



Pearson
Edexcel

Mark Scheme (Results)

Summer 2023

Pearson Edexcel International GCSE
In Islamic Studies (4IS1)
Paper 1

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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"> • They were recorded through memory. • They were recorded through writing. • They were recorded through practice. <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"> • To show that Muslims had strength (1), showing enemies who were waiting to attack them, that they were strong (1) and so stopping further attacks (1). • To ensure the word of Allah was spread (1). To do this the enemies of Islam had to be defeated (1), which allowed the early Islamic community to be established (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"> • After the Battle of Badr the Muslim victors could have destroyed their enemies as true conquerors but chose not to (A01). This created a good impression of Islam and the |

| | | <p>Muslims because it showed them to be respectful and compassionate, showing the humane nature of Islam (A02).</p> <ul style="list-style-type: none"> • It was important because Muhammad (pbuh) wanted to show the mercy of Allah through his actions (1). By doing this he was showing others that to act with hate was not what Allah wanted of his people. He wanted to teach his followers to show mercy and create a better society (A02). • Muhammad (pbuh) realised at the time that battles had to be fought to allow the early Islamic community to be established (A01). But his vision for Islam was one of peace. By treating his opponents and prisoners well, he was defusing the need for vengeance and so enabling different tribes to co-exist peacefully (A02). |
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| 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;">A02 (6 marks)/A03 (6 marks)</p> <ul style="list-style-type: none"> • Some Muslims would agree because during his early life the Prophet was aware of constant fighting among the prominent Makkan tribes. He became aware through these conflicts that cruel men oppressed the weak and the poor (A02). At this early stage of his life, taking into account the hardships he faced in his own life, he understood the importance that people should be treated in a fair and just way. This prepared |

| | | <p>him not only for the battles he would have to fight to establish the early Islamic community, but that central to his success was his faith in Allah who protected him through everything as stated in Surah 66:1-3 (A03).</p> <ul style="list-style-type: none"> • Some Muslims would agree because Muhammad's (pbuh) reputation in business and trading gained him a reputation of honesty and good character. This led him to be of interest to the rich widow Khadija who became his first wife (A02). They were a blessed couple with a good family life. It was Khadija's understanding and unwavering support of her husband that gave him the strength to take on the role of Prophet. This supported the strength given through the revelation of Allah as stated in Surah 66:1-3 (A03). • Some Muslims would say that although the early life of Muhammad (pbuh) was important in preparing him for his role as prophet it was not as important as the revelation of the Qur'an on the Night of Power (A02). It was this incident when the Prophet was confronted with the truth of Allah's word that provided the preparation he needed. He had the choice of taking up his role as the great prophet of Islam or believing it was not his path. He knew it would be difficult but trusted Allah and so was prepared by Him (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. (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) |

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| | | <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 |
|-----------------|---|------------|
| 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"> • He believed everyone had the right to life. • He believed everyone had the right to justice. • He believed everyone should live with dignity. <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"> • Bahira was a monk who met with Muhammad (pbuh) and his uncle Abu Talib (1). Bahira wanted to confirm if Muhammad (pbuh) was the true awaited prophet (1). Bahira understood that Muhammad (pbuh) was chosen by God and warned him to be careful of enemies (1). • Bahira got to know Abu Talib and Muhammad (pbuh) through an invitation to eat (1). During a conversation with the travellers, Bahira noticed a | |

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| | <p>mark on Muhammad's back (1), he explained it was the sign of a great prophet (1).</p> <p>Accept any other appropriate response.</p> | (3) |
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| Question number | Indicative content | |
|-----------------|---|--|
| 2(c) | AO1 (3 marks)/AO2 (3 marks) | |
| | <ul style="list-style-type: none"> • The Qur'an was written on various scattered objects like stones, leaves, planks of wood, tanned skins and parchments (A01). It was understood that gathering these variety of sources together into one book would be a better way of keeping and passing down the Qur'an (A02). • At the battle of Yamama when many of those who memorised the Qur'an were killed, a new way of recording the Qur'an was needed (A01). Therefore it was important for Abu Bakr to order a commission to put together a compilation of all sources of the Qur'an. The comission gave the finished compilation to Abu Bakr which ensured that the true word of Allah would be passed on to future generations (A02). • As the Islamic empire expanded, its armies consisted of soldiers from many different regions and dialects (A01). This meant there were difficulties in understandings of words or pronunciations in their holy text. A futher commission that was set up ensured a new standardised Qur'an, and meant there could be no future attempt to alter it (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) |
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| Question number | Indicative content | |
|-----------------|---|--|
| 2(d) | AO2 (6 marks)/AO3 (6 marks) | |
| | <ul style="list-style-type: none"> • Some Muslims would agree with this because this was the last pilgrimage of Muhammad (pbuh) and in itself was a teaching. He called on the faithful to join him and they did so in their thousands. This event marked the end his prophethood (AO2). This journey was also the first Hajj and laid out the template that all Muslims have followed since, becoming one of the key events in the life of all Muslims as they seek to please Allah by following the example of the Prophet and the legacy of his teaching. The message here is clear, Muhammad (pbuh) has made perfect and approved Islam for the faithful as stated in Surah 5:3 (AO3). • Some Muslims would agree because the last sermon of Muhammad (pbuh) has a powerful and progressive message for all mankind. It highlights key aspects of life that affected all at that time and gave a clear teaching on what was acceptable (AO2). Its power is that it is the first universal declaration of human rights that placed dignity, protection, and respect for all at its centre. Such teachings were not commonplace at the time and Muhammad (pbuh) guided the faithful on what Islam and Allah wanted of them as stated in Surah 5:3 (AO3). • Although some Muslims would agree that the final sermon and pilgrimage were important, they believe his teachings on the revelation of the Qur'an were his most important teachings (AO2). These teachings highlight the importance of the relationship between Allah and His creation and what must be done to achieve Jannah through living a good life, one that is pleasing to Allah. The final sermon and pilgrimage are aspects of this but the Qur'an is the full truth (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) |

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

| 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"> • Tawrat is the name of the Torah in Islam. • Zabur is the holy book of David. • Injil tells the life of Isa. <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"> • Nifaq is seen as kufr in Islam (1) as it is someone being two faced (1) and this is condemned in the Qur'an (1). • Nifaq brings out the worst in the human character (1). It makes people deceitful (1) which goes against the life and teaching of the Prophet (1). <p>Accept any other appropriate response.</p> | (3) |

| Question number | Indicative content | |
|-----------------|---|--|
| 3(c) | AO1 (3 marks)/AO2 (3 marks) | |
| | <ul style="list-style-type: none"> • Ijma is consensus, and is the third source of Islamic law besides the Qur'an and Hadith (A01). It is the unanimous agreement among Muslim jurists on any legal issue that has not been covered in the Qur'an, or the Hadith, after the death of Muhammad (pbuh) (A02). • Ijma is a source of Shariah law, and is effective when the Qur'an and the Sunnah of the Prophet are silent on any Shariah issue (A01). Ijma, with all its conditions agreed upon, is an authority for Muslims and they are bound to follow it. It is unlawful to disobey ijma (A02). • Muhammad (pbuh) spoke of the importance of ijma (A01). In the Hadith he stated the ummah will not agree in a mistaken way or on sinful acts. He stated "My nation will not unite in error". This Hadith clearly tells that ijma will be free of errors (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) |

| | | |
|----------------|-----|--|
| | | <ul style="list-style-type: none"> 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"> Many Muslims would agree with this. They would state that belief in Al-Qadr is one of the most important articles of faith and Allah knows the future of all his creation, but how that future is made is through the choices the person will make (AO2). They would say that although Allah knows what a person will do, it does not affect their free will. Humans have the freedom to choose the course they will take, either right or wrong. They will be judged on the basis of their intentions on the Day of Judgement. If they follow Allah's guidance they will be rewarded, if they do not they will be punished as stated in the Hadith (A03). Many Muslims would agree with this as they would say that humans are partly free and partly subject to deterministic forces. However, the fact that things are determined in some way does not affect their judgement (A02). They would only be held accountable for the acts they intended to do out of free will and would not be held accountable for anything out of their control. Humans have been shown the two paths of good and evil, through the Qur'an, and can choose freely between the two. They have to make their choices carefully as stated in the Hadith (A03). Although Muslims agree that free will affects our judgement, some Muslims would disagree and state that our lives and outcomes on the Day of Judgement are already known and free will has little impact (A02). They would state that from birth, a person's judgement has already been decided, as |

| | Allah already knows what decisions they will make and so free will is an illusion. They would say that fate is given to all humanity by Allah and all Muslims are required to follow the teachings of the Qur'an and the Sunnah to fulfil their fate (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) Interpretation of information will be excellent, with thorough analysis of issues. (AO3) |

| 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"> Fard which is compulsory. Maruk which disliked. Haram which is forbidden. | |

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| | Accept any other appropriate response. | (2) |
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| 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"> • Before Muhammad (pbuh) died he asked Abu Bakr to lead prayers (1), this was seen by some that a successor had been chosen (1). After his death Abu Bakr became head of the Islamic state (1). • Ali was the cousin and son in law of the Prophet (1). He was considered by Muslims to be the legitimate heir to Muhammad (pbuh) but not everyone agreed. (1). He didn't become Caliph until 25 years after the Prophet's death (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"> • Good manners are of great importance in Islam as they represent the core of who the person is as a Muslim (A01). To present oneself humbly to those you meet is seen as showing a character of high virtue. This means by acting this way a Muslim is showing both themselves and Islam in a good way, as taught in the Qur'an (A02). • Good manners are a way of developing the soul and making a person a better Muslim (A01). It requires practice and a lot of patience to develop good manners towards parents, neighbours and others. But becoming aware of the Qur'an's teachings on good manners, and acting on them, is the path to Jannah (A02). • In the Qur'an the Prophet is described as the best model of good manners, which are seen as a way for good to overcome evil (A01). They range from being kind, not gossiping, being good to guests, helping the less fortunate, to name a few. What underlies all of this is the making of good |

| | | relationships between people which creates good society (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 |
|-----------------|--|
| 4(d) | <p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> Many Muslims agree with this because Ibrahim set the path for belief in Allah. He was born into a polytheistic family but Ibrahim rejected their belief. He argued with his father and mother against the false gods (A02). He broke the idols the people worshipped showing they had no power. At this point in human history Allah's message was revealed to many through Ibrahim. He condemned idolatry and showed people the truth of Islam as stated in Surah 9:128-129 (A03). Many Muslims would agree with this as Ibrahim was given the holy book of the 'Scrolls of Ibrahim'. This is considered to be the first holy book of Islam (A02). The Qur'an teaches that Ibrahim was specially chosen to deliver a message to the nations and that all the prophets between Ibrahim and Muhammad (pbuh) [Moses, David, Isa] were descendents of Ibrahim. Muslims look to Ibrahim's teaching on how to live a good Muslim life and achieve Jannah as stated in Surah 9:128-129 (A03). |

| | | <ul style="list-style-type: none"> Although many Muslims would agree that Ibrahim is a great prophet of Islam, they would say that there were many other important prophets such as Isa who paved the way for Muhammad (pbuh) (A02). Isa is referred to as a great prophet in Islam and along with his mother Miryam is greatly revered in the Qur'an. He is also a key figure linked to the Day of Judgement and end times. Isa will return to restore justice and defeat the 'false messiah' before humanity is judged (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. (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) Interpretation of information will be excellent, with thorough analysis of issues. (AO3) |

| 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"> • It may be fought to protect the religion of Islam. • It must lead to peace. • It can be declared to protect the oppressed. <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"> • The Shahadah is recited in the call to prayer (1). Muslims also recite the Shahadah in their prayer (1) which unites the Ummah (1). • It is recited at key moments in life (1), such as after birth and before death (1). They are the first and last words a Muslim hears (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"> • Muhammad (pbuh) had a family and spoke highly of the importance of family life. Muslims follow Muhammad's teaching on this (A01). The Prophet taught that it is important to have a family for someone to prolong their life and increase their wealth and well being (A02). • Traditional Muslim understanding comes from the Hadith which explains the husband is the guardian of his household |

| | | (A01). It also explains that the woman is the guardian of their property, and must remain loyal to him and guide the children in the Islamic tradition (A02). <ul style="list-style-type: none"> • Muslims believe that family life is the foundation of human society and increases the Ummah (A01) providing a secure, healthy and nurturing environment for parents and growing children. The family is the best place to pass on and develop virtues such as mercy and compassion (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 |
|-----------------|--|
| 5(d) | <p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> • Many Muslims would agree as Salah is central to the lives of all Muslims, and must be regular in the lives of believers. Salah is one of the Five Pillars of Islam and so was commanded by the Prophet and willed by Allah (AO2). Communal gathering in the mosque for Jamm'ah, including Friday and Eid prayers, is a meeting of members of the Muslim community and their prayer puts them in direct contact with Allah and each other. Salah prayers should occur five times each day, gathering the community together. It reminds Muslims every day that they are brothers and sisters and that Allah blesses their prayers, as Allah teaches in Surah 62:9-11 (A03). |

| | | <ul style="list-style-type: none"> • Many Muslims would agree as performing Salah give Muslims a discipline that forces them to take the religious life seriously. It is through this prayer-focus that Muslims have their sins forgiven. (A02). Friday (Jummah) prayer unites Muslims at the mosque as they stand performing the actions and prayers as one unified group. This unity on a Friday is singled out as special prayer that unifies the Muslim community before Allah. This is what Allah asks of all Muslims in Surah 62:9-11 (A03). • Although Muslims would agree that Salah unites Muslims, praying as a community is not something all Muslims are able to do. If someone is looking after young children, this may make it difficult to get to the mosque. (A02). Also, in moden times, very often people have jobs that can make it impossible to get to the mosque. If they choose to go and pray in the mosque, rather than do their job, they could get fired. This means that people in these positions can pray to Allah when they find the available time. They pray, but as individuals and not as part of the community. Also, because Muslims sometimes pray in different ways, this can be a source of division rather than unity (A03). |
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| 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) |

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| | | <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 |
|-----------------|--|------------|
| 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"> • Ashura is observed by all Muslims. • Eid ul Adha is observed by all Muslims. • Eid ul Fitr is observed by all Muslims. <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"> • Khums is a tax that is applied to the income of some Muslims (1); it consists of a 20% tax on the savings from a person's income (1) to help the less fortunate (1). • Khums is donated to two primary causes (1). 50% goes to the poor and 50% goes to religious causes (1), which is to ensure the descendants of the Prophet are cared for (1). <p>Accept any other appropriate response.</p> | (3) |

| Question number | Indicative content | |
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| 6(c) | <p style="text-align: center;">AO1 (3 marks)/AO2 (3 marks)</p> <ul style="list-style-type: none"> • Muhammad (pbuh) was a good leader because he had the missionary vision to seek the best in human nature (A01). He led by example, devoting his life to what he believed in and his influence spread to all his believers. His actions and words, guided by Allah, inspired people to be the best versions of themselves (A02). • Abu Bakr was a good leader because of his devotion to the Prophet during his life time, and the good character he displayed as Caliph (A01). He was one of the great saviours of Islam and he was a true embodiment of Islam. He is a good example to leaders today because he ruled with great diligence, wisdom and foresight. He was also a great worshipper who feared Allah (A02). • Uthman was an example for Muslim leaders today because of his high character and was the most modest of all the Companions (A01). He did his own housework and refused any payment for his role as Caliph. He was generous with his wealth and never hesitated in giving his money to the Islamic cause (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 | |
|-----------------|---|--|
| 6(d) | <p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> • Many Muslims would agree as Hajj is the fifth pillar of Islam and all Muslims should try and go on Hajj as, if they do, they receive great bounty from Allah as stated in Surah 2 (AO2). Muslims believe that they are following in the footsteps of Muhammad (pbuh) by performing Hajj. They believe that by following the example of the Prophet they will receive special blessings from Allah. Muslims believe that by performing Hajj they are showing their devotion to Allah because of the effort it takes to do so (AO3). • Many Muslims would agree because by performing Hajj Muslims have taken part in the holiest event in the Muslim calendar, and come as close to Allah as is possible in this world during the time spent on Hajj (AO2). Muslims spend time with other believers from all over the world, which reminds them that they are all part of the Ummah, sharing Allah's blessings during Hajj. Even though they all come from different cultures, sometimes even speaking different languages, when on Hajj they unite in the same actions and prayers. (AO3). • Although Hajj is very important in the lives of all Muslims, some Muslims would say that, although attending Hajj is a great achievement, for some Muslims attending Hajj is unaffordable and so cannot be achieved (AO2). Hajj has great benefits, but is not something that all Muslims are able to do. Praying five times a day can provide greater strength to a Muslim than Hajj. It is also better to use one's money to help those in poverty than paying for a trip to go on Hajj, as it relieves suffering (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) |

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| 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) • Interpretation of information will be excellent, with thorough analysis of issues. (AO3) |