



Mark Scheme (Results)

Summer 2022

Pearson Edexcel International GCSE
In Islamic Studies (4IS1) Paper 01

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Question number	Answer	Mark
1(a)	<p style="text-align: center;">AO1 2 marks</p> <p>Award 1 mark for each point identified, up to a maximum of 2 marks.</p> <ul style="list-style-type: none"> • He emphasised the importance of kindness with living creatures • He spoke of the importance of forgiving others • He explained the need for justice with all peoples <p>Accept any other appropriate response.</p>	(2)

Question number	Answer	Mark
1(b)	<p style="text-align: center;">AO1 3 marks</p> <p>Award 1 mark for initial point and a further 2 marks for development that shows understanding, up to a maximum of 3 marks.</p> <ul style="list-style-type: none"> • Uthman helped the Prophet to spread the word of Allah (1) having first converted to the Islam (1) thereby showing his trust in Muhammad's (pbuh) role as prophet (1). • Uthman helped Muhammad (pbuh) compile the Qur'an (1) by acting as a scribe while the Prophet recited the verses (1) and this helped ensure that Allah's teachings could be distributed to all (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
1(c)	<p style="text-align: center;">AO1 (3 marks)/AO2 (3 marks)</p> <ul style="list-style-type: none"> • His foreign policy with other states was based on equality and justice (A01). He worked on the policy of friendship, goodwill and co-operation. He made every effort to establish peace. He signed a treaty to maintain peace with the Quarish, even though the terms of treaty favoured the Quarish rather than the Muslims (A02). • Non-Muslim tribes were brought under the Muslim state by paying Jizya (A01). This meant they were then under the protection of the Muslim state. Muhammad (pbuh) made pacts and treaties with different groups that came to Madinah. The Christian tribe, Najran, did not accept Islam but entered into a treaty after paying Jizya. Similarly, the Jews of Khyber (A02). • Muhammad (pbuh) is documented as having engaged as a diplomat as he spread the Islamic faith (A01) His diplomacy meant that he had positive relationships with other countries and communities. He established a method of communication with other tribal or national leaders through letters, assigned envoys, or by visiting them personally (A02). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • Limited use of facts, some of which may be inaccurate or irrelevant. (AO1) • Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (AO2)
Level 2	3–4	<ul style="list-style-type: none"> • Good use of facts, which are mostly accurate and relevant. (AO1) • Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (AO2)
Level 3	5–6	<ul style="list-style-type: none"> • Excellent use of facts, which are accurate and relevant. (AO1) • Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (AO2)

Question number	Indicative content	
1(d)	<p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> • Some Muslims would agree with this because there have been a number of Islamic battles that have led to the establishment of Islam. For example, the battle of Badr was a key battle in the establishment of Islam and the Prophet overcoming his enemies the Quarish. (AO2). For the early Muslims this battle was the first sign that they might eventually defeat their enemies among the Meccans. The odds were stacked against the Muslims but with Allah’s guidance the Quarish were defeated and this enabled Islam to grow as a religion as stated in Surah 33 (AO3) • Muslims would also agree with this as the battles that Muhammad (pbuh) were preordained by Allah and were necessary in overcoming the enemies of Allah to establish Islam as the one true faith that offered salvation to its followers (AO2). Each battle was an essential step in ensuring the establishment of Islam and is supported by Allah as stated in Surah 33. This again is demonstrated by the Muslim victory against their Jewish enemies in the battle of Khyber. This victory then enabled the Islamic faith to spread further beyond the city of Medina and the beginnings of Islam as a world religion (AO3) • Although the battles of Islam are important in the establishment of Islam, there are other important reasons in the establishment of Islam. Many Muslims would believe the most important reason for the establishment of Islam was the revelation of the Qur’an to the Prophet in the cave in Hira (AO2). It is a source of wisdom and guidance that shows Muslims how they must live good lives and inspires them to struggle for Allah. It is seen as the final revelation of Allah to mankind. The revelation of the Qur’an is the one event in Islam that, without it, would have made the establishment of Islam impossible (AO3). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • Limited understanding of concepts/themes, leading to an unbalanced argument. (AO2) • Limited use of the text provided to support argument. (AO2) • No application of own/others’ views to consider questions/issues. (AO3) • Interpretation of information will be basic, with no analysis of issues. (AO3)
Level 2	5–8	<ul style="list-style-type: none"> • Good understanding of concepts/themes, leading to a partially-balanced argument. (AO2) • Good use of the text provided to support argument. (AO2) • Some application of own/others’ views to consider questions/issues. (AO3) • Interpretation of information will be good, with mostly relevant analysis of issues. (AO3)
Level 3	9–12	<ul style="list-style-type: none"> • Excellent understanding of concepts/themes, leading to a balanced argument. (AO2) • Excellent use of the text provided to support argument. (AO2) • Thorough application of own/others’ views to consider

		<p>questions/issues. (AO3)</p> <ul style="list-style-type: none"> • Interpretation of information will be excellent, with thorough analysis of issues. (AO3)
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Question number	Answer	Mark
2(a)	<p style="text-align: center;">AO1 2 marks</p> <p>Award 1 mark for each point identified, up to a maximum of 2 marks.</p> <ul style="list-style-type: none"> • People shouted 'Allah Akbar.' • People rushed to greet him. • They held a traditional welcome ceremony. <p>Accept any other appropriate response.</p>	(2)

Question number	Answer	Mark
2(b)	<p style="text-align: center;">AO1 3 marks</p> <p>Award 1 mark for initial point and a further 2 marks for development that shows understanding, up to a maximum of 3 marks.</p> <ul style="list-style-type: none"> • Muhammad (pbuh) was buried in Ayesha's home (1) and mourned because of his great example and influence (1), which sent shockwaves through the Muslim community. • Close friends refused to believe the news (1) and threatened anyone who repeated it (1), until they were reminded by Abu Bakr's words, God is the true focus of worship (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
2(c)	<p style="text-align: center;">AO1 (3 marks)/AO2 (3 marks)</p> <ul style="list-style-type: none"> • Through the Hijrah Islam was not only an act of worship but became a way of life (AO1). This was encompassing politics, economy, social interactions and every other aspect of life. This was the first time that Islam was looked upon as a comprehensive religion. Muslims moved from being a small group of people, surrounded by enemies, to a position of a regional power with a strong central leadership (AO2). • Hijrah was a process of transfer to a better situation (AO1). It was not a comfortable place where one could relax. Rather, it was a search for an environment more favourable to building the early Islamic community. Immediately after reaching Madinah, the Prophet undertook the process of establishing a faithful and strong society. Therefore, Hijrah was important to the early Islamic community (AO2). • Although the Hijrah was only a 200 mile journey between the cities of Makkah and Madinah it had far more significance for Islam (AO1). It reshaped the Arab peninsula, both socially and politically, and impacted on other worldwide civilisations. The Hijrah's impact therefore was something that went global, as the message of Islam moved from the era of Makkah to the era of Madinah through Hijrah (AO2). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • Limited use of facts, some of which may be inaccurate or irrelevant. (AO1) • Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (AO2)
Level 2	3–4	<ul style="list-style-type: none"> • Good use of facts, which are mostly accurate and relevant. (AO1) • Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (AO2)
Level 3	5–6	<ul style="list-style-type: none"> • Excellent use of facts, which are accurate and relevant. (AO1) • Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (AO2)

Question number	Indicative content	
2(d)	<p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> • Many Muslims would agree with this as the Prophet respected the rights and equality of all peoples. He demonstrated this through how he lived his own life and through his teaching. Emphasising the importance of justice and equality in how we treat others (A02). Muhammad (pbuh) believed that non-Muslims should be treated with respect and justice in the same manner as Muslims were. This enabled the early Islamic community to expand and build good relationships with non-Muslim communities because they were seen as a just people and so blessed by Allah, as it states in the Hadith (A03). • Muslims would agree because of how the status of women, as wives and mothers, are held in the highest regard. Muhammad (pbuh) declared that the best of men were those that treated their wives in a kind way and with good morals. Promoting justice and equality. (A02) The Prophet, by his very example, illustrated the importance of promoting just relationships between men and women through marriage. He urged men in relationship with women to provide financially and always treat women with love and compassion. A man must never treat a woman harshly and must respect her dignity as a creation of Allah by being just, as stated in the Hadith (A03). • Although many Muslims would agree with the teachings of the Prophet on social justice and equality, most Muslims may not agree that they are his most important teachings. They would believe that all Sunnah are his most important teachings (A02). The teachings of all the Sunnah must be followed for Muslims to understand how to act and behave in ways that please Allah. Things from how a good Muslim should pray to how and what they should eat It is all Sunnah that are the most important teachings of the Prophet as they contain guidance on all aspects of life (A03). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-4	<ul style="list-style-type: none"> • Limited understanding of concepts/themes, leading to an unbalanced argument. (A02) • Limited use of the text provided to support argument. (A02) • No application of own/others' views to consider questions/issues. (A03) • Interpretation of information will be basic, with no analysis of issues. (A03)
Level 2	5-8	<ul style="list-style-type: none"> • Good understanding of concepts/themes, leading to a partially-balanced argument. (A02) • Good use of the text provided to support argument. (A02) • Some application of own/others' views to consider questions/issues. (A03) • Interpretation of information will be good, with mostly relevant analysis of issues. (A03)
Level 3	9-12	<ul style="list-style-type: none"> • Excellent understanding of concepts/themes, leading to a balanced argument. (A02)

		<ul style="list-style-type: none"> • Excellent use of the text provided to support argument. (AO2) • Thorough application of own/others' views to consider questions/issues. (AO3) • Interpretation of information will be excellent, with thorough analysis of issues. (AO3)
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Question number	Answer	Mark
3(a)	<p style="text-align: center;">AO1 2 marks</p> <p>Award one mark for each point identified, up to a maximum of two.</p> <ul style="list-style-type: none"> • It is unacceptable in any form. • Lying offends Allah. • It is a disease that causes harm to people. <p>Accept any other appropriate response.</p>	(2)

Question number	Answer	Mark
3(b)	<p style="text-align: center;">AO1 3 marks</p> <p>Award 1 mark for providing a reason. Award a further two marks for development that shows development, up to a maximum of 3 marks.</p> <ul style="list-style-type: none"> • Israfil, in Islam, the archangel who will blow the trumpet from a holy rock in Jerusalem (1), to announce the Day of Resurrection (1). Then the dead will rise (1). • Israfil is known as the life giver (1) who inspires people to be positive in thought (1) and be appreciative of the gift of life given by Allah (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
3(c)	<p style="text-align: center;">AO1 (3 marks)/AO2 (3 marks)</p> <ul style="list-style-type: none"> • After the death of the Prophet the early Islamic community chose the Prophet's close companion Abu Bakr, as his successor (AO1). Abu Bakr was known as the first caliph. Abu Bakr took swift military action against the communities that wanted to break away. These campaigns brought Arabia into a single country under Muslim control within two years (AO2). • Ali was seen by many to be the rightful heir to Muhammad (pbuh) after his death (AO1). He was seen to have been designated as leader by Muhammad (pbuh) himself on a number of occasions. Ali did not dispute the appointment of Abu Bakr, Umar or Uthman as Caliph. He worked with them in guiding the expansion of Islam before becoming Caliph himself (AO2). • Abu Bakr was succeeded by Umar (AO1). Umar found himself the ruler of a large unified state, with an organised army, and he used this as a tool to spread Islam further in the Middle East. Umar's early campaigns were against the Byzantine Empire. Within a few years the Muslims had also conquered parts of Egypt, Anatolia and Armenia (AO2). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-2	<ul style="list-style-type: none"> • Limited use of facts, some of which may be inaccurate or irrelevant. (AO1) • Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (AO2)
Level 2	3-4	<ul style="list-style-type: none"> • Good use of facts, which are mostly accurate and relevant. (AO1) • Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (AO2)
Level 3	5-6	<ul style="list-style-type: none"> • Excellent use of facts, which are accurate and relevant. (AO1) • Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (AO2)

Question number	Indicative content	
3(d)	<p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> • Most Muslims would agree with this statement as they believe that Allah made one holy book, the Qur'an, which is the eternal word, and all other holy books given were simply a copy of this and so held truth (AO2). Muslims believe that since the Qur'an refers to these books as holy books, parts of them still show what Allah revealed. They believe they are still holy and fit in with Allah's plan for the full revelation of the Qur'an. These books are then, in part, key revelations of Allah to mankind through which salvation was offered and Islam was established, as stated in Surah 4 (AO3). • Most Muslims would agree with this as the purpose of the holy books was to inform Muslims on how they should live a good Muslim life. All of this was revealed through the holy books in the Tawrat, Zabur, Scrolls of Abraham and Injil as stated in Surah 4(AO2). Books such as the Zabur have messages which have survived undistorted in the Psalms of the Old Testament. They believe that Allah gave the Injil to Isa and, being the prophet before Muhammad (pbuh), he preached the Injil to the Jewish people. All of these books and prophets helped in the establishment of Islam (AO3). • Although most Muslims would agree that holy books were important in establishing Islam and giving people a moral understanding of the world. Some Muslims would say the role of Risalah, not holy books, was essential in establishing Islam (AO2). Since Adam, the role of prophets had been to teach Allah's love for his people. Each of the prophets was the loving voice of Allah for their generation and made people aware of Allah's compassion and mercy. They helped Muslims understand the holy books. Therefore, the prophets bringing Allah's message to his people were most important in establishing the early Islamic community. (AO3). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-4	<ul style="list-style-type: none"> • Limited understanding of concepts/themes, leading to an unbalanced argument. (AO2) • Limited use of the text provided to support argument. (AO2) • No application of own/others' views to consider questions/issues. (AO3) • Interpretation of information will be basic, with no analysis of issues. (AO3)
Level 2	5-8	<ul style="list-style-type: none"> • Good understanding of concepts/themes, leading to a partially-balanced argument. (AO2) • Good use of the text provided to support argument. (AO2) • Some application of own/others' views to consider questions/issues. (AO3) • Interpretation of information will be good, with mostly relevant analysis of issues. (AO3)
Level 3	9-12	<ul style="list-style-type: none"> • Excellent understanding of concepts/themes, leading to a balanced argument. (AO2) • Excellent use of the text provided to support argument. (AO2)

		<ul style="list-style-type: none"> • Thorough application of own/others' views to consider questions/issues. (AO3) • Interpretation of information will be excellent, with thorough analysis of issues. (AO3)
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Question number	Answer	Mark
4(a)	<p style="text-align: center;">AO1 2 marks</p> <p>Award one mark for each point identified, up to a maximum of 2 marks.</p> <ul style="list-style-type: none"> • Allah is seen to be all merciful. • Allah is seen to be all powerful. • Allah is seen to be beyond time and space. <p>Accept any other appropriate response.</p>	(2)

Question number	Answer	Mark
4(b)	<p style="text-align: center;">AO1 3 marks</p> <p>Award one mark for providing a reason. Award a further 2 marks for development that shows development, up to a maximum of 3 marks.</p> <ul style="list-style-type: none"> • Barzakh is the period between a person's death and their resurrection (1). Whoever dies as a good Muslim will be rewarded (1), and whoever dies disobeying Allah, will be punished (1). • Barzakh is a place between this world and the next (1). It is a place of separation of the living from the dead (1) and separates death from resurrection (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
4(c)	<p style="text-align: center;">AO1 (3 marks)/AO2 (3 marks)</p> <ul style="list-style-type: none"> • The concept of halal and haram is a key idea in Islam that dictates what a Muslim can do and what is not allowed (A01). Halal is a Quranic term that refers to anything that is considered permissible and lawful under Islam. On the other hand, Haram is the forbidden things or acts which are punishable according to Shar'iah, the Islamic law. The terms Halal and Haram are often linked with foods and drinks (A02). • Halal meat is the flesh of the animal that has been slaughtered in the way prescribed by Qur'an and Hadith (A01); this method is called 'Zabihah'. This procedure was taught to Muslims as the best way to slaughter an animal in order to cause it the least amount of pain. Haram meat is meat that is not slaughtered according to the methods prescribed by Qur'an and Hadith, and includes dead animals and pork (A02). • Halal is something that is pleasing to Allah, as decreed in the Qur'an (A01). Muslims live lives of good intentions in order to be accepted by Allah on judgement day. However, no matter how pure the intentions are of the believer there are some things that can never be accepted as they are haram. Things such as drinking alcohol, fornication and adultery and slander, are all shirk and never permissible (A02). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-2	<ul style="list-style-type: none"> • Limited use of facts, some of which may be inaccurate or irrelevant. (A01) • Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (A02)
Level 2	3-4	<ul style="list-style-type: none"> • Good use of facts, which are mostly accurate and relevant. (A01) • Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (A02)
Level 3	5-6	<ul style="list-style-type: none"> • Excellent use of facts, which are accurate and relevant. (A01) • Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (A02)

Question number	Indicative content	
4(d)	<p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> • Many Muslims would agree with this because to refer to Allah as the creator means that He created all things and is master of the universe. Allah therefore has no equal and is beyond compare as something that is perfect as referred to in Surah 112 (AO2). Allah as creator illustrates Allah's character through His creation. Allah created a universe that through its beauty, allows us to see His beauty as creator. The whole of Allah's creation has been designed and created according to the highest heavenly standard of splendor and order, impossible ever to be emulated by any other being. (AO3). • Many Muslims would agree with this as Allah brought something out of nothing. From the chaos of what existed before creation Allah brought the universe into existence. He realised through creation the order and structure of the universe as we know it (AO2). Allah as creator is not created by anything else, as stated in Surah 112, and his creation exists beyond this world. As creator he has created an afterlife that is accessible to his greatest creation – mankind. By following the teachings of the Qur'an and the Prophet, Allah, as creator, not only created the living world but also the eternal world. (AO3). • Although many Muslims would agree that creator is an important attribute of Allah, some Muslims would not agree that it is the most important attribute as there are a number of other important attributes such as merciful and just (AO2). To understand Allah as merciful and just is very important as it shows that Allah did not leave his creation alone to get on with their lives as best, they could. He sent the prophets with His word to guide them. It also reminds Muslims that if they fail to live the perfect Muslim life, he will forgive them so they go back to the straight path and live a good Muslim life (AO3). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • Limited understanding of concepts/themes, leading to an unbalanced argument. (AO2) • Limited use of the text provided to support argument. (AO2) • No application of own/others' views to consider questions/issues. (AO3) • Interpretation of information will be basic, with no analysis of issues. (AO3)
Level 2	5–8	<ul style="list-style-type: none"> • Good understanding of concepts/themes, leading to a partially-balanced argument. (AO2) • Good use of the text provided to support argument. (AO2) • Some application of own/others' views to consider questions/issues. (AO3) • Interpretation of information will be good, with mostly relevant analysis of issues. (AO3)
Level 3	9–12	<ul style="list-style-type: none"> • Excellent understanding of concepts/themes, leading to a balanced argument. (AO2) • Excellent use of the text provided to support argument. (AO2) • Thorough application of own/others' views to consider

		<p>questions/issues. (AO3)</p> <ul style="list-style-type: none"> • Interpretation of information will be excellent, with thorough analysis of issues. (AO3)
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Question number	Answer	Mark
5(a)	<p style="text-align: center;">AO1 1 mark</p> <p>Award one mark for each point identified, up to a maximum of 1 mark.</p> <ul style="list-style-type: none"> • The body is washed. • The body is wrapped in white linen. • There is a funeral prayer said. <p>Accept any other appropriate response.</p>	(1)

Question number	Answer	Mark
5(b)	<p style="text-align: center;">AO1 3 marks</p> <p>Award 1 mark for providing a reason. Award a further 2 marks for development that shows development, up to a maximum of 3 marks.</p> <ul style="list-style-type: none"> • For Shi'a Muslims, rituals and observances on Ashura consist primarily of public expressions (1) of mourning and grief (1). This is intended to connect them with Hussain's suffering and death (1). • During this time Sunni Muslims fast (1) and remember those less fortunate than themselves (1). They remember the time Noah left the Ark and Allah saved Musa from the Egyptians (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
5(c)	<p style="text-align: center;">AO1 (3 marks)/AO2 (3 marks)</p> <ul style="list-style-type: none"> • Citizenship can be challenging for Muslims as some aspects of citizenship may be contrary to Islamic belief (AO1). If a devoted Muslim wished to pray five times each day this may interrupt their work, as directed by the country and community they lived within. This may cause serious challenges to how a Muslim is able to adapt as a full citizen in a secular country (AO2). • Citizenship can also cause problems for a Muslim as Islamic teaching on shirk may run in direct conflict with a Muslim's faith (AO1). If a Muslim was told that they must act and support someone who is homosexual. A Muslim may find this difficult as there are teachings within Islam that refer to homosexuality as shirk and something that cannot be advocated in anyway (AO2). • In the issue of what is halal and directly related to food, this could also cause problems in relation to a Muslim's citizenship (AO1). A Muslim is directed to eat meat that is killed in accordance with Islamic belief. However, in some countries this form of slaughtering animals may be deemed illegal which would be a great challenge to a Muslim living as a citizen in that country (AO2). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-2	<ul style="list-style-type: none"> • Limited use of facts, some of which may be inaccurate or irrelevant. (AO1) • Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (AO2)
Level 2	3-4	<ul style="list-style-type: none"> • Good use of facts, which are mostly accurate and relevant. (AO1) • Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (AO2)
Level 3	5-6	<ul style="list-style-type: none"> • Excellent use of facts, which are accurate and relevant. (AO1) • Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (AO2)

Question number	Indicative content	
5(d)	<p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> • Many Muslims would agree with this as all Muslims are expected to get married as part of their duty to Allah. Marriage is mentioned many times in the Qur'an, as revealed to the Prophet Muhammad (pbuh) (A02). Therefore, they follow its teachings on marriage. The purpose of marriage is to raise children in the Islamic faith and to be faithful to your husband/wife. Spreading the faith is important in Islam and it is permissible for a Muslim man to take 4 wives (though this practice is not often used now). If this does occur each wife must be treated equally as stated in Surah 30 (A03). • Many Muslims would agree with this because one of the main purposes of marriage is to have children and create families. The family is the building block on which the Islamic tradition is built on. Strong Islamic family life builds strong Islamic society (A02). The family cannot exist outside marriage and there are clear, defined roles within the family that exist to support the family and strengthen the Ummah. The man acts as provider and the woman secures the home as a place of love, prayer and education in bringing children up in the Islamic way as stated in Surah 30 (A03). • Although many Muslims would agree that marriage is an important relationship in Islam as it creates families and spreads the faith, some Muslims would say the most important relationship is between Allah and his worshippers (A02). The relationship between a person and Allah is the centre point from which all good things flow. Doing what pleases Allah, as outlined in the Qur'an and through the Prophet, enlightens Muslims in all their relationships and it is this which strengthens the Ummah more than any other relationship (A03). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-4	<ul style="list-style-type: none"> • Limited understanding of concepts/themes, leading to an unbalanced argument. (A02) • Limited use of the text provided to support argument. (A02) • No application of own/others' views to consider questions/issues. (A03) • Interpretation of information will be basic, with no analysis of issues. (A03)
Level 2	5-8	<ul style="list-style-type: none"> • Good understanding of concepts/themes, leading to a partially-balanced argument. (A02) • Good use of the text provided to support argument. (A02) • Some application of own/others' views to consider questions/issues. (A03) • Interpretation of information will be good, with mostly relevant analysis of issues. (A03)
Level 3	9-12	<ul style="list-style-type: none"> • Excellent understanding of concepts/themes, leading to a balanced argument. (A02) • Excellent use of the text provided to support argument. (A02)

		<ul style="list-style-type: none"> • Thorough application of own/others' views to consider questions/issues. (AO3) • Interpretation of information will be excellent, with thorough analysis of issues. (AO3)
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Question number	Answer	Mark
6(a)	<p style="text-align: center;">AO1 1 mark</p> <p>Award 1 mark for each point identified, up to a maximum of 1 mark.</p> <ul style="list-style-type: none"> • If a Muslim is sick in anyway. • If a Muslim is travelling on a long journey. • Women who are pregnant or in a stage of breast feeding. <p>Accept any other appropriate response.</p>	(1)

Question number	Answer	Mark
6(b)	<p style="text-align: center;">AO1 3 marks</p> <p>Award one mark for providing a reason. Award a further 2 marks for development that shows development, up to a maximum of 3 marks.</p> <ul style="list-style-type: none"> • Zakah is the third pillar of Islam (1). Muslims give Zakah as a compulsory donation of 2.5% of their annual wage (1). It is seen as a form of worship and self purification (1). • Zakah is a Muslims duty to support the less fortunate through their donation (1). The giving of wealth also reflects obedience to Allah (1) and understanding that everything comes from Allah (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
6(c)	<p style="text-align: center;">AO1 (3 marks)/AO2 (3 marks)</p> <ul style="list-style-type: none"> • The lesser jihad is something that can be undertaken by Muslims after they have strived to make themselves pure through the greater jihad (A01). They are then in a position to make society pure through the lesser jihad. The lesser jihad is concerned with bringing Allah’s law and justice to the world, ensuring that Islamic society follows the Word of Allah (A02). • The lesser jihad can only be fought as a holy war under certain conditions as stated in Surah 2:190-194 (A01) In this Surah Allah does not like transgressors which means war can only be fought if Islam is attacked. This ensures that Muslims are free to practice their faith as part of the Umma and are blessed in fighting in defence of Islam (A02). • Lesser jihad is sometimes necessary to ensure that the will of Allah is in place on earth in promotion of a just society (A01). The lesser jihad seeks to ensure this occurs and tackles issues in society in the name of Allah. Issues such as unfair trading, poverty and lack of education in promotion of justice and equality (A02). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-2	<ul style="list-style-type: none"> • Limited use of facts, some of which may be inaccurate or irrelevant. (A01) • Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (A02)
Level 2	3-4	<ul style="list-style-type: none"> • Good use of facts, which are mostly accurate and relevant. (A01) • Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (A02)
Level 3	5-6	<ul style="list-style-type: none"> • Excellent use of facts, which are accurate and relevant. (A01) • Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (A02)

Question number	Indicative content	
6(d)	<p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> • Many Muslims would agree with this statement as there are clear instructions in Islamic holy texts regarding the importance of festivals. In the Hadith the significance of what occurs is directly related to the spiritual journey of the Muslim (AO2). Festivals in Islam are seen as a way of deepening the faith of all Muslims. They remind Muslims of key aspects of their faith that resonate with each worshipper. Such as remembering the importance of obedience to Allah as Ibrahim was told to sacrifice Ismail on the festival of Eid-ul-Adha (AO3). • Many Muslims would agree because the Hadith make clear reference to the festivals of Eid-ul-Adha and Eid-ul-Fitr. These are two important festivals that unite the Umma in worship as local and global community (AO2). Eid-ul-Fitr is known as the festival of the breaking of the fast, which occurs at the end of Ramadan. Muslims are reminded that they have completed the great fast and will gain many benefits from doing so. Theirs sins have been forgiven by Allah and they have become closer to Allah (AO3). • Although many Muslims would agree that festivals are essential in Islam, some Muslims would disagree and point to the fact that Islam only has two key festivals as proof that this being true. (AO2) They would also state that the festivals are only important as part of the pilgrimage of Hajj. This means any real importance for festivals is only as part of the fifth pillar of Islam. They are only part of a bigger celebration and really have no individual significance outside the Hajj (AO3). 	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-4	<ul style="list-style-type: none"> • Limited understanding of concepts/themes, leading to an unbalanced argument. (AO2) • Limited use of the text provided to support argument. (AO2) • No application of own/others' views to consider questions/issues. (AO3) • Interpretation of information will be basic, with no analysis of issues. (AO3)
Level 2	5-8	<ul style="list-style-type: none"> • Good understanding of concepts/themes, leading to a partially-balanced argument. (AO2) • Good use of the text provided to support argument. (AO2) • Some application of own/others' views to consider questions/issues. (AO3) • Interpretation of information will be good, with mostly relevant analysis of issues. (AO3)
Level 3	9-12	<ul style="list-style-type: none"> • Excellent understanding of concepts/themes, leading to a balanced argument. (AO2) • Excellent use of the text provided to support argument. (AO2) • Thorough application of own/others' views to consider

		questions/issues. (AO3) <ul style="list-style-type: none">• Interpretation of information will be excellent, with thorough analysis of issues. (AO3)
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