'first cause'</p>

		Islamic scholars such as Ibn Sina, said that there must have been a first cause and were followed by Muslims who respected their authority to understand and interpret religious texts. Further scholars took varying perspectives and the existence of many different scholars, regarded as different sources of authority by different groups of Muslims, led to the existence of different views. Another perspective was the interpretation of text with inner meaning, followed by Sufis such as Ibn Arabi, who understood creation as a symbolic story.		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10-12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7-9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints 	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>
	within Islam <ul style="list-style-type: none"> Weak knowledge and understanding of the influence on 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 best way to know Allah is through a Muslim’s conscience.’</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>Knowing Allah could be referred to as gaining a sense of taqwa, God-consciousness, through various means.</p> <p>Muslims might find out about Allah through many ways, such as reading the Qur’an, reading the Hadith of the Prophet Muhammad, asking scholars and Imams and so on.</p> <p>Knowing Allah can be partly a matter of education but also a matter of experience and personal heart felt faith. So, experiences such as meditation, prayer, Sufi acts of remembrance and life experiences can help a Muslim reflect and know Allah.</p> <p>A Muslim might consider their conscience to be their inner voice; a thought in the mind which tells a person right and wrong and creates feelings of goodness when someone chooses right and warns them with feelings of guilt when someone chooses wrong.</p> <p>AO2</p> <p>The Qur’an 30:8 states: Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!</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 9.</p> <p>Candidates may define conscience as as awarenessness of the presence of God watching and judging them, which can be credited.</p>

Question	Indicative content	Marks	Guidance
	<p>This suggests that a Muslim's conscience is very important for Muslims and could indeed be the best way to know Allah. In this verse the Qur'an underlines the importance for Muslims of thinking things through in their minds and warning against those who do not.</p> <p>Indeed, if all goodness comes from Allah then those feelings of knowing what is good in the mind may help a Muslim to think about and know Allah better. Muslims believe that people are born with a sense of right and wrong naturally instilled within them and this is in keeping with the laws of natural goodness made by Allah, so a Muslim's conscience may be connecting a person with the natural goodness from Allah.</p> <p>However, a Muslim may have thoughts which go astray, if they use their inner voice without referring to the guidance given them by other Muslims. Some Muslims prefer to know God through the text which He has sent in the Qur'an, which they believe has not been changed for 1400 years. They believe this must be the best way to knowing Allah since it has not been altered through human interpretation.</p> <p>Nevertheless, some argue that it is difficult to understand the Qur'an nowadays as it is written in ancient Arabic. Therefore, it may be better to take advice from Imams and scholars and find out about Allah that way.</p> <p>To many Muslims, the regular routine of prayer, five times a day, prostrating on a prayer mat in complete obedience to Allah is also the best way to know Him and reflect on the values of mercy and compassion which they feel originate with their creator.</p> <p>Sufis practice rituals called Zikr or remembrance during which they aim to reach a higher state of meditation and feel closer to Allah. Sufis would regard these acts of worship as the best way to know Allah from their particular traditions. Since every Muslim is different and goes through life gaining different experiences, it might be said that each individual could choose the best way to know Allah for themselves, and that there is no one best way.</p> <p>Some might argue the best way to know Allah is to get to heaven in the afterlife. It could be argued that the inner conscience is the best way to get to heaven, and get to know Allah that way.</p>		

Question		Indicative content	Marks	Guidance
3	(a)	<p>Give <u>three</u> examples of ways Muslims might work for peace with non-violent action.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Strikes • Protests • Petitions • Letters of complaint • Posters • Leaflet campaign • Civil disobedience • Specific examples may be credited e.g. writing to an MP against Islamophobia 	<p>3</p> <p>AO1</p>	1 mark for each response.

Level (Mark)	<u>A01</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>Outline Muslim beliefs about pacifism.</p> <p>Learners might consider some of the following:</p> <p>Muslim beliefs are based on the Qur'an, the holy book, and the actions of Prophet Muhammad, which are seen as the best example to follow.</p> <p>The Qur'an 2:244 states: Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.</p> <p>From this, Muslims believe they must fight for what is right. This includes upholding people's land and property, or fighting to ensure that a Muslim is permitted to practice their religion, against oppression.</p> <p>Muhammad was not a pacifist and went to battle to defend the gains he had made and save the Madinah community, and with it the new Islamic state, from attack by his idol worshipping enemies. Battles such as the Battle of Badr are well known examples.</p> <p>Indeed, the belief in Jihad (struggle for Islam) is seen as important in Muslim beliefs. There may be conditions attached such as the requirement to use force as a last resort, but the option of pacifism in all circumstances is not given.</p> <p>Nevertheless, Muslims believe in the word Islam which means submission to God as well as peace. The belief in conditional pacifism can be justified by some Muslims who believe that the Prophet only used non-peaceful action when all peaceful alternatives would be worse. Absolute pacifism, whilst not believed by most Muslims, is a position followed by some individual Muslims and some groups come close to this position.</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>For absolute pacifism, the Ahmadiyyah group may be accepted as taking a different view on pacifism, close to absolute pacifism.</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
3 (c)	<p>Explain different Muslim attitudes towards forgiveness.</p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p>The Qur'an 2:109 states: Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.</p> <p>This suggests to Muslims that forgiveness is important for them in this world. This applies in this quote to other people who have caused hurt, ignore, want to have affairs whilst being married and are members of different religions (as 'people of the book'). However difficult it might be to forgive, some Muslims believe they should because the Qur'an recommends, they 'forgive and overlook', and they gain strength to forgive by following this command from God.</p> <p>There are many examples in which the Prophet forgave others, such as when an old lady abused him and threw rubbish at his doorstep, but he didn't answer back and even went to see if she was all right on one day when she did not come.</p> <p>Another attitude is that Muslims feel they should forgive so that they can perform an act of worship with a clear conscience that there is no enmity between themselves and another. Muslims try to forgive others before performing Hajj and sometimes in Ramadan or before particular events in their lives. They might consider asking forgiveness for their own sins important in order to get forgiveness from Allah, and so experience divine mercy and justice in the Afterlife. In this regard forgiveness and justice may be linked together, so that neither is seen as optional or more prominent than the other.</p> <p>A different attitude is that Muslims should demand compensation before forgiveness. If someone has been wrong, and a crime committed such as theft or even murder, the wronged party or relatives might not find it possible to bring themselves to forgive and believe the crime is too great. They might demand punishment and take the attitude that this is their right within Islamic or local legal systems.</p> <p>A further attitude is that only God can forgive, particularly for differences over religion. Two Muslims might argue over religious practice, and agree to get on for the sake of completing their prayers, but pass their differences on to God who has the higher power and can decide forgiveness for the</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>

		person who erred. A Muslim might feel that because religious practice comes from God, they cannot forgive the other person themselves and only God can do it.		
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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>‘Muslims should oppose all forms of warfare in the 21st century.’</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 Absolute pacifism is opposing all forms of warfare. Most Muslims are more likely to be conditional pacifists, depending on the situation and possibly the form of warfare.</p> <p>21st century warfare may refer to many different techniques including weapons of mass destruction: nuclear and chemical bombs, use of drones, artificial intelligence, even bugging of private calls and use of media propaganda. Some techniques have the potential to kill hundreds or thousands of people in an instant, many or most who are not soldiers and may be women or children. Others may interfere with privacy and have ethical implications for the conduct of armed forces and governments.</p> <p>The Qur’an and examples of Muhammad are the main sources of authority for Muslims and were given 1400 years ago long before the era of modern warfare. They contain some general principles which might be referred to and considered in a discussion of 21st century warfare, such as:</p> <p>The Qur’an 6:151 states: Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.</p> <p>The Qur’an 17:33 states: Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law).</p>	<p>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>AO2</p> <p>21st century nuclear weapons are possessed to deter the opposition from attacking, because of the consequences. Therefore, some Muslim argue that nuclear weapons are acceptable, although their use is not. Pakistan, an Islamic Republic, has nuclear weapons and maintains as a deterrent to rival India.</p> <p>Others argue that nuclear weapons, possession and use, are 'haram' or forbidden in Islam. This is because they would target indiscriminately large numbers of people who should not be attacked. Warfare in Islam should be limited to soldiers; there are many conditions for the calling of a holy war or lesser Jihad.</p> <p>Part of the Qur'an 5:32 states: Whoever kills a person [unjustly]...it is as though he has killed all mankind. And whoever saves a life, it is as though he had saved all mankind.</p> <p>Weapons of mass destruction may harm people unjustly, so many Muslim leaders have condemned them as prohibited for Muslims. It is also reported that Caliph Umar ruled that Muslims should not harm women, children or even trees or crops in battle. These things might be defined in terms of the conditions of lesser Jihad, which the use of indiscriminate modern weaponry could transgress.</p> <p>The main sources of authority in Islam are the Qur'an, the word of Allah, and the Hadith, the sayings of Muhammad. Both are set 1400 years ago in Arabia when technology was very different. Therefore, it is difficult to know what to do. Muslims ask their scholars to come up with opinions, Fatwas, but they are not always in agreement. Therefore, there are different points of view about modern weapons and whether any are acceptable in Islam.</p> <p>In terms of drones and artificial intelligence, some might argue that these new techniques do not kill indiscriminately so cannot be opposed in general, although their use might be opposed in situations where they might be applied and cause collateral damage to innocents. The use of bugging of calls, propaganda and artificial intelligence is difficult for Muslims to categorise, because there was nothing similar in the days of the Prophet and so no precedent. Muslims apply the 'five categories' of action and label some actions halal, allowed, and others haram, forbidden, but there are in between categories and due to a lack of source material these modern techniques of warfare might be considered neither allowed nor forbidden. In such circumstances Muslims might consider the</p>		

Question		Indicative content	Marks	Guidance
		<p>precautionary principle that it would be better to oppose these weapons until it can be decided if they are allowed.</p> <p>In general, Muslims are required to work for peace and use force as a very last resort. Therefore, campaigning against 21st century weapons might be seen as legitimate. But whether or not they should be completely opposed might lead a Muslim to being an absolute pacifist, which many Muslims would oppose. Therefore, some might take a middle point of view and argue that in limited circumstances limited use of 21st century weapons might be justified.</p>		

Question		Indicative content	Marks	Guidance
4	(a)	<p>Describe what is meant by exclusivism.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • That one religion is the only right way • That one sect within a religion is the only right way • Monopoly on truth • The only way to heaven • Exclusive teachings, i.e. differentiated from others • Reflected in exclusive worship/ mosques/ not joining together with other faiths/ groups • All other religions/ sects are therefore wrong 	<p>3</p> <p>AO1</p>	<p>Marks should be awarded for any combination of statements, 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>Outline challenges for Christian religious traditions 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>Britain today is a country of diverse religious traditions. It is a very different landscape of belief systems compared the wholly Christian society of 400 years ago. Many Christian traditions no longer fit with this diverse society.</p> <p>Challenges are:</p> <p>Secularism, which sometimes takes the form of complete disinterest, in or antagonism towards religious and spiritual matters. In the face of this, traditional Christian activities such as church attendance, worship, prayer and even belief are not considered important by people.</p> <p>Traditional festivals or events in the calendar have been stripped of their Christian significance and are maintained now by stressing the secular side. At Christmas, Jesus has been replaced by Santa and at Easter the bunny is more evident than the risen Christ. The events of Good Friday are hardly considered.</p> <p>Despite the requirement for schools to provide RE and acts of worship, many people don't even know the outline of the story of Jesus and serious misconceptions prevail about what it is to be a Christian.</p> <p>The media in all its forms seems to promote criticism of Christianity and seeks to undermine it.</p> <p>Traditional Christian attitudes to sexuality marriage, divorce, the sanctity of life and medical ethics generally are challenged from various points of view. The church is portrayed as slow to catch up with the progress of human rights and equality and is then criticised for changing its traditional stances.</p> <p>The increase in populations in Britain that adhere to non Christian faiths and belief systems is a challenge. Other faiths and belief systems have different traditions. In a diverse and plural society</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>these should be given space and considered to be valid. Christianity has to face the challenge of competing to be heard, despite being the established religion.</p> <p>Challenges come from within Christianity as well. The established religion of C of E is seen as stuffy and out of touch by some Christians. Many would like to see church and state separated as sometime it is a challenge for the established church to be critical of Government (e.g .Thatcher and celebration of victory in the Falklands war or the conclusions of the report Faith in the City).</p> <p>Recent scandals concerning abuse by Priests, has affected attitudes to Christianity as a whole and present a challenge to the moral authority of the churches</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
4 (c)	<p>Explain different reasons Muslims might have for sending their children to faith schools.</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>Some Muslims might prefer to send their children to faith schools. Parents might feel that sending their child to a faith school helps them learn Islamic values and be brought up in a religious environment. This might make it easier for the child to become accustomed to practice the five daily prayers, fasting in Ramadan and so on, as it will be normal in the life of the school.</p> <p>Some parents might fear that a non-religious school might lead to a child becoming less religious or distanced from their faith, or perhaps going astray morally. Or they might feel that children might become confused about the main tenants of their faith if they are not first taught to understand them by people of their own religion.</p> <p>The Qur'an 49:14 refers to arguments between early Muslims and non-believing Arabs: The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah.'</p> <p>Some Muslims believe this means Muslims should be brought up to clearly know and understand their faith, and faith schools are a means to achieve this.</p> <p>The Qur'an 3:145 refers to the importance of bearing in mind the Afterlife: If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him.</p> <p>Some Muslim parents consider faith schools important because they can imbibe religious teachings into the minds of their children so they are not only considering material benefit for their learning but also setting knowledge within the context of religious beliefs.</p> <p>There are many other reasons why Muslim parents send their children to faith schools. Some might prefer more traditional approaches to Relationships and Sex Education. Many Muslims emphasise traditional relationships and do not allow same sex and relationships other than marriage between a man and a woman, and want traditional perspectives made clear in Relationships and Sex Education.</p> <p>Some Muslims prefer faith schools so that their children can attend religious worship in school.</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
		Some see benefit in the approach of faith schools of other monotheistic faiths, Christians and Jews, as they may consider them to hold similar values, and prefer to send their children to Christian or Jewish voluntary-aided schools rather than to non-religious schools. For others, it may be simply because a local religious school has good exam results and promotes good discipline and learning.		

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>‘There is no difficulty in being both British and Muslim.’</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 Muhammad set up the Madinah community in the days long before 21st century nation states. However, when he did so he made it a rule, in the Charter of Madinah, that everyone had to protect each other. This applied regardless of tribe or faith. Therefore, those who were Muslim, Christian, Jewish or other, were all members of the Madinah community to begin with.</p> <p>British is a nationality meaning a person who lives in Britain and is expected to subscribe to the values of the country. A person may be British by birth or through having moved to Britain and become naturalised over a period of years when they become settled.</p> <p>There are British nationals of many different religions and cultural backgrounds. The UK grants freedom of religion and there are many laws which protect people of different faiths against discrimination.</p> <p>To be Muslim requires belief in one God, Allah, and that Muhammad is His last and final messenger. This simple statement of faith is a focus for belief. There are Muslims who share the same faith but have different views on some issues and live in many different countries.</p> <p>Around 2 million Muslims live in the UK and have succeeded in many different fields. Some complain of discrimination and difficulty in following their faith.</p> <p>AO2 Following the principle of the Madinah Community established by Muhammad, it could be said that if people of different faiths were allowed to live under one leadership in Madinah, there should be nothing wrong for Muslims to take on allegiance to Britain and live in mixed communities today.</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>Being British and Muslim refer to two different things: national identity and religious faith. The Qur'an recognises differences in different people and this could mean that different countries are all part of Allah's plan, so it is perfectly acceptable to have a national identity as well as a religious one.</p> <p>The Qur'an 30:22 states: And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.</p> <p>Many Muslims have no difficulty with their faith whilst at the same time being British. There are examples of Muslims who have succeeded in every walk of life, from television presenters to MPs to members of the armed forces.</p> <p>Many organisations make special provision for Muslims. Prayer rooms are available in many hospitals. Halal meat is available in the armed forces. This makes it easy for Muslims to practice their faith during their everyday activities.</p> <p>Mainstream schools provide for all faiths but some Muslims argue it is more difficult to find faith schools in the UK, as some prefer to send their children to Islamic schools. Others prefer to send their children to non-faith schools or schools of a Christian or other foundation, preferring the values they espouse and finding them accommodating of the needs of Muslims.</p> <p>Muslims might find it challenging to pray on time, fast during Ramadan when others around are eating, or take time off work to celebrate Eid festivals. These are social issues of living in mixed societies which some may find relatively easy and others challenging.</p> <p>On the other hand, some Muslims may face discrimination. It may be harder for some to find work and there are incidents of what is known as Islamophobia reported in the media. This could lead some to question how far it is easy to openly be known as or practice the religion of Islam in Britain.</p> <p>Some Muslims prefer to go to separate Shariah courts for family matters, which are controversial to others. Some see this as evidence that Britain is flexible and accommodating; others that Muslims are not integrating enough.</p> <p>Some Muslims came from countries facing persecution on grounds of belief and benefit from tolerance and mutual respect, key British values, which make it easy and safe for them to practice Islam in Britain. To them, there is no difficulty.</p>		

AO Grid

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

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