

GCSE

Religious Studies

J625/02: Islam Beliefs and teachings & Practices

General Certificate of Secondary Education

Mark Scheme for June 2025

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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 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 available in RM Assessor
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **required number** of standardisation responses.

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, email or via the RM Assessor messaging system.
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 the annotation 'SEEN' to confirm that the work has been seen and mark any responses using the annotations in section 11.
7. There is a NR (**No Response**) option. Award NR (No Response):
 - if there is nothing written at all in the answer space
 - OR if there is a comment which does not in any way relate to the question (e.g., 'can't do', 'don't know')

- OR if there is a mark (e.g., a dash, a question mark) which is not an attempt at the question.

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

- 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.**
- 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.*
- For answers marked by levels of response: Not applicable in F501
To determine the level – start at the highest level and work down until you reach the level that matches the answer
To determine the mark within the level, consider the following

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

11. Annotations

Annotation	Meaning
	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Noted
	Benefit of Doubt
	Tick
	Cross
	Level 1
	Level 2
	Level 3
	Level 4

11. Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

- a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
 - 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.

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 **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

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

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

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

INFORMATION AND INSTRUCTIONS

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

Assessment objectives (AO)

Assessment Objectives	
A01	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.
A02	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1	(a) Give <u>three</u> ways in which Muslims believe Allah is benevolent. Responses might include: • By sending rain/allowing crops to grow • Providing food • By sending messengers/prophets • By sending revelations • By commanding charity • By ending unbearable suffering through death • By being kind, compassionate, merciful, forgiving, just/fair. Accept other relevant responses.	3 AO1	1 mark for each response. Responses should relate to how Allah's benevolence is shown/demonstrated; to things that Allah does in the world. Listing other attributes of Allah or names of Allah does not do this and should not be credited (see additional note below). Some things could be either a name/quality or loving action – for example 'he is merciful'; where either interpretation could apply credit the response. Anything that encompasses both good and bad/positive and negative elements (e.g. creation, judgement) is not demonstrating benevolence unless qualified in some way (e.g. judges people fairly). Being just/fair is distinct from the overall idea of judgement – being guided by positive (benevolent) principles such as truth, honesty and equity is inherent to the act of being just and therefore 'he is just/fair' can be credited.

1	(b)	Describe the meaning of the term du'a. Responses might include: - It is an act of worship/a type of prayer, often called informal or personal prayer as a way of distinguishing it from salah - Du'a literally means to call out, it is an act of supplication, which is to ask Allah for something - Muslims consider themselves like beggars before Allah, who has power over everything and du'a is an act of begging, with humility for something one needs; this includes asking for forgiveness - Du'a can be 'called out' under a person's breath as a private request to Allah - It can also be calling out a public request, said by the Imam after Jummah prayers.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. The use of the phrase 'meaning of the term' in the question means a response must show some knowledge of the definition of du'a in order to address the question asked.
1	(c)	Describe how books (Kutub) became distorted. Responses might include: - The original books were given by Allah but had to be remembered and shared by human beings; gradually errors in this process accumulated, because only Allah is perfect, and the books became human words rather than Allah's words - The books were revealed a long time ago when fewer people were able to read; the teachings were passed on orally and aspects/details forgotten over time - Muslims believe that early Christians deliberately changed the words of the book, the Injil (Gospels), to reflect their belief that Isa (Jesus) was a Son of Allah who died on the cross - Translation from the original language in which they were revealed risks changing the meaning as many words do not have direct equivalents in every language; when direct translation is not possible the translator interprets the meaning and chooses the best alternative word which means different translators might make different choices - Some of the original languages in which books were revealed are no longer living/spoken languages making translation less reliable as it's harder to judge the meaning of the original word.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Detail about the undistorted/inerrant Qur'an is not relevant to the question.

Level (Mark)	<u>AO1</u>
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 the Muslim attitude towards wealth. Learners might consider some of the following: Everything is considered as given by Allah including wealth. As creator of the world and everything in it, wealth is ultimately made by Allah and given as a gift to human beings. Muslims believe that Allah uses wealth to test how people will treat one another. Muhammad (pbuh) asked Muslims to work hard and be thankful for what they had, even if it was little. Muslims thank Allah when they are successful and gain wealth, such as by saying words like ‘alhamdulillah’, meaning thanks be to Allah. Earning wealth honestly is a duty, but there are limits placed on this because extravagance is not recommended, particularly whilst others around are going without. Similarly, greed is seen as sinful and linked to this is the belief that charging interest on loans (riba) is wrong and forbidden by Allah. Having wealth entails using it to give to charity because this is commanded in the Qur’an (Surah 2:215). It is one of the Five Pillars of Islam. Zakat is a formal mechanism whereby Muslims who have sufficient wealth give 2.5% to the poor, as an act of worship. Additional voluntary gifts and acts of charity, Sadaqah, also reflect an attitude to wealth as a means of showing compassion, based on the belief that Allah is compassionate and wants Muslims to show as much mercy as possible to those in need. Some Muslims opt for a spiritual life, shunning wealth as a worldly distraction and spending time in practices such as remembrance of Allah (zikr). Others become successful businesspeople, amassing wealth which they regard as a blessing from Allah and a means to further Islam and Allah’s work in the world.	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 is focused on wealth; while charity is a relevant aspect of Muslim attitudes to wealth, they are not synonyms and a response that only considers charity is not fully addressing the question.

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
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 have different attitudes towards the importance of angels.’ 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: Belief in angels is shared by all Muslims. It is one of the six articles of faith in Sunni Islam and, although it is not one of the Roots of Usul ad-Din, the many references to angels in the Qur’an means that Shi’a Muslims also believe in them. For some Sufi Muslims angels have a more personal role than in other Islamic traditions, as they can interact with mystics, acting as guides on the quest for union with Allah. Angels are supernatural/heavenly beings made of light. They are inherently virtuous beings who follow Allah’s will. Their creation is described in surah 35:1: “Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings, - two, or three, or four (pairs)”. Since they are described in the Qur’an as being created it would be hard for a Muslim to reject any belief in their reality. Many Muslims believe that angels have no free will and are fully obedient to Allah, this makes them reliable messengers. Some Shi’a Muslims believe they do have a degree of free will but they are still primarily obedient to Allah; they have no desire to commit sins. Their freewill is different to human freewill because angels have greater knowledge and more direct experience of Allah. Angels can appear in human form, such as when Angel Jibril came to deliver the Qur’an in to Muhammad (pbuh), but they are not human and don’t have human needs or desires.	15 3 AO1 12 AO2 3 SPaG (4/3)	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. Iblis was able to discover Allah because he is a djinn not an angel; attitudes towards him are therefore not relevant to answering the question. The question asks for a discussion about different attitudes towards angels; comparison of roles or qualities is relevant but needs to be applied to the way those differences impact on Muslim attitudes in order to fully answer the question. There is a requirement to refer to sources of wisdom and authority for AO1 marks above level 1 (see level descriptors); reference to angels is a reference to a SWA but it is also given to the candidates in

Question	Indicative content	Marks	Guidance
	They carry out many tasks for Allah. For example: • Jibril is the chief angel bringing messages from Allah to the rasul • Izra'il takes the final breath from people when they die • Mika'il brings the rain and rewards the righteous for their good deeds • Israfil blows the trumpet on the Day of Judgement. There are also two angels who look over the shoulders of a Muslim, recording their deeds. These are read back on the Day of Judgement and Allah decides, based on these, whether a Muslim goes to heaven or hell in the afterlife. AO2: The inclusion of angels in the Six Articles of faith mean that Sunni Muslims all believe angels are real. The fact that angels are not included in the Roots of Usul ad-Din means that Shi'a Muslims might be more open to different ways of understanding angels. Different Muslims might have different attitudes towards angels based on how important a part they consider angels play in their lives. While they are all likely to accept angels as real some might consider them of limited importance in comparison with the need to live a good Muslim life and please Allah. Other Muslims might feel angels have great significance in everyday life because of the role of the recording angels. Since angels only do what Allah has commanded them to do some Muslims might not think too deeply about the angels themselves, focusing instead on Allah's will and the fact that it is Allah who will judge them on the Last Day. Some might go further and say that a belief in angels as literal, physical beings is not necessary for faith in the modern world. While the Qur'an is the literal word of Allah and it describes angels as being created by Allah, but it is possible to understand that belief from a metaphorical perspective as representing the diverse powers and actions of Allah. It might be argued that core beliefs about angels are the same and despite differences of emphasis, Muslim attitudes are really quite similar and not different from one another.		the question and so cannot be used to cross this threshold.

Question		Indicative content	Marks	Guidance
2	(a)	State <u>three</u> times each day when Muslims perform prayers. Responses might include: • Before sunrise/Fajr • Noon/mid-day/Zuhur • Mid-afternoon/before sunset/Asr • Sunset/just after sunset/Maghrib • After dark/Isha • In the early hours/Tahajjud	3 AO1	1 mark for each response. ‘perform’ and the specificity of the phrase ‘each day’ is a sufficiently clear reference to formal/obligatory prayer – other types of prayer are not correct responses. “X o’clock’ is too variable across Muslim communities to be an answer on its own but can be accepted as part of a fuller response.

2	(b)	Describe the role of the prophet Isa in Islam. Responses might include: • To act as a messenger, bringing messages from Allah • To teach tawhid and the importance of submission to Allah • To act as a miracle worker, starting by speaking in the cradle and later healing and raising the dead; acts like these demonstrate the power of Allah • To deliver a holy book, the Injil (Gospels) and to share moral values through the Hadith of Isa • To prepare for and tell of the coming of Muhammad (pbuh) • He is currently in heaven and is believed to return to earth before the last days to guide Muslims; he will establish peace by defeating the False Messiah (Al-Masih ad-Dajjal or just Dajjal) • In Sunni Islam he will lead the final battle against evil • He will still be present on Earth on the Day of Judgement but plays no active part in the process.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Dajjal is analogous to the Christian figure of the antichrist and responses using that term can be credited. The question is concerned with the role of Isa; an account of his biography is not a relevant response to this question. While Isa will fight evil the idea that he will kill all non-Muslims is such a contested understanding of what constitutes the forces of evil that this is not a creditable point.
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2	(c)	Describe what is meant by the term Munkar. Responses might include: • Munkar means something prohibited or unlawful in Islam; it can also be understood as a descriptor for things that are evil, immoral or wrong • Examples of Munkar would be the eating of pork, drinking alcohol and gambling, because these are haram/forbidden • It is the opposite of Ma'ruf, which can be understood as describing what is right or good, and the two are usually considered in balance; understanding these concepts is a part of Greater Jihad • Munkar is also the name of one of the angels who test the dead in their graves.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. The use of the phrase 'what is meant by the term' in the question means a response must show some knowledge of the definition of Munkar in order to address the question asked. The question is not about nahi anil munkar – responses about avoiding what is evil are not answering the question. Examples of forbidden actions are creditable as development of the definition of Munkar; listing examples without this does not address the question.
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Level (Mark)	<u>AO1</u>
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 the Islamic concept of stewardship. Learners might consider some of the following: Stewardship is often used as an English translation for ‘khalifah’; the latter term can also be translated as deputy and viceregent. The Qur’an 2.30 describes Adam, the first man and first prophet of Islam, being told that he will be sent to Earth as vicegerent for Allah. This makes Adam Allah’s representative; in this same passage the angels are told to bow to him. Being a khalifah is therefore also associated with leadership and authority. All human beings have the role of stewards in that they are explicitly given the task of taking care of the world - for example Muhammad (pbuh) said that people who planted trees would be rewarded in paradise – but the concept extends beyond this. Environmental stewardship is one specific aspect of the duty Muslims have but stewardship also includes duties relating to social justice and establishing a society that reflects the inherent dignity Allah has given humanity – the Qur’an identified King Dawud as a khalifah when he is instructed by Allah to dispense fair judgements in accordance with Allah’s will (38.26). There are also connections between the concept of khalifah and that of Imamah (Imams); Shi’a Muslims would not disagree that all people have responsibilities given to them by Allah and are therefore in some sense stewards, but Shi’a Islam also teaches that Imams are viceregents of Allah, appointed by Allah to protect Islam and to invite people to submit to Allah as Muslims. However, stewardship in the broader sense would require all Muslims to act as good role models and demonstrate the value of a good Muslim life; this is a more indirect invitation to Islam. Stewardship as a concept is linked to belief in life after death (Akhirah) because it is part of being a good Muslim. Muslims believe that this life on earth is temporary and they will be	6 AO1	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
		judged in the afterlife; being a good steward will contribute to their balance of good and bad deeds on the Day of Judgement.		

Level (Mark)	<u>A01</u>	Level (Mark)	<u>A02</u>
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 <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
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 <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
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)	<u>A01</u>	Level (Mark)	<u>A02</u>
	communities and societies		Little evidence of judgement on the issue in the stimulus <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>
		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 <i>The information is communicated in a basic/unstructured way.</i>
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)	‘Sawm benefits individual Muslims more than the Ummah.’ 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: Sawm is most commonly used to refer to the fast during Ramadan but the term does mean any religious fast and so includes other times such as during Ashura in Shi’a Islam. The Qur’an commands Muslims to fast during Ramadan, and Muhammad (pbuh) taught Muslims the details about when to eat and when to begin and end fasting during the 29 or 30 days of the Muslim month of Ramadan each year. This practice, sawm, was made one of the Five Pillars of Islam, tasks that Muslims are expected to fulfil if they are able, during their lifetimes. The Qur’an says, in surah 2.183: “O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.” And surah 2.184 tells Muslims that “it is better for you that ye fast, if ye only knew”. Muslims make their intention to fast for Allah each day (niyyah) of Ramadan and refrain from eating or drinking during hours of daylight, from before the very first streaks of light in the morning, until the sun has set in the evening. Through the experience of fasting individuals may develop greater empathy for the less fortunate and be more inclined to offer charity, which benefits both them and the Ummah. Since fasting involves refraining from inappropriate speech and thoughts as well as food it encourages the development of many virtues, which benefits everyone. Greater awareness of social and lifestyle issues (e.g. sustainability) and inequalities, such as food shortages, can encourage both individuals and their local Ummah to engage with the global Ummah to address these, meaning benefits worldwide in the form of charity or improved lifestyle.	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. The statement could be interpreted in various ways, such as saying that sawm benefits individuals more than being a member of the ummah benefits them or as saying that individuals are benefited by sawm more than the ummah is benefited by sawm – any reasonable interpretation should be credited. There is a requirement to refer to sources of wisdom and authority for AO1 marks above level 1 (see level descriptors); sawm and ummah are both SWA but they are given to the candidates in the

Question	Indicative content	Marks	Guidance
	The Ummah is the Muslim community. During the Ramadan fast the ummah gathers in mosques for additional night prayers (Tarawih), in which the whole of the Qur'an is recited. The meal at the end of the day's fasting (iftar) is often a community event. In places where the surrounding culture is not Muslim, such as the UK, outreach efforts are often made by the Muslim Ummah to educate and involve their non-Muslim neighbours. Grand Iftar, where everyone is invited to join the Ummah at the breaking of the fast, are becoming more widespread. AO2: Sawm can be said to benefit individual Muslims, since fasting is individual action which is set as a requirement for every Muslim. The challenges of fasting and maintaining the fast even when alone or unobserved can be seen as a test of faith between an individual and Allah. Their conduct during the fast will be taken into account on the Day of Judgement. However, fasting also benefits the Ummah as a whole, since Muslims gather in the mosque far more frequently and in greater numbers than during the rest of the year. This helps people interact with each other and encourage each other in their faith. Participation in Tarawih prayers is an opportunity to educate the congregation and bring them together to share their strength and experience their unity of purpose. Mosques can gain strength and disseminate messages during the month of Ramadan, and charitable appeals are often made and widely supported. Many Muslims regard sawm as an opportunity to experience hunger and want. This helps them understand why they should be grateful to Allah but it can also show people what it is like for those who are in poverty and have no choice but to go without. This greater insight into the lives of others benefits individuals who learn about but it is also beneficial to the community overall not just because of the improved understanding but because of the charity and social improvements that result from it. It might be argued that different Muslims experience Ramadan in different ways. Some might say that fasting in a Muslim country where most people are participating in the fast would make it a more community focused experience, while for Muslims who are in a minority amongst other religions are likely to take a more individual approach. However, other might say that being in a minority might make whatever community there is feel more important. Educating non-Muslims and sharing special		question and so cannot be used to cross this threshold.

Question		Indicative content	Marks	Guidance
		events like Grand Iftar with the non-Muslim community strengthen the Ummah both by improving understanding of the religion and its practice and also by offering opportunities for being involved the in voluntary work of preparing for this. Improved community relations foster a sense of unity and shared experience, create closer bonds and enable mutual support. Overall, it might be argued that the primary focus of Sawm is on individual piety and that its impact on the Ummah is secondary, although still important.		

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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