

Mark scheme

Sample assessment materials  
for first teaching September  
2017

International GCSE in Islamic  
Studies (4IS1/01)

Paper 1:  
Islamic Studies

# General marking guidance

---

- All candidates must receive the same treatment. Examiners must mark the last candidate in exactly the same way as they mark the first.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than be penalised for omissions.
- Examiners should mark according to the mark scheme – not according to their perception of where the grade boundaries may lie.
- 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/indicative content will not be exhaustive. However different examples of responses will be provided at standardisation.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, a senior examiner must be consulted before a mark is given.
- Crossed-out work should be marked **unless** the candidate has replaced it with an alternative response.

## Marking guidance for levels based mark schemes

### How to award marks

The indicative content provides examples of how students will meet each skill assessed in the question. The levels descriptors and indicative content reflect the relative weighting of each skill within each mark band.

### Finding the right level

The first stage is to decide which level the answer should be placed in. To do this, use a 'best-fit' approach, deciding which level most closely describes the quality of the answer. Answers can display characteristics from more than one level, and where this happens markers must use the guidance below and their professional judgement to decide which level is most appropriate.

### Placing a mark within a level

After a level has been decided on, the next stage is to decide on the mark within the level. The instructions below tell you how to reward responses within a level. However, where a level has specific guidance about how to place an answer within a level, always follow that guidance. Statements relating to the treatment of students who do not fully meet the requirements of the question are also shown in the indicative content section of each levels based mark scheme. These statements should be considered alongside the levels descriptors.

Markers should be prepared to use the full range of marks available in a level and not restrict marks to the middle. Markers should start at the middle of the level (or the upper-middle mark if there is an even number of marks) and then move the mark up or down to find the best mark. To do this, they should take into account how far the answer meets the requirements of the level:

- If it meets the requirements fully, markers should be prepared to award full marks within the level. The top mark in the level is used for answers that are as good as can realistically be expected within that level
- If it only barely meets the requirements of the level, markers should consider awarding marks at the bottom of the level. The bottom mark in the level is used for answers that are the weakest that can be expected within that level
- The middle marks of the level are used for answers that have a reasonable match to the descriptor. This might represent a balance between some characteristics of the level that are fully met and others that are only barely met.

Question number	Answer	Mark
<b>1(a)</b>	<p style="text-align: center;"><b>AO1 2 marks</b></p> <p>Award 1 mark for each teaching identified, up to a maximum of 2 marks.</p> <ul style="list-style-type: none"> <li>• Paradise lies at the feet of your mother (1)</li> <li>• Mothers are most worthy of good companionship (1)</li> <li>• Kindness to one's mother is more important than kindness to one's father (1)</li> </ul> <p><b>Accept any other appropriate response.</b></p>	<b>(2)</b>

Question number	Answer	Mark
<b>1(b)</b>	<p style="text-align: center;"><b>AO1 3 marks</b></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"> <li>• The angel Jibrail asked the Prophet to read (1), the Prophet was given the ability to recite the Qur'an (1), even though He was illiterate (1).</li> <li>• The angel Jibrail explained Muhammad's mission (1), which was to be the Messenger of Allah (1), Muhammad left the cave still fearful and confused (1).</li> </ul> <p><b>Accept any other appropriate response.</b></p>	<b>(3)</b>

Question number	Indicative content	
<b>1(c)</b>	<p style="text-align: center;"><b>AO1 (3 marks)/AO2 (3 marks)</b></p> <ul style="list-style-type: none"> <li>• Khadijah believed in the revelation of the Qur'an and was the first person to convert to Islam (AO1). Khadijah's conversion encouraged others to believe in the Prophet and this will have encouraged more converts and helped to spread Islam (AO2).</li> <li>• She accompanied the Prophet through many trials, including for example, during the year of grief (AO1). Her steadfastness gave the Prophet courage and this helped him to overcome opposition and remain faithful to his duty (AO2).</li> <li>• Because of her wealth she was able to provide the Prophet with financial support (AO1). Her financial support gave him time and freedom, and this allowed him to preach the message, and so advance the progress of Islam (AO2).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1–2	<ul style="list-style-type: none"> <li>• Limited use of facts, some of which may be inaccurate or irrelevant. (AO1)</li> <li>• Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (AO2)</li> </ul>
<b>Level 2</b>	3–4	<ul style="list-style-type: none"> <li>• Good use of facts, which are mostly accurate and relevant. (AO1)</li> <li>• Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (AO2)</li> </ul>
<b>Level 3</b>	5–6	<ul style="list-style-type: none"> <li>• Excellent use of facts, which are accurate and relevant. (AO1)</li> <li>• Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (AO2)</li> </ul>

Question number	Indicative content	
1(d)	<p style="text-align: center;"><b>AO2 (6 marks)/AO3 (6 marks)</b></p> <ul style="list-style-type: none"> <li>The title signifies that Muhammad is the last of the line of prophets and that no further prophets will come after him. (AO2) Because Muhammad is the final prophet, Muslims should consider the Qur'an, supported by the Sunnah of the Prophet, to be the perfect and unchangeable revelation of Allah. As it says in Surah 33, Allah's knowledge is total and perfect, 'he has full knowledge of all things' (AO3).</li> <li>Through the title, the prophecy of Muhammad is held to be supreme and supersedes the prophecies of those who went before him. Surah 33 makes it clear that Muhammad is the messenger sent by Allah Himself (AO2). Because of the status given to the Prophet by Allah, Muslims should look to the example of the Prophet's life to give them an example of how they should behave, confident that this will gain reward from Allah (AO3).</li> <li>It is indicated in the Qur'an that his life and his interpretation of the Qur'an carries authority (AO2). The title is a contrast to the beliefs of other religions, such as that a Messiah is needed to save people from their sins. The title does not confer divine status and Muslims believe that it is only by their own behaviour that they can expect to achieve Jannah, not because someone else has saved them. This is supported by Surah 33, which shows that it was Allah Himself who conferred the title on Muhammad (AO3).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>Limited understanding of concepts/themes, leading to an unbalanced argument. (AO2)</li> <li>Limited use of the text provided to support argument. (AO2)</li> <li>No application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be basic, with no analysis of issues. (AO3)</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>Good understanding of concepts/themes, leading to a partially-balanced argument. (AO2)</li> <li>Good use of the text provided to support argument. (AO2)</li> <li>Some application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be good, with mostly relevant analysis of issues. (AO3)</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>Excellent understanding of concepts/themes, leading to a balanced argument. (AO2)</li> <li>Excellent use of the text provided to support argument. (AO2)</li> <li>Thorough application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be excellent, with thorough analysis of issues. (AO3)</li> </ul>

Question number	Answer	Mark
2(a)	<p style="text-align: center;"><b>AO1 2 marks</b></p> <p>Award 1 mark for each occasion identified, up to a maximum of 2 marks.</p> <ul style="list-style-type: none"> <li>• The year of boycott and starvation in the desert (1).</li> <li>• The stoning by the people of Ta'if (1).</li> <li>• The torture of some of the Prophet's followers (1).</li> </ul> <p><b>Accept any other appropriate response.</b></p>	(2)

Question number	Answer	Mark
2(b)	<p style="text-align: center;"><b>AO1 3 marks</b></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"> <li>• The people of Makkah plotted to kill the Prophet (1) because he was critical of their behaviour (1), the Prophet realised his life/the future of Islam was at risk (1).</li> <li>• The Prophet realised he had to migrate to a safer place (1), so the flight had to take place secretly (1) and involved the need to hide in unsafe places (1).</li> </ul> <p><b>Accept any other appropriate response.</b></p>	(3)

Question number	Indicative content	
2(c)	<p style="text-align: center;"><b>AO1 (3 marks)/AO2 (3 marks)</b></p> <ul style="list-style-type: none"> <li>• The Prophet was only a human being and needed help. (AO1) The sense of brotherhood that was generated is a model of how the Prophet wanted the Muslim community to grow, and so it was an example to Muslims of all times (AO2).</li> <li>• Relying on others helped to create unity and brotherhood among the members of the early community (AO1). By enlisting the support of others, the Prophet demonstrated that he was not a divine figure, one of the most important distinguishing features of Islam, not ascribing partners to Allah (AO2).</li> <li>• Like all human beings, the Prophet had periods of fear and needed encouragement from his followers (AO1). Through this cooperation, women also contributed to the development of Islam and by drawing on their help, Muhammad helped increase the status of women in sustaining the faith of others (AO2).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• Limited use of facts, some of which may be inaccurate or irrelevant. (AO1)</li> <li>• Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (AO2)</li> </ul>
Level 2	3–4	<ul style="list-style-type: none"> <li>• Good use of facts, which are mostly accurate and relevant. (AO1)</li> <li>• Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (AO2)</li> </ul>
Level 3	5–6	<ul style="list-style-type: none"> <li>• Excellent use of facts, which are accurate and relevant. (AO1)</li> <li>• Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (AO2)</li> </ul>



Question number	Indicative content	
2(d)	<p style="text-align: center;"><b>AO2 (6 marks)/AO3 (6 marks)</b></p> <ul style="list-style-type: none"> <li>The Qur'an is the word of Allah, and it is by Allah's command that the Prophet is a model for all Muslims (AO2). The guidance of the Sunnah of the Prophet will help Muslims remain faithful to Allah in all aspects of their life and so be able to achieve Jannah. In Surah 33, Allah indicates that following the Prophet is necessary and not a matter of choice, because it is the way in which Muslims can be free from error, which should be the goal of Muslim life (AO3).</li> <li>The Qur'an does not provide answers to all questions and the example and teaching of the Prophet are essential to knowing how to behave (Surah 33) (AO2). Because the Prophet was a pioneer in such fields as better treatment for women, for example, this gives a teaching that Muslims of all times should follow about how to advance the society in which they live. Allah calls the Prophet 'a bearer of glad tidings', which seems to herald a better society (AO3).</li> <li>Muslims are encouraged to respect their elders and to look to them for an example of how to be a good Muslim. The Prophet himself said that obedience to parents opens two doors to paradise (AO2). Furthermore, because the Prophet lived many years ago, his life is not always relevant to the modern world, for example in respect of polygamy, and therefore some Muslims will say that some of the norms of the present time must also help to inform Muslims about how to behave (AO3).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1–4	<ul style="list-style-type: none"> <li>Limited understanding of concepts/themes, leading to an unbalanced argument. (AO2)</li> <li>Limited use of the text provided to support argument. (AO2)</li> <li>No application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be basic, with no analysis of issues. (AO3)</li> </ul>
<b>Level 2</b>	5–8	<ul style="list-style-type: none"> <li>Good understanding of concepts/themes, leading to a partially-balanced argument. (AO2)</li> <li>Good use of the text provided to support argument. (AO2)</li> <li>Some application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be good, with mostly relevant analysis of issues. (AO3)</li> </ul>
<b>Level 3</b>	9–12	<ul style="list-style-type: none"> <li>Excellent understanding of concepts/themes, leading to a balanced argument. (AO2)</li> <li>Excellent use of the text provided to support argument. (AO2)</li> <li>Thorough application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be excellent, with thorough analysis of issues. (AO3)</li> </ul>

Question number	Answer	Mark
3(a)	<p style="text-align: center;"><b>AO1 2 marks</b></p> <p>Award 1 mark for each occasion identified, up to a maximum of 2 marks.</p> <ul style="list-style-type: none"> <li>• Ibrahim was prepared to sacrifice his son Ishmael (1).</li> <li>• Musa received the Ten Commandments on Mount Sinai (1).</li> <li>• Isa was born of the virgin Mariam (1).</li> </ul> <p><b>Accept any other appropriate response.</b></p>	(2)

Question number	Answer	Mark
3(b)	<p style="text-align: center;"><b>AO1 3 marks</b></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"> <li>• Muslims believe in the afterlife (1), Allah will judge whether Muslims go to Jahannam or Jannah (1), which will depend on a person's intentions (1).</li> <li>• Muslims will go to Jahannam if the balance of their actions is evil (1), in Jahannam there will be suffering (1), which will be both physical and spiritual (1).</li> </ul> <p><b>Accept any other appropriate response.</b></p>	(3)

Question number	Indicative content	
<b>3(c)</b>	<p style="text-align: center;"><b>AO1 (3 marks)/AO2 (3 marks)</b></p> <ul style="list-style-type: none"> <li>• The Qur'an speaks of the important role played by angels as messengers of Allah (AO1). Because angels are messengers of Allah, Muslims believe that the messages they bring give them an understanding of the will of Allah, especially through the words of the prophets, allowing them to live in accordance with His will (AO2).</li> <li>• Angels act as recorders of people's good and bad deeds (AO1). Muslims are aware that all their deeds are seen and recorded, and this encourages them to live good lives, so that on the Day of Judgment the angels will give a good account of them to Allah and they can go to Jannah (AO2).</li> <li>• Angels are in the presence of Allah they celebrate His praises unceasingly (AO1). The example of the angels in offering ceaseless praise to Allah reminds Muslims that they too must profess their faith in Allah and constantly thank Him for His goodness and mercy (AO2).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1–2	<ul style="list-style-type: none"> <li>• Limited use of facts, some of which may be inaccurate or irrelevant. (AO1)</li> <li>• Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (AO2)</li> </ul>
<b>Level 2</b>	3–4	<ul style="list-style-type: none"> <li>• Good use of facts, which are mostly accurate and relevant. (AO1)</li> <li>• Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (AO2)</li> </ul>
<b>Level 3</b>	5–6	<ul style="list-style-type: none"> <li>• Excellent use of facts, which are accurate and relevant. (AO1)</li> <li>• Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (AO2)</li> </ul>

Question number	Indicative content	
3(d)	<p style="text-align: center;"><b>AO2 (6 marks)/AO3 (6 marks)</b></p> <ul style="list-style-type: none"> <li>The stress on Tawhid is what Muslims believe help to distinguish Islam from other religions, such as Christianity for example (AO2). As perfection is part of the nature of Allah, to deny it would lead to a denial of belief in God at all, and this would leading to non-belief. Surah 112 says specifically that there is none like Him, indicating that none other can share in His perfection. This makes it clear that, for Muslims, Tawhid is an essential belief (AO3).</li> <li>If Allah is not one, then neither can He be all powerful, which is also a fundamental belief in the nature of Allah (AO2). As rejection of Tawhid is unforgivable, then anyone who denies it risks eternal punishment. Surah 112, starts with the imperative that Muslims should confess this belief (with the instruction 'Say...'), which underlines that, for Muslims, it is a requirement for true belief (AO3).</li> <li>Rejection of the oneness of God is said to be an unforgivable sin, even when the Qur'an speaks of the mercy of Allah (AO2). However, Islam is often said to be built on five pillars, and all are given prominence in the Qur'an and the Sunnah of Prophet. It is, therefore, possible to argue that Muslims need to accept all the teachings and observe all the obligations laid down for them to be true to their faith (AO3).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1–4	<ul style="list-style-type: none"> <li>Limited understanding of concepts/themes, leading to an unbalanced argument. (AO2)</li> <li>Limited use of the text provided to support argument. (AO2)</li> <li>No application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be basic, with no analysis of issues. (AO3)</li> </ul>
<b>Level 2</b>	5–8	<ul style="list-style-type: none"> <li>Good understanding of concepts/themes, leading to a partially-balanced argument. (AO2)</li> <li>Good use of the text provided to support argument. (AO2)</li> <li>Some application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be good, with mostly relevant analysis of issues. (AO3)</li> </ul>
<b>Level 3</b>	9–12	<ul style="list-style-type: none"> <li>Excellent understanding of concepts/themes, leading to a balanced argument. (AO2)</li> <li>Excellent use of the text provided to support argument. (AO2)</li> <li>Thorough application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be excellent, with thorough analysis of issues. (AO3)</li> </ul>

Question number	Answer	Mark
4(a)	<p style="text-align: center;"><b>AO1 2 marks</b></p> <p>Award 1 mark for each category identified, up to a maximum of 2 marks.</p> <ul style="list-style-type: none"> <li>• Fard - an action that is compulsory (1)</li> <li>• Makruh – an action that is disliked (1)</li> <li>• Haram - an action that is forbidden (1)</li> </ul> <p><b>Accept any other appropriate response.</b></p>	(2)

Question number	Answer	Mark
4(b)	<p style="text-align: center;"><b>AO1 3 marks</b></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"> <li>• Allah is the creator of all things (1), they came into being simply by the word of Allah (1), which demonstrated his power (1).</li> <li>• Men and women were the highpoint of creation (1), Allah also created animals and plants (1), which were to serve man's needs (1).</li> </ul> <p><b>Accept any other appropriate response.</b></p>	(3)

Question number	Indicative content	
4(c)	<p style="text-align: center;"><b>AO1 (3 marks)/AO2 (3 marks)</b></p> <ul style="list-style-type: none"> <li>• Allah understands the weakness of human beings and that they will make mistakes and sin from time to time (AO1). Allah's understanding of human weakness means that He will have mercy on those who stray, and that gives human beings the strength to continue to try to be good and faithful (AO2).</li> <li>• The Qur'an clearly teaches that Allah is willing to forgive even very serious offences, provided a sinner is clearly sorry and asks forgiveness (AO1). The Prophet's many examples of forgiveness in his life are understood by Muslims as a reflection of the forgiveness shown by Allah, so they can have confidence in Allah's forgiveness and live their faith in joy (AO2).</li> <li>• Muslims believe in the reality of heaven (Jannah) as a place of reward for those who repent (AO1). The existence of Jannah indicates that Allah has anticipated that people repent, and has already prepared a special place so that they can enjoy the reward of repentance, which gives Muslims hope for the future (AO2).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• Limited use of facts, some of which may be inaccurate or irrelevant. (AO1)</li> <li>• Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (AO2)</li> </ul>
Level 2	3–4	<ul style="list-style-type: none"> <li>• Good use of facts, which are mostly accurate and relevant. (AO1)</li> <li>• Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (AO2)</li> </ul>
Level 3	5–6	<ul style="list-style-type: none"> <li>• Excellent use of facts, which are accurate and relevant. (AO1)</li> <li>• Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (AO2)</li> </ul>

Question number	Indicative content	
4(d)	<p style="text-align: center;"><b>AO2 (6 marks)/AO3 (6 marks)</b></p> <ul style="list-style-type: none"> <li>The existence of laws provides guidelines and boundaries to help an individual to fight against temptation and sin (AO2). Laws are the only way to sustain a moral society, societies might otherwise descend into decadence, and Muslims like many religious people should conclude that following the laws of God is what holds society together. This is supported in Surah 5, when Allah indicates that laws have helped unite Muslims into one nation, united in religion (AO3).</li> <li>Observance of Allah's laws is a way of maintaining one's health, wealth and honour (AO2). The laws of Islam are intended to cover all aspects of moral, political and economic life, and therefore Muslims should accept that many rules are needed to cover the range of human experience, helping people come to the 'truth' about human behaviour as Allah teaches in the Surah (AO3).</li> <li>Allah says in the Qur'an that a person's intentions are a better indication of moral goodness than their actions alone. Surah 14, in the story of Ibrahim, highlights the importance of turning one's heart to Allah (AO2). Too many restrictions can take away from the joyful aspect of religion and make it appear less attractive to others. Some Muslims may take the view that a religion based on too many rules could lead to fewer converts and a weakening of its contribution to society (AO3).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1–4	<ul style="list-style-type: none"> <li>Limited understanding of concepts/themes, leading to an unbalanced argument. (AO2)</li> <li>Limited use of the text provided to support argument. (AO2)</li> <li>No application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be basic, with no analysis of issues. (AO3)</li> </ul>
<b>Level 2</b>	5–8	<ul style="list-style-type: none"> <li>Good understanding of concepts/themes, leading to a partially-balanced argument. (AO2)</li> <li>Good use of the text provided to support argument. (AO2)</li> <li>Some application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be good, with mostly relevant analysis of issues. (AO3)</li> </ul>
<b>Level 3</b>	9–12	<ul style="list-style-type: none"> <li>Excellent understanding of concepts/themes, leading to a balanced argument. (AO2)</li> <li>Excellent use of the text provided to support argument. (AO2)</li> <li>Thorough application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be excellent, with thorough analysis of issues. (AO3)</li> </ul>

Question number	Answer	Mark
5(a)	<p style="text-align: center;"><b>AO1 1 mark</b></p> <p>Award 1 mark for each occasion identified.</p> <ul style="list-style-type: none"> <li>• The Shahadah is recited into the ear of a new-born baby (1)</li> <li>• It is recited in front of witnesses as conversion to Islam (1)</li> </ul> <p><b>Accept any other appropriate response.</b></p>	<b>(1)</b>

Question number	Answer	Mark
5(b)	<p style="text-align: center;"><b>AO1 3 marks</b></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"> <li>• Worshippers meet together for Friday prayers (1), this is an expression of the Ummah (1) and this strengthens faith (1).</li> <li>• The Khatib or Imam delivers a sermon (1), which is based upon the Qur'an and Hadith (1), which instructs the community on how to live a good life (1).</li> </ul> <p><b>Accept any other appropriate response.</b></p>	<b>(3)</b>



Question number	Indicative content	
5(c)	<p style="text-align: center;"><b>AO1 (3 marks)/AO2 (3 marks)</b></p> <ul style="list-style-type: none"> <li>Muslims are taught to fast at least from dawn to sunset during the month of Ramadan but fasting is also encouraged at other times (AO1). Sawm means literally 'to abstain' from all bodily pleasures, and fasting is understood more widely as an exercise in self-control of the body because it will bring spiritual gain (AO2).</li> <li>Fasting rules strictly forbid the taking of food or liquid during the daylight hours of Ramadan, as the fast is to be demanding (AO1). Fasting reminds Muslims of those less fortunate than themselves, which helps to develop a strong moral character (AO2).</li> <li>Abstaining during Ramadan also applies to other pleasures such as smoking (AO1). Because Muslims are also instructed to avoid behaviour that could negate the rewards of fasting, such as insulting and lying, it can be a complete exercise in self-discipline (AO2).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1–2	<ul style="list-style-type: none"> <li>Limited use of facts, some of which may be inaccurate or irrelevant. (AO1)</li> <li>Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (AO2)</li> </ul>
<b>Level 2</b>	3–4	<ul style="list-style-type: none"> <li>Good use of facts, which are mostly accurate and relevant. (AO1)</li> <li>Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (AO2)</li> </ul>
<b>Level 3</b>	5–6	<ul style="list-style-type: none"> <li>Excellent use of facts, which are accurate and relevant. (AO1)</li> <li>Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (AO2)</li> </ul>

Question number	Indicative content	
5(d)	<p align="center"><b>AO2 (6 marks)/AO3 (6 marks)</b></p> <ul style="list-style-type: none"> <li>Throughout the Qur'an, it is possible to find teachings about the struggle to follow the straight path. This is often interpreted as the greater jihad. It says in Surah 61 that those who believe in Allah should in their lives strive to live lives in His cause, and that is what would make them better people (AO2). By striving to conquer evil inclinations, Muslims both improve their spiritual lives and believe they can give a good example to those around them, and this can encourage others to become converts (AO3).</li> <li>The Qur'an appears to indicate that those who are being true to Allah are those who struggle with inner temptations such as wealth and wrong doing. Surah 61 also refers to wealth and suggests that a good Muslim will use their wealth in order to be faithful to Allah (AO2). The modern world is full of tension between peoples and as Islam is a religion of peace, Muslims should be helping to promote peace and not religious conflict. Surah 8 suggests that Allah prefers people to live in peace, so that they can focus on living lives based on trust in Him (AO3).</li> <li>In many parts of the Muslim world today, Muslims are concerned that their religion is under attack and some believe they have an obligation to fight to protect their faith. This is a requirement for lesser jihad (AO2). Sometimes the fight against injustice can involve violence, such as the opposing of tyrants and so jihad as holy war can be important to ensure that Muslims are allowed to express their faith. To support this, some Muslims would point to another part of Surah 8, which says that Muslims should 'ready their strength' and so be prepared to fight (AO3).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1–4	<ul style="list-style-type: none"> <li>Limited understanding of concepts/themes, leading to an unbalanced argument. (AO2)</li> <li>Limited use of the text provided to support argument. (AO2)</li> <li>No application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be basic, with no analysis of issues. (AO3)</li> </ul>
<b>Level 2</b>	5–8	<ul style="list-style-type: none"> <li>Good understanding of concepts/themes, leading to a partially-balanced argument. (AO2)</li> <li>Good use of the text provided to support argument. (AO2)</li> <li>Some application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be good, with mostly relevant analysis of issues. (AO3)</li> </ul>
<b>Level 3</b>	9–12	<ul style="list-style-type: none"> <li>Excellent understanding of concepts/themes, leading to a balanced argument. (AO2)</li> <li>Excellent use of the text provided to support argument. (AO2)</li> <li>Thorough application of own/others' views to consider questions/issues. (AO3)</li> <li>Interpretation of information will be excellent, with thorough analysis of issues. (AO3)</li> </ul>

Question number	Answer	Mark
6(a)	<p style="text-align: center;"><b>AO1 1 mark</b></p> <p>Award 1 mark for each occasion identified.</p> <ul style="list-style-type: none"> <li>• Pilgrims put on seamless white cloths (1)</li> <li>• They stand in vigil/prayer at Arafat (1)</li> </ul> <p><b>Accept any other appropriate response.</b></p>	<b>(1)</b>

Question number	Answer	Mark
6(b)	<p style="text-align: center;"><b>AO1 3 marks</b></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"> <li>• Zakah is giving to those in need (1), it is a kind of religious tax (1), a moral obligation rather than an act of charity (1)</li> <li>• Muslims should donate at least 2.5% of their wealth each year (1), this makes them conscious of how Allah has been good to them (1), recognising that those who can afford it should help the less fortunate (1).</li> </ul> <p><b>Accept any other appropriate response.</b></p>	<b>(3)</b>

Question number	Indicative content	
6(c)	<p style="text-align: center;"><b>AO1 (3 marks)/AO2 (3 marks)</b></p> <ul style="list-style-type: none"> <li>Eid-ul-Fitr marks the end of Ramadan and is understood as a celebration, involving breaking the fast after a month of self-denial (AO1). It is an opportunity to thank Allah for the will and the strength to obey His commandments during Ramadan and thereby increases the gratitude a Muslim feels for Allah's goodness (AO2).</li> <li>It is not simply a personal celebration but also a day of prayers and alms-giving (AO1). It is a time to reflect on what a Muslim learned about themselves during Ramadan and to make resolutions to improve their lives in the future (AO2).</li> <li>It is a celebration that helps to bring together families and friends in unity and friendship (AO1). The unity that is generated by the common celebration around the world reminds Muslims of the brotherhood of all Muslims and so reinforces the Ummah worldwide (AO2).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>Limited use of facts, some of which may be inaccurate or irrelevant. (AO1)</li> <li>Understanding addresses a narrow range of concepts/themes which lack detail and are not developed. (AO2)</li> </ul>
Level 2	3–4	<ul style="list-style-type: none"> <li>Good use of facts, which are mostly accurate and relevant. (AO1)</li> <li>Understanding addresses a range of concepts/themes, some of which are not fully detailed and/or developed. (AO2)</li> </ul>
Level 3	5–6	<ul style="list-style-type: none"> <li>Excellent use of facts, which are accurate and relevant. (AO1)</li> <li>Understanding addresses a broad range of concepts/themes, which are detailed and fully developed. (AO2)</li> </ul>

Question number	Indicative content	
6(d)	<p style="text-align: center;"><b>AO2 (6 marks)/AO3 (6 marks)</b></p> <ul style="list-style-type: none"> <li>• In Islam, marriage is seen as one of Allah's greatest gifts to mankind and should be embraced by Muslims (AO2), Allah has commanded Muslims to promote and extend Islam, it is therefore important for Muslims to marry, have children and bring them up to worship Allah and obey Him. As it says in Surah 30, Allah gave the gift of spouses so that man and wife may find comfort in each other, which helps to generate a care they then pass on to their children (AO3).</li> <li>• A happy marriage, and sexual union to create a family, also helps to avoid the attraction of illicit sexual relationships, such as extra-marital sex (AO2). Muslims should avoid illicit sexual activity and so become spiritually stronger, witnessing to the truth of Allah's word, and in this way help to promote a healthy and moral society. It says in Surah 30 that those who think carefully about their faith will see the truth in this teaching (AO3).</li> <li>• In the Qur'an, Allah highly recommends marriage and family life but he does not command it (AO2). Some married couples prove unable to have children but in Surah 42 it is made clear that this is sometimes the will of Allah in His wisdom. It is therefore possible to conclude that it would be unfair to suggest that makes them less-faithful Muslims, so each individual's responsibility in this matter should depend on their circumstances (AO3).</li> </ul>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1–4	<ul style="list-style-type: none"> <li>• Limited understanding of concepts/themes, leading to an unbalanced argument. (AO2)</li> <li>• Limited use of the text provided to support argument. (AO2)</li> <li>• No application of own/others' views to consider questions/issues. (AO3)</li> <li>• Interpretation of information will be basic, with no analysis of issues. (AO3)</li> </ul>
<b>Level 2</b>	5–8	<ul style="list-style-type: none"> <li>• Good understanding of concepts/themes, leading to a partially-balanced argument. (AO2)</li> <li>• Good use of the text provided to support argument. (AO2)</li> <li>• Some application of own/others' views to consider questions/issues. (AO3)</li> <li>• Interpretation of information will be good, with mostly relevant analysis of issues. (AO3)</li> </ul>
<b>Level 3</b>	9–12	<ul style="list-style-type: none"> <li>• Excellent understanding of concepts/themes, leading to a balanced argument. (AO2)</li> <li>• Excellent use of the text provided to support argument. (AO2)</li> <li>• Thorough application of own/others' views to consider questions/issues. (AO3)</li> <li>• Interpretation of information will be excellent, with thorough analysis of issues. (AO3)</li> </ul>