

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 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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**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 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.

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, 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:
 - To determine the level** – start at the highest level and work down until you reach the level that matches the answer
 - To determine the mark within the level**, consider the following

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

11. Annotations

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

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

- a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
 - i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
 - ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
 - iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

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

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

13. Subject Specific Marking Instructions

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

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

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

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

Specific points

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

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

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

Weak, Limited, Satisfactory, Good

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

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

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

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

Written communication, Spelling, Punctuation and Grammar

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

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

The following points should be remembered:

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

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

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

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

INFORMATION AND INSTRUCTIONS

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

Assessment objectives (AO)

Assessment Objectives	
AO1	Demonstrate knowledge and understanding of religion and belief including • beliefs, practices and sources of authority • influence on individuals, communities and societies • similarities and differences within and/or between religions and their beliefs.
AO2	Analyse and evaluate aspects of religion, including their significance and influence.

Question		Indicative content	Marks	Guidance
1	(a)	Give <u>three</u> roles of women in Muslim communities. Responses might include: • Mother • Wife • Provide childcare • Provide care for elderly • Marriage counsellor/ matchmaker • Teacher of Islam/ Qur'an • Outreach worker • Healthcare worker/ nursing • Social/ social care worker • Prayer leader	3 AO1	1 mark for each response. Prayer leader could be Imam (usually men but can be accepted); prayer leader can be in different places Different kinds of care can be accepted as separate points Accept daughter

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 (b)	Describe ways in which culture influences Muslims attitudes towards equality. Learners might consider some of the following: Muslims come from different parts of the world, many of which have different cultural traditions. In some places, men and women have separate roles, women traditionally staying at home to bring up children, and men going out to work. It could be argued that this is a feature of many traditional societies, and is not considered by many to be an inequality. Other Muslim countries, which have experienced modern technical developments and interaction with different cultures, may have different cultural expectations. In Malaysia, for instance, Muslim women commonly study at university and take up professions alongside their non-Muslim counterparts. This higher rate of employment for women might be the result of culture. As far as Islam is concerned, Muhammad's first wife Khadijah was a successful businesswoman, so it is said that Muslim women are permitted to have their own careers and keep their own earnings. However, it is also taught that it is a duty to bring up children in the home. So, different interpretations can be made according to the culture of an area. There are different religious demands such as the requirement for men to attend Jummah prayers. This is not required of women, but instead women are expected to undertake roles in the home. So, in different ways, a degree of equality of demand is achieved. Dress code is a symbol of equality and different cultural attitudes to it. Some Muslim cultures expect women to be fully veiled when outside, covering their hair or even part or all of the face and hands and/or feet. This can be seen in parts of Arabia and Afghanistan. In other areas, including some Muslim women living in the west, cultural attitudes have encouraged women to adopt the culture of the local community. They might see the concept of hijab more as general demeanour rather than clothing, following interpretations of Islam which might be more accessible where a culture is open to it. Different cultures have different understandings of modesty, and modesty is at the core of rules about dress for Muslim men and women. Sometimes women have had to fight for their rights against negative attitudes from men, such as right to work, choice of marriage partner and so on. The negative influence may come from local culture, and some women have adopted Islamic teachings in order to make their case for their rights in spite	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question. Other aspects of equality and culture may be credited, such as gender issues, third gender etc.

Question		Indicative content	Marks	Guidance
		of, rather than because of, the cultural influence on Muslim attitudes to equality. Cultural attitudes might influence Muslims thought and action around economic equality, care for the poor in particular cultural settings, and racial equality.		

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: • 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: • 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: • 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)	Explain the significance of Muslim teachings about cohabitation. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Muslims believe in traditional patterns of families and relationships: cohabitation between people before marriage is opposed by most Muslims. Due to this teaching many Muslim couples have limited contact with each other before the day of their marriage. Others have social contact but do not date to the extent that non-Muslims might. Muslims might refer to the Qur'an 7:189 which states: 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." The significance of this is that they believe Allah teaches that Muslims should make their commitment to each other in marriage, so the implication is that Allah has forbidden cohabitation. The significance of Muslim teachings about cohabitation affects the way many organise their marriages. To comply with Islamic teachings about separation of sexes after puberty, many carry out arranged or assisted marriages with the help of parents and wider family members. Some teach that an unmarried male adult and an unmarried female adult Muslim should not be in a private situation alone together. So, instead of living together to find out how each other will get on, a relationship may be formed discreetly and with limited personal contact. Parents may negotiate the terms of a marriage for their sons and daughters or suggest partners for them. Islamic teachings on cohabitation are often widely practiced by older generations, so younger Muslims who cohabit might find they are less accepted within their communities. Due to the strength of extended family relationships this can make cohabitation difficult to reconcile with family ties, so might lead to social exclusion. Shi'a Muslims teach that temporary marriage, called muta, is permissible to prevent the sin of sex outside marriage if two Muslims feel they might be in a situation where that is a risk. This would entail cohabitation. The significance of this is that it allows some permissible flexibility for	6 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question.

Question		Indicative content	Marks	Guidance
		relationships with Islamic approval since they are technically married, even though this marriage is often done in secret, and the couple might not remain married forever, often just for the purposes of a temporary relationship. It provides younger Muslims with the opportunity to experience relationships which do not go against their religious teachings. Sunni Muslims commonly interpret temporary marriage as outside what is permitted and so an example of unmarried cohabitation. 21st century living has shaken traditional patterns and some Muslims do cohabit before marriage, due to falling in love, personal circumstances or their belief that religious beliefs and personal relationships should be distanced.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the stimulus: • 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)	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 stimulus: • 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)	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 stimulus: • 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)	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

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	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: - 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)	‘Islamic teachings do not restrict Muslims from marrying who they want.’ Discuss this statement. In your answer, you should: 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. Learners might consider some of the following: AO1 Following the Sunnah of Muhammad, Islamic scholars included the requirement in a wedding ceremony, the Nikkah contract, that both man and woman state in front of witnesses that they freely agree to this marriage. Muslims are taught that Muslim women should marry a Muslim man, and a Muslim man may marry a Muslim woman or Christian or Jewish woman. There is also a tradition of polygamy amongst some Muslim men, but women may only marry one man. The Qur’an 7:189 states: 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). The Qur’an 4:3 also states: Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one. Muhammad married several times concurrently, including to his first wife, Khadijah, who chose Muhammad to propose to. AO2 Choice of marital partner might depend on several factors for Muslims. What is the faith of the partner? What is their character and religious outlook? Are they in a loving relationship? What are the opinions of the wider family? To many, an arranged marriage takes place in which parents are involved in the process and come to an agreement with the man and woman and their families about the marriage and the terms they will accept.	15 3 AO1 12 AO2 3 SPaG ()	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. Please refer to the SPaG response grid on page 8.

Question	Indicative content	Marks	Guidance
	To many Muslims they should be able to marry who they want within this process. Due to the fact that they must consent freely in the wedding ceremony, they should not be forced to marry someone against their will. If they propose a marriage partner to their parents, they are able to persuade them and come to an agreement the whole family is happy with. However, in practice there are several aspects of influence upon the decision, such as family pressure and cultural tradition. It could be argued that at the time of the Nikkah ceremony, everything is in place, guests are there, and there is no practical way to cancel. However, there are cases where this does not happen, and a Muslim is unable to marry according to their choice because they are not able to agree with their family. Some might argue they should listen to their families' views and it might be helpful to take them on board to ensure the marriage is a success. Others might say that where love is involved then ultimately no one else should be able to stop a relationship and, in any case, God has encouraged Muslims to get married so they should go ahead. In Islamic tradition a Muslim man is restricted to marrying a Muslim, Christian or Jew and a Muslim woman only a Muslim man. It could be argued that if the couple want to get married, and another faith is involved, then the other person can convert to Islam to satisfy this requirement. Others say that faith should not be a barrier to love and that traditional teachings should not be a barrier to interfaith marriage given the context of living alongside others in mixed communities in many places nowadays. The Qur'anic injunction that there is 'no compulsion' in religion might be applied to marriage. It could be argued that this means that whatever the teachings, ultimately Muslims should never be compelled not to marry their choice. In Shi'a Islam, temporary marriage (muta) is allowed and may happen without parents' awareness. This is a practical means of making a relationship Islamically allowable, and so avoiding a relationship outside marriage considered sinful. This suggests that although not ideal, where there is a will a way can be found to enable a marriage according to the choice of partners. People of a traditional mindset might point out that restrictions could be helpful. If there was a mixed faith marriage, the children might grow up confused or drawn away from Islam. If parents did not consent to a marriage, there might be tension in the family and the elderly might not be looked after if people fell out. The emphasis on the needs of the wider family means that all could have a say in the choice of marital partner. Sometimes parents or friends can see things others cannot in the		

Question		Indicative content	Marks	Guidance
		intensity of a relationship and call for calm thought before making commitment. This might be seen as helpful and not restrictive. There are cultural considerations of wealth, racial background, language and so on. Some families prefer marriages within their own community but Islamic teachings against racism and differentiation by wealth could be used to counter these considerations and argue that there should be no barrier as far as they are concerned. Candidates might differentiate between Islamic restrictions and guidance and point out the various considerations, before coming to a personal judgement about how these should balance out overall.		

Question		Indicative content	Marks	Guidance
2	(a)	State <u>three</u> examples of Allah's actions which Muslims believe show Allah is good. Responses might include: • Gave miracles to Isa (Jesus) • Gave guidance to Muhammad / the prophets • Created beautiful things in the world • Forgave sinners • Gave mercy and help those in need	3 AO1	1 mark for each response Examples of guidance to prophets may be credited separately

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 (b)	Outline different Muslim teachings about Allah's relationship with the world. Learners might consider some of the following: Allah is the creator of the world and everything in it. Allah created the world to be beautiful, and created it with trees and plants providing nourishment so humans could live on it. As such, Allah is believed to have the power to do anything. To create the world, Allah was outside it, acted as the first cause, and controlled creation from the beginning. Allah was the ultimate power and controller, able to pre-plan everything in the creation, nothing of which could happen without Allah's plan. As such, Allah is considered transcendent and above all, beyond human sight and unable to be represented in physical form. However, a seemingly different teaching about Allah and the world maintains that Allah is immanent, in front of Muslims here and now. In a Hadith, Muslims are taught to pray as if Allah is right in front of them, even though they do not see Allah, but Allah sees them. Furthermore, Allah is said to be nearer to the heart of the faithful Muslim than their own jugular vein. Therefore, Allah is very much involved in the world at every level. Another perspective about Allah's relationship with the world is that Allah gives people free will as a test of faith. Ever since the first man Adam disobeyed God, he was sent to the world and people given freedom. Muslims believe that they must act according to God's wishes and expect judgement in the afterlife. As opposed to free will, Islam teaches that Allah predestines everything which happens. This has been pre-written on a stone tablet kept in heaven. No event can happen without Allah's prior knowledge. This suggests that Allah intervenes in the world and controls all actions. These perspectives can be illustrated by discussion of poverty and suffering. It can be said this might happen due to the failure of humans to follow God's plan and help those in need. But at the same time, Allah predestined everything so the suffering in the world may be part of a pre-written series of events which have to happen that way and turn out for the better in the end.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question.

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: • 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: • 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: • 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)	Explain how figures from Muslim history can help Muslims understand more about Allah. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Muslims believe that a line of prophets were sent to guide humanity at various times, referred to in the Qur'an 4:163: We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms. These famous figures communicated with God in a way ordinary people could not, hence they were considered prophets. Some were given messages in the form of holy books; others left teachings and examples. They inspired people with their deep faith and firm commitment, showing patience in the face of adversity. Musa (Moses), for example, showed that Allah helped the Israelites who were being persecuted by Pharaoh and the Egyptians. The story of Musa helps Muslims understand that Allah sends guidance, instructing him to stay firm and tell the Egyptians to worship one God. When the time was right, Allah told Musa to take his people to escape across the Red Sea. This teaches Muslims that Allah is all-powerful because Allah was able to open the sea at the right moment. It also teaches Muslims that Allah does not leave the people abandoned, performing this miracle instead to rescue them. Examples of other famous figures from Muslim history might be given, such as Islamic scholars. Hadith collectors helped Muslims to understand more about Allah by gathering and checking thousands of sayings of Muhammad, which taught Muslims about their main beliefs including Tawhid. Some figures are considered holy or saints by some Muslims, who inspire others with preaching and explain what Allah is like through poems and stories. Rabia and Rumi were two famous poets and Sufis. Other Muslims might turn to legal authorities who founded law schools, such as Abu Hanifa or the Twelve Shi'a Imams, and read about their explanations of the attributes of Allah to understand Allah more.	6 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. Two figures in depth may achieve level 3. Reference to two are required for level 2. Figures from Muslim history do not need to be prophets Accept angels

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the stimulus: • 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)	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 stimulus: • 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)	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 stimulus: • 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)	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

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	within Islam 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: - 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
2 (d)	‘The world gives Muslims all they need to gain a sense of purpose.’ Discuss this statement. In your answer, you should: 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. Learners might consider some of the following: AO1 ‘The world’ may include creation and the prophets and their messages, as well as individual experiences of creation and the natural world. Intention (niyyah) is mentioned in the Qur’an and Hadith and often translated as meaning giving Muslims a sense of purpose to worship or serve God in various ways. The Qur’an is the direct revelation of God’s word to humanity, containing explanation of Islamic beliefs and directions about what to do for Muslims. It is supported by the teachings of Muhammad. The Qur’an itself refers to signs in the world around and calls on Muslims to observe them. 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. The Qur’an 30:8 also 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)! AO2 These signs are useful for people who believe, according to the revelation. If Allah is commanding Muslims to look at signs around, then surely these are helpful in gaining a sense of purpose. Sometimes the natural world is even referred to as another form of the Qur’an. The beauty in nature	15 3 AO1 12 AO2 3 SPaG ()	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. Please refer to the SPaG response grid on page 8.

Question	Indicative content	Marks	Guidance
	is a way of showing the signs of God's beauty, and meditating upon it can give a Muslim a sense of purpose to fulfil God's will as a guardian of the environment which God created. Nevertheless, there is a difference between looking at nature and understanding what to do to practice Islam. It could be argued that a sense of purpose for Muslims is quite specific and they must not only have some idea about obeying a creator God, but put that into practice by fulfilling the Five Pillars. The Hajj pilgrimage, for example, literally means to set out with definite purpose. In order to discover what to do, Muslims need to read the teachings of Muhammad and follow in his footsteps. It could be argued that Muslims do not gain much sense of purpose from the world around, which seems to be full of chaos and immorality amidst goodness and order. This mixture makes it hard for Muslims to make sense of. Furthermore, if Muslims start to look around and make up their own teachings about what they should do, Islam could end up in many different versions. This is because everyone has their own perspective and views on the world. Different Muslims speak different languages and experience the world around in different ways. Furthermore, Muslims already have the Qur'an and Hadith, and these are considered primary sources in Islam, so might be used as well as the world around or even in preference to it, to gain a sense of purpose. The Qur'an is the word of God, directly revealed to Muhammad. The Hadith are Muhammad's sayings which help Muslims understand the Qur'an and apply it practically in their lives. Nothing could be better than the Qur'an because it is from God. So, surely, this should be where Muslims get a sense of purpose from. If the Qur'an leaves any doubt or is unclear, then Muslims could supplement knowledge from the Hadith to ensure they are on the right track and following a sense of purpose. It could be said that following other Muslims in the world around might be more helpful in showing Muslims nowadays their rituals. Talking to people of faith, such as at the local mosque, and seeing them pray on time in their workplace, might be an inspirational example from the world around which could be followed by others who have gone astray or are in need of renewed purpose in their religious life. Overall, purpose might be communicated through religious teachings from the Qur'an, from observing nature around and from the inspirational life of others. A personal conclusion could be made with a judgement about whether the world around is sufficient to provide that purpose, within the confines of Islamic teaching, or whether it is not possible to be clear enough from it.		

Question		Indicative content	Marks	Guidance
3	(a)	Give <u>three</u> conditions which apply to Lesser Jihad. Responses might include: • It should be called by a religious leader • It should not be called by a political leader • The Muslim community must back a Jihad • It should not be an individual affair • To defend land/ not to gain more land • Fighting is a last resort after peace tried • Forced conversion is not allowed • Trees and crops should not be harmed • Places of worship should be protected • Women and children must not be involved • Peace must be accepted if offered • Once objectives are attained, fighting must cease.	3 AO1	1 mark for each response.

Level (Mark)	<u>A01</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
3 (b)	Describe how Muslims work for peace and justice in different situations. Learners might consider some of the following: Different situations might include strife between rich and poor, people of different races and religions, extended families, those arguing over resources and so on. Verbal conflicts can sometimes break out between different groups of Muslims who are preaching different things. Muslims might work for peace and justice for the poor. This can involve charitable campaigns to collect money and resources to send to those suffering starvation, the effects of earthquakes, droughts or similar natural disasters. Muslims might help a campaign organised by a major charity such as Islamic Relief. Some may put up posters in local mosques and organise collecting boxes. A few might even volunteer to deliver collected materials, such as clothes and blankets, to a charity who can then distribute them. Within families Muslims might work for peace by following the example of Muhammad and speaking softly and gently. They might take care to listen to others, especially the elderly, who are traditionally offered more respect. This approach might help to diffuse argumentative situations. At the same time, Islamic principles such as the importance of ‘no compulsion’ as mentioned in the Qur’an, can be used to diffuse situations and steer people towards gaining agreement by discussion. Muslims might work for peace between those of different races. One example they could refer to is Malcolm X, and by telling his story they might inspire others to give up racial attitudes and emphasise the common humanity of everyone. Sometimes tensions arise in communities between those of different heritage, so Muslims might make an effort to befriend others, speak to them at the mosque or maybe invite them to share food at their home. Justice might be achieved by standing up for human rights, which a Muslims might do by supporting others who are not being given their fair due. Paying zakat is seen as one-way Muslims might promote justice, because the money can help to give basics to those without, and this is seen as a right to which Muslims are entitled, rather than a charity. Another practice, sadaqah, is considered charity and this can also help in the redistribution of wealth which may help to make society more equal and just.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question. For level 2, both should be mentioned. For level 3, both should be addressed. Situation can be general or particular cases.

Question		Indicative content	Marks	Guidance
		Justice may also be helped by campaigns, such as to free Muslims wrongly held against their will, support refugees who have been forced to leave their homelands on account of their religion, and provide material support for them. It might be noted that the Muslims in the early days had to migrate from Makkah to Madinah, and the Madinan people provided a good example in helping them.		

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: • 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: • 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: • 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)	Explain why many Muslims do not agree with absolute pacifism. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Absolute pacifism is the stance that violence is wrong and should not be used in any situation, not even self-defense, whereas conditional pacifism promotes peace but allows defensive war in limited circumstances when other options appear to have failed or are unavailable. The Qur'an refers in several places to the possibility of non-violent action. The Qur'an 2:244 states: Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things. The Qur'an 8:61 states: But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah. for He is One that heareth and knoweth (all things). Although this promotes peace, it implies conditional rather than absolute pacifism. Muhammad promoted peace but also engaged in war, which was considered necessary to protect the Muslim community in Madinah from the Makkans who could have crushed them and destroyed the emerging Muslim community. Non-violent action was intended to defend the community from this fate. The Qur'an 17:33 states: Nor take life - which Allah has made sacred - except for just cause. Again, peace is promoted but a 'just cause' allows for a just war to be fought in given circumstances. Some Muslims see joining the armed forces as a proud tradition to defend their nations and communities, and Muslims are members of the British armed forces in addition to armies in Muslim lands. Some took part in World War Two and honour the graves of those who died. Support for the nation then is another reason why many Muslims do not agree with absolute pacifism.	6 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this 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 <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	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>AO1</u>	Level (Mark)	<u>AO2</u>
	- Weak knowledge understanding of different viewpoints within Islam - Weak knowledge and understanding of the influence on individuals, 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
3 (d)	‘For Muslims, a just society is an unrealistic ideal.’ Discuss this statement. In your answer, you should: 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. Learners might consider some of the following: AO1 Society and how to govern it can be based on guidance from the Qur’an and examples of Muhammad in his Hadith traditions, the two primary sources of authority for Muslims. Many Muslims live in plural societies which may complicate ideas of justice. The Qur’an 2:256 states: Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things. This can be applied to society to mean that justice is important, but is also open to other interpretations and applications. It is an Islamic tradition that only the Prophets were perfect and imperfect people are less likely to realise an ideal. The examples of Muhammad in setting up the Madinah community include ways of dealing with justice which are quite specific, such as setting up courts to enforce laws which later became codified as Shariah Law and are regarded by some Muslims as an ideal way of running a just society. Justice in society might be subdivided into different situations and considered with regards to natural events as opposed to human kind and the injustices of crime and oppression. AO2 It could be argued that Muslims cannot and should not aim to create a just society because this is unrealistic and impossible. Allah created a perfect place in the Garden of Paradise, but due to the disobedience of Adam, he and Hawa were sent down to earth. This division between earth and everlasting life in heaven suggests that the ideal is not possible on earth and will only be achieved	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question.

Question	Indicative content	Marks	Guidance
	in the afterlife. Meanwhile, on earth, humankind must try their best to follow Allah's laws as a test of faith, but if everything was perfect then it would not be a test. Prophets are considered perfect, so other human beings all have their faults, and since Muhammad was the last and final Prophet, no one after him can claim prophethood or perfection. It follows that Muslims should not try since claiming this status would defy Islamic belief and trying to make society perfect and just in every way would be to aim to be a prophet. However, even if the goal cannot be fully achieved, that does not mean Muslims should dispense with the aim entirely. Focusing on a just society is a good way to concentrate the mind and help to set in place as many features as possible in order to get there. Even if not every law or situation is handled with justice in reality, it can still be helpful to follow as many of Muhammad's examples as possible and in so doing, be as close to Allah's intended justice for society as humankind can be. Furthermore, many Muslims see the goal of a just society as an important part of their religion and a means of separating Islam from what is sometimes seen as the corrupting effect of non-religious society. Islamic ideals including the perfection which might come from following Allah's revealed words, might be seen as a bulwark against the temptation of corruption. Many aspects of Islamic practice, such as paying Zakat to the poor. Directly influence society and help to make society more equal, giving justice and fairness to those in need. Food, clothing and shelter are seen as basic human rights and an ideal for all human beings by many across the world, and Muslims might agree that aiming for justice in society is a positive way of addressing this. Muslims might become disaffected by the news when it shows injustice, particularly affecting Muslims in different parts of the world. This might include the injustice of war or natural disasters, which sometimes people feel disheartened by and then might think that justice is impossible. But despite such feelings, Muslims might still see a just society as a realistic ideal and a test of faith from God. Perhaps the harder the test, the greater the reward in heaven in the afterlife. If a Muslim thinks like this then they may see it as a challenge but a possibility with great reward. Muslims might regard it as their duty to report crime and to do all they can to bring fairness to the world. Many Hadith traditions promote telling the truth, even in difficult situations, to bring about justice. Ultimately, whether there is a realistic ideal to aim for total justice in society, or a looser aim to try one's best to work along the path of justice, is a focus individual Muslims need to decide.		

Question		Indicative content	Marks	Guidance
4	(a)	Describe what is meant by the term inclusivism for Muslims. Responses might include: • Including the possibility that others, besides Muslims, can achieve heaven in the afterlife • For Muslims, this usually means those referred to as people of the book, meaning Christians and Jews • For some, this can mean anyone, especially those who have not heard of Islam so have not rejected it • Inclusivism can also apply socially, to religious events or dialogue, where those of other faiths are included • Many Muslims see Islam as the best way, both as a way of life and as a means to achieve everlasting life in heaven in the afterlife, but include the possibility of other ways to reach these goals	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

Level (Mark)	<u>A01</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
4 (b)	Describe the role of Christianity in public holidays and key events in Britain today. In your response you must consider that religious traditions in Great Britain are diverse, but mainly Christian. Learners might consider some of the following: There are 8 public holidays in England and Wales, set by custom and tradition. As religious traditions in Great Britain are traditionally and mainly Christian, 4 of the 8 public holidays are impacted by Christianity as they mark Christian occasions. However, since religious traditions in Great Britain are now diverse, with members of other religions and none, people of other faiths are free to celebrate their festivals but need to request time off from work. The Equality Act 2010 protects employees who want to take holidays for religious observance. The extent to which the Christian origin is observed depends on the individuals and communities but the continuing influence of Christianity in the life of the nation is clearly evident. The word holiday has its origins in the idea of a 'holy day', a day to celebrate or to remember aspects of the Christian Faith. Several of the public holidays in Britain have origins in Christianity or the calendar of the Church of England, for example: Good Friday, which remembers the death of Jesus on the cross; Easter Monday which is a bank holiday marking the significance of Easter when Christians celebrate the resurrection of Jesus; Christmas day which celebrates the birth of Jesus; Boxing Day which is also the Feast of St Stephen, which now marks a day when workers were given a Christmas box by their employers; The spring bank holiday has its origins in a previous public holiday, Whit Monday, which celebrated the coming of the Holy Spirit to Jesus' followers. Although not public holidays, Shrove Tuesday, Ash Wednesday and Lent all have their origins in the church calendar and are observed by many people who are not Christians, as opportunities for celebration (pancake day) and some kind of self-denial or charity work during Lent.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question. Reference to traditions in Britain as diverse but mainly Christian is needed for levels 2/3.

Question		Indicative content	Marks	Guidance
		Sunday, although a work day for many now, is still a day different from others in the week as a holiday, celebrating the Christian belief that Jesus' resurrection took place on a Sunday. In some parts of Britain Sunday is still kept by some people as a Sabbath day when little or no work should be done. Christian services also mark key events in British society, such as the National Service of Remembrance in November. Additionally, meetings of both Houses of Parliament begin with prayers; circuit judges attend a Christian service before they begin to hear trials; royal marriages are Christian and can be spectacular occasions in important Christian venues such as St Pauls or Westminster Abbey; the very public funeral of Queen Elizabeth II was Christian and watched by millions; a coronation, including that of Charles III in 2023, is fundamentally a Christian service.		

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: • 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: • 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: • 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)	Explain different Muslim attitudes towards humanism. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Humanism may be defined as a way of looking at matters with reason; putting humanity at the center of things; not needing God to explain or provide meaning to life. What is important to humanists is what matters to human beings and their welfare. Divine revelations about what is good are not a focus for humanists. This suggests that the outlook of Muslims and humanists comes from different perspectives. Some Muslims might see areas for common ground with humanism and dialogue with humanists. Humanism suggests compassion to all in need, regardless of religion or race, and so Muslims in need might benefit from humanistic attitudes and the support of many from different backgrounds. Muslims might also welcome the opportunity for free discussion and debate, enabling them to make their own, individual interpretations of the Qur'an. The context of humanism and secularism might help Muslims to feel that their human rights to free speech will be respected, and therefore they can make individual interpretations without fear. Some might feel that they can preach their faith to others on a level playing field, without any restrictions which might come from living in a religious country of another faith. However, some Muslims might feel uneasy about humanism, as it is not based around any religious belief in God, from Islam or from any other faith such as Christianity. This means that when laws are made, humanism does not promote reference to religious teachings, whereas Muslims might want to have the Qur'an and their religious sensitivities taken into account. This might give some unease about some issues including laws about same sex marriage for example. Challenges can be seen when considering different aspects of society and moral issues. The Qur'an 17:32-33 states: Do not come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). Muslims follow the Qur'an so believe in the connection between adultery and other wrongdoing, guiding their followers away from it. Humanists might not accept the link, and instead of using religious language to describe this as an 'evil', view relationship breakdown as a situation to be resolved with compassion and in a practical way for the best to both parties.	6 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question.

Question		Indicative content	Marks	Guidance
		Other issues might be given such as freedom of expression, freedom of belief to choose a religion, as opposed to following the religion passed on by parents, and adhering to received teachings within Islam.		

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 <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	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>AO1</u>	Level (Mark)	<u>AO2</u>
	- Weak knowledge understanding of different viewpoints within Islam - Weak knowledge and understanding of the influence on individuals, 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
4 (d)	‘Muslims do not have any values in common with atheists.’ Discuss this statement. In your answer, you should: 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. Learners might consider some of the following: AO1 Atheists are people who believe there is no God. Muslims believe there is a God who is one and unseen. Values refers to things that are considered important or beneficial, not just financially but in terms of what is considered best for life. Values may also be referred to as principles by which society operates, such as compassion for the poor, and how this is enacted in social traditions and laws of a country. Values also include ethics. Atheists tend to agree values with others by forums not bound by any belief in God, such as by voting for measures in a modern, secular democracy. In Islam, Muhammad is seen as the ideal person, a perfect example for Muslims to follow. The Qur’an and Muhammad largely set the teachings of Islam. These are used by Muslims to derive values. AO2 At first sight, it might appear that Muslims do not hold any values in common with atheists. The sources used by both are very different. For Muslims, the Qur’an is the first source of authority, considered the directly revealed words of God. For atheists, it cannot be accepted as a divine book if God does not exist. Atheists take different positions on issues, there is no one agreed position. Many humanists also identify as atheists, and might share some Islamic positions on ethical issues. Atheists do not use any religious sources in deriving values, whereas Islamic teachings are based on the Qur’an, Hadith and other sources of authority. Practices such as the Five Pillars illustrate this; Muslims pay 2.5% tax to help the poor because they believe God told them too by Qur’anic revelation. Muhammad showed them how to do this and who to distribute the money to in an ideal way. Atheists would not accept following these sources as a process for finding values in society.	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question.

Question	Indicative content	Marks	Guidance
	However, just because the sources are different, does not mean that the values themselves cannot be the same. Zakat is about support for the poor. Many atheists also hold values that the poor in society should be supported. They might have different reasons for doing so: instead of obeying God, they support the poor because it helps social cohesion, and has humanitarian value in relieving suffering. They arrive at the same overall value of compassion. Fairness and justice is another area on which atheists and Muslims might agree. Many traditions in Islam uphold the right of people to be paid fairly for work that they do, because it is a command from God. Atheists may promote justice through secular legal systems, and work to uphold the rights of those suffering injustice. The Qur'an 2:256 states that religion should not be forced on people: Let there be no compulsion in religion: Truth stands out clear from Error. This might equate with freedom of thought and expression often promoted by atheists. Although the Qur'an is revealed, Muslims are also encouraged to think and work things out for themselves. Many Muslims are involved in democracy and represent constituents of many faiths and none, just the same way as atheists do. However, the value of authority may be perceived different, because Muslims see Allah as the ultimate authority and their worldview is largely focused on this. This does not mean all Muslims agree on the best form of government. They do, however, believe that humans gain authority by obedience and enactment of Allah's revealed laws, or respect and agreement with them. This leads to differences when authority in a secular context is based around the votes of a majority, which might agree a law contrary to revealed text. For many atheists, it is the majority that should be upheld, as they consider this fairest. Different values may be seen regarding the right to free speech as opposed to upholding religious sensitivities. This can be seen by the strength of feeling of some Muslims when they protest against what they see as disrespect or defamation of the person of Muhammad, as opposed to atheists who might promote the right of free speech as more important. The value of sanctity with regard to relationships and sex may be another area of difference. Muslims generally put emphasis on the importance of married life between men and women and not practising sex outside that, whereas atheists might promote the importance of sexual expression and freedom in determining relationships including homosexual relationships, in disagreement with many Muslims.		

Question		Indicative content	Marks	Guidance
		Another perspective to note is that there is no single set of values held by Muslims and no single set held by atheists either, so it is possible to see areas of agreement between some groups of Muslims and atheists as well as areas of disagreement between others.		

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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