



Pearson
Edexcel

Mark Scheme (Provisional)

Summer 2021

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

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk. Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus.

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk

Summer 2021

Question Paper Log Number P67605A

Publications Code 4IS1_01_2106_MS

All the material in this publication is copyright

© Pearson Education Ltd 2021

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.

IGCSE Islamic Studies – 4IS1_01- 2021

Question number	Answer	Mark
1(a)	<p style="text-align: center;">A01 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"> • It was revenge for the Makkans' after their defeat at Badr. • The Muslims were threatening the Makkans' way of life. • The Muslims were having a negative impact on Makkan trade. <p>Accept any other appropriate response.</p>	(2)

Question number	Answer	Mark
1(b)	<p style="text-align: center;">A01 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"> • This was shown by his duty in raising Muhammad (pbuh) after his grandfather's death (1). Abu Talib was a leader and gave him moral and political support. (1). His loyalty and faith had a great impact on Muhammad's (pbuh) life (1). • He taught Muhammad (pbuh) the art of business (1). Abu Talib took Muhammad (pbuh) on journey's all over Arabia which developed his business skills (1), and this enabled Muhammad (pbuh) to become self-sufficient when he became an adult (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
1(c)	AO1 (3 marks)/AO2 (3 marks)	
	<ul style="list-style-type: none"> The words were recited to Muhammad (pbuh) by the angel Jibrail at the command of Allah (AO1). This all began when the angel Jibrail appeared to Muhammad (pbuh) in the cave of Hira and told him to 'recite' which translates as Qur'an. This fact made it clear that the words revealed to the prophet, and written as the Qur'an, were the word of Allah, as Muhammad (pbuh) could not read or write (AO2) The Qur'an was revealed to the Prophet over a period of 23 years (AO1). It took such a long period of time in order to ensure that Muhammad (pbuh) fully understood what Allah wanted him to say and express it to his people. It was over this time that the fullness of Allah's message was delivered to humankind so they could achieve Jannah. (AO2) After the revelation to the Prophet on the Night of Power, the angel Jibrail communicated with Muhammad (pbuh) many times (AO1). Sometimes the prophet lay in his cloak, semi-conscious and sweating as the message came, sometimes he was out on his horse and sometimes he could hear it clearly while he was speaking. Through this communication with Muhammad (pbuh), the word of Allah was recited and written down for all humankind (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	
1(d)	<p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> • The teachings, deeds and sayings of the Prophet are known as the Sunnah. These are important as a moral guide for Muslims. They are a very important source of knowledge for Muslims and following them puts them on the path to Jannah. (AO2) By following the Sunnah a Muslim will please Allah and seek to guarantee a good judgement by praying, avoiding temptation and treating others justly. The importance of obeying the Prophet is underlined by the recitation of the Shahadah. We are told in Surah 33.36 that if the teachings of the Prophet are not followed then a Muslim can stray into error and sin. This means all Muslims must obey the teachings of the Prophet (AO3). • The Sunnah are known as sayings of the Prophet and when written down are called Hadith. These are essential in enabling Muslims to understand how they should best act individually and as a community. (AO2) They are a very important source of authority and enrich the message of Allah that is given in the Qur'an. It states very clearly in Surah 33.36 that what has been decided by Muhammad (pbuh) in the Sunnah is not to be challenged by any person of faith. To be a person of faith and fulfil these requirements, a person must follow the teachings of the Prophet. If they don't, they cannot lead a life pleasing to Allah (AO3). • Although following the teachings of the Prophet are a way that will help Muslims lead a life that is pleasing to Allah, it is not the only way to live a life that would be pleasing to Allah, as not all the teachings of the Prophet are applicable to all people at all time. Following the greatest source of authority, the Qur'an, is the best way live a good Muslim life (AO2). It is this source that explains all the key components a Muslim requires to live a life that is pleasing to Allah. It defines a Muslim's core belief and how this belief becomes a practical reality in how a Muslim lives a life that will bring them close to how Allah wants them to live. It describes how loving Allah and helping others are what a good Muslim must do (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
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"> • The Makkans wanted to kill Muhammad (pbuh) because he was threatening their way of life. • They agreed that one man from each tribe should strike Muhamamd (pbuh). • After discussing a number of punishments, they agreed killing Muhammad (pbuh) was the best option. <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) showed respect to his wives through his honesty and loyalty (1). His marriages all exemplified a happy and peaceful family life (1). He helped his wives in their household works and engaged them in his external affairs (1). • Muhammad (pbuh) showed respect to his wives by treating them as equals (1). This allowed his marriages to flourish as Allah willed (1) and this was returned to Muhammad (pbuh) by the loyalty of his wives to him (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
2(c)	AO1 (3 marks)/AO2 (3 marks)	
	<ul style="list-style-type: none"> The teachings, deeds and sayings of the Prophet are known as the Sunnah. These are important as a moral guide for Muslims (AO1). They are the second most important source of knowledge for Muslims, and by following the Sunnah Muslims can be confident they are living in a way that pleases Allah. This will then lead them to Jannah (AO2). The Sunnah helps Muslims understand exactly what the Qur'an expects of them (AO1). Although the Qur'an is the complete and unalterable source of knowledge for Muslims, it can sometimes be difficult for Muslims to know that what they are doing pleases Allah. By following the example of the Prophet, this ensures that Muslims are being faithful to the teaching of Allah (AO2). The Sunnah are the sayings of the Prophet and when written down are called Hadith (AO1). These are essential in allowing Muslims to understand how they should best act individually and as a community. They enrich the message of Allah that is given in the Qur'an and give clear instruction on how to live to please Allah (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"> The Hijrah is one of the key parts of the establishment of the early Islamic community. The success of the Hijrah with the support of the Ansar gave the early Muslim community a solid foundation (AO2). The Muhajireen needed support in their time of exile and found it in the early inhabitants of Madinah – the Ansar. Muhammad (pbuh) established a brotherhood between the Muhajireen and the Ansar that pleased Allah and ensured the early Muslim community would thrive and allow Islam to be fully established in the region. (AO3) When the Muslims arrived in Madinah the Ansar happily welcomed their brothers, giving them lands, businesses and homes so they could establish themselves in their new home. (AO2) In the Hadith Muhammad (pbuh) told the early Muslim community that their migration would be judged on their motives. Those that chose to follow Allah and his messenger, despite the hardship, would be blessed by Allah. This was revealed through the brotherhood between the migrants and the Ansar. This showed that Allah was pleased and was in accordance with the Hadith, which explained that pure motives are justly rewarded (AO3). Although the Qur’an speaks of the migrants and Ansar as the first and foremost of righteous believers, they are not the the most important reason for the establishment of Islam. The reason Islam was successful was through the will of Allah (AO2). The will of Allah created the world and the conditions for the establishment of the early Islamic community. Even if the Ansar had not welcomed the early Islamic community, the power and will of Allah would have found another way (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
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"> • Allah had the power to create the universe. • Allah has the power to make miracles occur. • Nothing exists that has more power than Allah. <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"> • Muhammad (pbuh) taught that other people should be treated with kindness and respect (1), this is based on Allah's teaching that everyone is equal in his eyes (1), and therefore there is an equality among all human beings (1). • Muhammad (pbuh) taught all human beings were equal creations of Allah (1). When the Prophet arrived in Madinah he signed a treaty with the Jews that gave them religious freedom (1), showing tolerance and respect to people with other beliefs (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"> • Umar brought a great expansion to the territory of Islam (AO1). He took the cities of Jerusalem, Damascus and Alexandria, placing them at the heart of the new Islamic territories. By the time of his death the territory had spread as far west as Libya and as far east as Persia. Thus, ensuring that what Allah willed spread throughout the world (AO2). • Uthman continued with the expansion of Islam following Umar's strategy, he tried to centralise power rather than have it led by various tribes (AO1). He also brought the Qur'an together as one book, as until this point, there had been different versions of the book among the different tribes. This was a key part in the history of the revelation of Allah to all humankind (AO2). • Ali was a supporter of Muhammad (pbuh) from an early age. He was seen as someone devoted to Islam by all Muslims (AO1). Ali became Khalifah at a time when Islam was in great turmoil. He initially didn't want the role but eventually agreed as he knew the early Islamic community needed a respected leader to drive the expansion of Islam and the will of Allah (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)	A02 (6 marks)/A03 (6 marks)	
	<ul style="list-style-type: none"> • Muslims would agree with this as belief in angels is a core Islamic belief. Angels are eternal messengers of Allah that can act at any time on Allah's command and deliver His message to humankind (A02). In Surah 2 the angel Jibrail revealed the word of Allah to Muhammad (pbuh) and this is what all of Islam, to this day and forever, relies upon. There is nothing more important in Islam than the Qur'an as it gives all of humanity the guidance on what pleases Allah revealed to humankind through the agency of angels. (A03) • Muslims would agree with this because they are still around in the world and interact with humans in daily prayer (A02). They remain unseen in many of their duties and can take on any form depending on what Allah wants them to do. This means that although angels may not be as visible as they have been in human history, they are still interacting with humanity as much as before, giving people guidance as expressed in Surah 2. (A03). • Although angels have played a huge part in the establishment of Islam, angels do not appear today in the same way as they did in the time of the Prophet. Some Muslims might be confused about the role of angels because they do not see them in their daily life and no one else relates to them as a real life experience. This means that Muslims will also seek guidance from elsewhere (A02). What is most important is the revelation of the Qur'an and the teachings of the Prophet. All the guidance needed to achieve Jannah is written in the Qur'an and expressed through the Sunnah (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) • Thorough application of own/others' views to consider questions/issues. (A03) • Interpretation of information will be excellent, with thorough analysis of issues. (A03)

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"> • The early Muslim community used Shari'ah as guidance on how to live. • They used it to worship correctly. • They used it as guidance in acting justly towards others. <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"> • Muslims have clear guidelines about eating, for example the thumb, index finger and middle finger should be used (1), and food should be chewed slowly and swallowed after eating (1). This is seen as an expression of good manners, which is central to Islamic etiquette (1). • Muslims display good manners while eating by following the example of the Prophet (1), which is shown in the Sunah (1). Muhammad (pbuh) demonstrates that good manners are essential to all parts of Muslim life (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
4(c)	AO1 (3 marks)/AO2 (3 marks)	
	<ul style="list-style-type: none"> • Muslims believe evil and suffering exist because it is the will of Allah (AO1). They believe life is a test and how Muslims respond to evil and suffering is part of this test. For example, Islam teaches that it is important to work to remove the suffering of others as this will be pleasing to Allah (AO2). • Many Muslims believe it is humanity that causes evil and suffering not Allah (AO1). Muslims believe that Allah gave humanity the gift of free will and many humans use this gift in a bad way causing evil and suffering. This is because they choose actions that work against the principles of Islam (AO2). • Many Muslims believe that the reason for evil and suffering can never be fully understood (AO1). They believe only Allah's omniscience can fully understand the significance of suffering, but they believe that Allah allows evil and suffering to make people better Muslims through their own suffering and by helping others (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	
4(d)	<p style="text-align: center;">A02 (6 marks)/A03 (6 marks)</p> <ul style="list-style-type: none"> Muslims would agree with this because since Adam the role of prophets has been to teach Allah's love for his people and how he wants them to be with Him (A02). Each of the prophets was the loving voice of Allah for their generation and made people aware of Allah's compassion. However, humans forgot or distorted the message given by the prophets, which spoke of Allah's love for humankind. This is highlighted in Surah 9 where it says: 'Grievous to him is what you suffer' (A03). In Surah 9 the prophets are described as people who are sent as guides by Allah. It teaches that the prophets were ordinary human beings but what made them different was the message they had to deliver (A02). Muslims believe that by delivering Allah's message they were specially chosen to be envoys of Allah's love for his people. They believe that all humans were given the job to be Allah's Khalifah's, but they need prophets to show them how to do this properly (A03). Although the line of prophets that began with Adam and ended with Muhammad (pbuh) are a clear way of showing Allah's love for humanity, some would argue this was not their only or most important role, which was the saving of souls (A02). It was to ensure that all of humanity lived to please Allah and so achieve access to Jannah. This was achieved through the prophets giving clear instruction as to what Allah wanted of His people, which often challenged how they lived (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) Thorough application of own/others' views to consider questions/issues. (A03) Interpretation of information will be excellent, with thorough analysis of issues. (A03)

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 Adhaan is whispered in the baby's ear. • The baby is given a soft piece of a date to taste. • The baby's head is shaved on the seventh day. <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"> • They will wash before prayer (1), this is a sign of a Muslim making themselves pure before Allah (1). They then face Makkah and ready themselves for prayer (1). • The worshippers stand in lines behind the Imam (1), who leads them through prayer ritual (1). Worshipping with others reminds Muslims that all are equal before Allah (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
5(c)	AO1 (3 marks)/AO2 (3 marks)	
	<ul style="list-style-type: none"> • Muslims believe the greater Jihad is the struggle of making oneself the perfect Muslim (AO1). This means `striving by might and main', whether living in a Muslim or non-Muslim society. Once Muslims have strived to make themselves pure, they can then focus on making society pure which is the lesser jihad (AO2). • By their greater Jihad Muslims make sure that their lives are pure in following all the teachings of Islam (AO1). The lesser jihad is concerned with bringing Allah's law and justice to the world. This can only be achieved by bringing the whole world to Islam and so into an abode of peace (AO2). • The greater jihad is a daily struggle of overcoming temptation, living in a state of halal and avoiding haram (AO1). The lesser jihad seeks to take this personal state and tackle issues in society in the name of Allah. Issues such as unfair trading, poverty and lack of education. The greater jihad is therefore a personal challenge which then reaches out to changing the world through the lesser jihad (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)	AO2 (6 marks)/AO3 (6 marks)	
	<ul style="list-style-type: none"> 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). 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 and to attend Hajj is a great achievement, for some Muslims, attending Hajj can cause many difficulties, including loss of life (AO2). Hajj has great benefits but is not something that all Muslims must do. They would say praying five times a day can provide greater strength to a Muslim than Hajj. They might also say that using your money to help those in poverty is a better use of money 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)
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
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"> • Leading Muslims in the community according to the will of Allah. • Leading Muslims in business in an Islamic way. • Leading Muslims in worship. <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"> • When the person dies, they are wrapped in a white cloth (1) and buried facing Makkah (1). This ensures the body is buried in accordance with Islamic tradition (1). • At the funeral the community gathers to pray (1). This prayer is called the Janzah prayer (1) and it is said for the forgiveness of sins for the deceased (1). <p>Accept any other appropriate response.</p>	(3)

Question number	Indicative content	
6(c)	AO1 (3 marks)/AO2 (3 marks)	
	<ul style="list-style-type: none"> • It is one of the obligations of Islam (AO1), and is called the Muslim creed, because it contains all the teachings that Muslims must believe to be a true Muslim. It states, 'There is no god but Allah, and Muhammad is His prophet'. This is the foundation for all Islamic faith (AO2). • There are no official conversion ceremonies, as in other faiths, so reciting the Shahadah is of central importance to all Muslims (AO1). All a person has to do, to convert to Islam, is to recite the Shahadah in front of Muslim witnesses and immediately they become a Muslim (AO2). • The Shahadah should be recited by Muslims many times a day to keep Islam at the centre of a Muslim's life (AO1). The Shahadah shows that Muslims must reject any aspects of polytheism, as there is no god but Allah, as proclaimed in the Qur'an and stated in the Shahadah (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	
6(d)	<p style="text-align: center;">AO2 (6 marks)/AO3 (6 marks)</p> <ul style="list-style-type: none"> Muslims would agree with this as giving Zakah is an obligation in Islam. In Surah 9 it states it is an obligation imposed by Allah to help those in need (AO2). By paying Zakah Muslims are submitting to Allah's will and helping their fellow Muslim as Allah commanded. It also reminds Muslims that wealth can be evil if misused and paying Zakah purifies the wealth that they keep. They do this by trying to lift people out of poverty and give them their dignity. There can be no more important task than this (AO3). Paying Khums is a way of supporting those in poverty and who are in need of this special assistance. Khums requires that a fifth of a person's wealth is given to Allah and 50% of this is given to the religious to support their work (AO2). The paying of Khums is made to ensure that society looks after the most vulnerable such as orphans, the poor and the homeless. Just as Zakah is commanded by Allah, many believe that Khums is also commanded. It has the same intention which is to seek an end to global injustice. As it states in Surah 9 'It is an obligation by Allah. And Allah is knowing and wise' (AO3). Although supporting those in need is very important to Muslims, for by doing so it will enable more people to focus on their religious life, some Muslims would say it is not the most important task for Muslims today. Prayer life is more important (AO2). By improving their prayer life Allah will bless a Muslim for their reliance on Him. For this reliance they will receive special blessings. To live in such a way and rely on Allah has to be the most important objective for all Muslims as this is submission to His will (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)

