



GCSE RELIGIOUS STUDIES A 8062/15

Paper 1: Islam

Mark scheme

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Version: 1.0 Final



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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for standardisation each examiner analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from aqa.org.uk

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Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

Students may include some of the following points, but all other relevant points must be credited:

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being creditworthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- the question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- the total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- the typical answer(s) or content which are expected
- generic instructions related to the question target of how to award marks (ie levels of response grid).

Themes papers guidance (Specification A and Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The mark scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../.. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../..) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- example or evidence
- reference to different views
- detailed information.

1-mark multiple-choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2-mark short-answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances:

- **award for the first two answers only, wherever they appear**
- if a student gives more than one answer on the first line and another answer/other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored
- if on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer
- if the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it
- however, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark.

4 and 5-mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12-mark answer questions

The 12-mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Level of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
High performance	- Learners spell and punctuate with consistent accuracy. - Learners use rules of grammar with effective control of meaning overall. - Learners use a wide range of specialist terms as appropriate.	3
Intermediate performance	- Learners spell and punctuate with considerable accuracy. - Learners use rules of grammar with general control of meaning overall. - Learners use a good range of specialist terms as appropriate.	2
Threshold performance	- Learners spell and punctuate with reasonable accuracy. - Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall. - Learners use a limited range of specialist terms as appropriate.	1
No marks awarded	- The learner writes nothing. - The learner's response does not relate to the question. - The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.	0

0 1

Islam: Beliefs

0 1 . 1

Which one of the following is not one of the six articles of faith in Sunni Islam?

[1 mark]

- A Belief in angels**
- B Belief in justice**
- C Belief in predestination**
- D Belief in prophets**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: **B** Belief in justice

0 1 . 2

Give two Muslim beliefs about the Qur'an.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited:

It is the direct word of Allah / it is holy / it was revealed to the prophet Muhammad / it was revealed over a period of time / it was revealed on mount Hira / on the night of power (Laylatul Qadr) / by the angel Jibril / it was revealed over a period of time / it is unaltered / it is protected by Allah himself / it is eternal / it is the final revelation / source of guidance / it contains key Muslim beliefs and teachings / it contains the stories of the prophets / used in worship (recited) / wudu must be performed before touching it / it is treated with respect / it is memorised / it is one of the four holy books / it contains 30 chapters / 114 surahs / it is written in Arabic, etc.

NB: Candidates who refer to the prophet Muhammad writing the Qur'an himself will not gain any credit. If candidates state that the prophet had the Qur'an written down, this is creditworthy.

0 1 . 3 Explain two ways in which the belief in the Imamate influences Shi'a Muslims. [4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies

First way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

To be a 'detailed explanation' the 'influence' of the belief must be included.

Students may include some of the following points, but all other relevant points must be credited:

- Some Shi'a Muslims follow the 12 imams (twelvers) / they believe they are all infallible / they are part of the Ahle-Bayt / they may follow their teaching and live life according to their ways.
- Other Muslims follow the first seven imams (Seveners) / they believe they are infallible / they are able to interpret the Qur'an / this may influence Muslims to memorise the Qur'an / revere and follow their guidance.
- The imams may perform miracles / this may further enhance their authority / make them a reliable source of guidance.
- Shia's believe Muhammad selected Ali Ibn Talib as the first imam / this may influence Muslims to add 'Ali is the friend of Allah' to the Shahadah / it may also influence them to follow his teachings and separates them from Sunni Muslims.
- Some Muslims believe that the last imam is Muhammad Mahdi / this may influence Shi'a Muslims to await his return.
- It may influence Muslims to live life according to the laws, teachings set by them / doing good / avoiding sin.
- Shi'a Muslims may give khums (charity) to the imams / this is done because it is instructed by Allah in the Qur'an.
- Shi'a Muslims may celebrate the life of these imams / this could be through learning about their lives / travelling to their resting places e.g. Iraq and Karbala.
- Some may re-enact the story of imam Husayn during Ashura / this may allow them to feel spiritually connected with the imams.
- it may influence Muslims to follow in their footsteps / they may stand up against injustice and defend the weak, etc.

0 1 . 4 Explain two Muslim beliefs about the angel Jibril.

Refer to sacred writings or another source of Muslim belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writing or another source of Muslim belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Jibril is the arch angel / meaning that he has a higher status than the other angels.
- He brought down the message from Allah to all the prophets / including the revelation of the Qur'an to the prophet Muhammad / and the glad tidings of the miraculous birth of Isa (Jesus).
- He appeared to the prophet Muhammad in the cave Hira (Hadith) / this happened during the Night of Power.
- Jibril accompanied the prophet on the night journey / He cleansed the prophet's heart in childhood / He assisted the prophet Muhammad throughout his life.
- He has wings that stretch the seven heavens / he has seen hell and knows that nobody would want to go there.
- He obeys Allah's commands / and is sinless, can change form, brings good news etc.

Sources of authority might include:

'Read in the name of your Lord' (96:1)

"Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers." (2:97)

'Praise be to God, Creator of the heavens and earth, who made angels messenger with two, three, four [pairs of] wings.' (35:1)

'Each person has angels before him and behind, watching over him by God's command.' (13:11)

'Hadith of Jibril' (Bukhari)

Accept all other sources of authority that correctly support the beliefs given.

0 1 . 5 'For Muslims, the best way of describing God is to say that he is merciful.'

Evaluate this statement.

In your answer you should:

- refer to Muslim teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]
[SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- The Qur'an continuously refers to God as being merciful / it talks about God's mercy more than any of his other attributes.
- The majority of the surahs begin with 'Ar-Raheem'.
- There are many Hadith that talk about God's mercy / the Prophet Muhammad talked about the mercy of Allah being more than the mercy a mother has for her child / this quality being the one that humans can relate to the most.
- The 99 names of Allah begin with God's mercy.
- There are numerous stories in the Qur'an that illustrate Allah showing mercy on his creation, the story of Moses, Job.
- The Qur'an teaches that God will forgive humans for any wrong action except shirk.

- Without God's mercy Muslims would not be able to enter heaven / their ultimate goal, etc.

Arguments in support of other views

- There is no best way to describe God / Allah has 99 names and qualities / 'And to Allah belongs the most beautiful names' (7:180).
- Each provide an insight into the different aspects of Allah.
- Allah is described as One (tawhid) / this is considered the cornerstone of Muslim belief.
- Allah is referred as being omnipotent / 'Indeed Allah is Able to do all things' (2:120).
- The Qur'an describes the other qualities including his transcendence / 'Glorify the name of your Lord, the Most High' (1:87) / 'The angels and the spirit will ascend to Him during a day the extent of which is fifty thousand years' (4:70).
- God is described as being immanent / 'He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things.' (3:57) / 'He is closer to you than your jugular vein' (50:16).
- For Shi'a Muslims using the word 'adalat' (God's supreme justice) is the best way to describe God/ it is part of the 5 roots of Usul ad-Din.
- Some may argue that God doesn't always show his mercy / evil and suffering are evidence of this, etc.

NB: All references to other 99 names of Allah are creditworthy.

0 2

Islam: Practices

0 2

1

Which one of the following is a Muslim pilgrimage?

[1 mark]

- A Hajj**
- B Jihad**
- C Khums**
- D Zakah**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: **A Hajj**

0 2

2

Give two religious actions Muslims perform during Salah.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited:

Niyyah (intention) / standing (qiyam) / raising the hands / saying Allahhu Akbar (takbir) / folding arms / facing Makkah (qiblah) / women place their hands on their chest / reciting Surah Al Fatiha (Qur'an) / reciting a surah / glorifying Allah (tasbeeh) / half bow (ruku) / prostration (sujood) / using a prayer mat / concentrating, focussing on Allah / Shi'a Muslims will place their head on a sacred rock / reciting prayer (dua) / sending salutations on the Prophet / sending peace to the angels / turning their head to the right and left (salaam) / moving the index finger / raising the right foot in tashahud / listening to the Qur'an being recited by the imam / following the actions of the imam, etc.

NB: Accept reference to preparation or conditions required to fulfil Salah.

When candidates only reference cleansing i.e. Wudu and Ghusl this can only be credited up to 1 mark.

Treat any reference to cleansing (Wudu and Ghusl) as one point even when there is unpacking of these ideas.

0 2 . 3 Explain two contrasting ways in which Muslims celebrate Id-ul-Fitr.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting way

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting way

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or may mean different views.

If similar ways are given, only **one** of them may be credited up to 2 marks max.

Students may include some of the following points, but all other relevant points must be credited:

- Muslims will rise early / bathe / wear new clothes / apply perfume.
- Men and women will attend the Eid prayer / they will listen to the sermon / give thanks to Allah and show gratitude.
- Some Muslims may pray inside a mosque / with large gatherings it can be difficult to pray in the open / poor weather may mean that praying outdoors is not feasible.
- Other Muslims may pray outdoors / this follows in the footsteps of the Prophet Muhammad who encouraged his followers to pray outdoors.
- Some Muslims will travel by foot to the Id prayers / this revives the Sunnah of the prophet and is considered rewarding.
- Other Muslims may travel by car / especially if they live far from the mosque or due to bad weather they will find an alternative route home / as the angels record their attendance at the mosque.
- It is a time of forgiveness / they will forgive those that have wronged them / and ask for forgiveness concerning those they may have wronged / it is the festival that is celebrated after great self-restraint (fasting).
- Those that can afford to will give Zakat-ul-Fitr (fitrana) / this helps to support the poor.
- It is a joyous occasion / Muslims may congratulate each other / they may use the term 'Id Mubarak' / gifts and money are shared / family gather to celebrate together / food is cooked and distributed / this allows all to share in the festivities.
- Muslims may visit friends and family / they may visit the graveyard / to remember those that are not present on this joyous occasion, etc.

NB: Reference to the sacrificing of an animal is NOT creditworthy as this is linked to Id-ul-Adha / reference to the pillar of zakat is also NOT creditworthy.

0 2 . 4 Explain two reasons why the festival of Ashura is important for Muslims.

Refer to sacred writings or another source of Muslim belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writing or another source of Muslim belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- For Sunni Muslims it is considered the day of atonement / they will fast on this day to remember the favour of God on Moses and deliverance from Pharaoh.
- It reminds them of the sacrifice Moses made and makes them grateful / it removes sins committed in the previous year (Hadith).
- God puts blessing on the one who feeds his family and friends on this day / thus Muslims will give voluntary charity / show kindness to the family and to the poor / recite the Qur'an and attend the mosque.
- It is considered to be the day that the ark settled, so Nuh fasted on this day as thanksgiving / it is an opportunity for all sins to be forgiven / the Prophet Muhammad fasted on this day.
- For Shia Muslims Ashura is considered to be a solemn occasion and a time to remember the martyrdom and sacrifice of Husayn Ibn Ali / in many countries it is considered a public holiday.
- It allows Shi'a Muslims to show their love for the Imams / as this allows them to express grief and sorrow.
- Some Shi'as may take part in public marches to express their grief and mourning / some may beat themselves on the back with chains / wear black / pound their head or cut themselves / this is done to connect with Husayn's suffering.
- Re-enactments and plays are performed to retell the story of Husayn's death / they listen to speeches to ensure that these sacrifices are not forgotten / a reminder to stand against tyranny.
- It is time to help others overcome suffering / some donate blood rather than cut themselves / some Shi'a will attend the Mashhad al-Husayn in Karbala where the tomb of Husayn is / this helps them to reconnect with the past, etc.

Sources of authority might include:

So go you both to him, and say: ‘verily, we are messengers of your Lord, so let the children of Israel go with us, and torment them not, indeed, we have come with a sign from your Lord. And peace will be upon him who follows the guidance. (20:47)

The Messenger of Allah (saw) said: ‘The best of fasting after Ramadhan is fasting Allah’s month of Muharram.’ (Muslim).

The prophet instructed his followers to fast following in the footsteps of prophet Moses. (Hadith)

‘This is the day on which the Ark settled on Mount Judiyy, so Nuh (as) fasted this day in thanksgiving.’ (Hadith)

‘For fasting the day of ‘Ashura’, I hope that Allah will accept it as expiation for the year that went before.’ (Muslim).

I never saw the Messenger of Allah so keen to fast any day and give it priority over any other time than the day of Ashura and the month of Ramadan (Bukhari)

“The greatest stand is to speak the word of truth in the face of a tyrant.” (Imam Hussain)

“To me, death is nothing but happiness, and living under tyrants nothing but living in a hell” (Imam Hussain)

“Death with dignity is better than life with humility.” (Imam Hussain)

Accept all other sources of authority that correctly support the beliefs given.

0 2 . 5

‘For Muslims, Sawm (fasting) is the most important religious activity during the month of Ramadan.’

Evaluate this statement.

In your answer you should:

- refer to Muslim teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- Fasting develops self-restraint / it allows Muslims to empathise with the poor / makes Muslims humble for what they have.
- It allows them to connect with God in a way that other actions do not / other acts of worship like reading the Qur'an and giving charity can be done throughout the year / fasting is however a compulsory action during the month of Ramadan.
- Allah promises to reward the fasting person personally / 'Fasting is for me and I shall reward you' (Hadith) / which suggests that it is the best action during Ramadan / 'the rewards during Ramadan are multiplied 70 fold' (Hadith).
- Fasting brings families together / they may share meals at suhoor (pre-dawn meal) and iftar (breaking of the fast).

- ‘Allah accepts the prayer of a fasting person’ (Hadith) / showing that other actions are contingent on fasting thus making it the most important action.
- Fasting takes place during the month of Ramadan where the reward for fasting is entry to paradise / the ultimate goal for a Muslim, etc.

Arguments in support of other views

- There are other actions that are clearly more important / especially seeking the Night of Power / this is done whilst not fasting / people are rewarded with 1000 months of worship / ‘The Night of Glory is better than a thousand months.’ (97:3)
- Performing itikaf (spiritual seclusion) holds immense reward / it follows in the footsteps of the prophet Muhammad.
- Reciting the Qur’an during this month brings immense reward / ‘It is the month in which we revealed the Qur’an’.
- Continuing to affirm the Shahadah is the cornerstone of Islam / without this all other worship is rendered invalid / actions alone are not sufficient when pleasing God / belief is also required.
- Fasting cannot be performed by everyone / the ill, the traveller and pregnant women.
- Performing the night prayer (taraweeh) can be considered the most important action as it follows in the footsteps of the companions / it also brings Muslims closer to Allah.
- All actions are equally as important / as they are judged by motives, and each person will be rewarded according to their intention.(Hadith).
- The Hadith talk about the importance of giving charity during this month.
- In numerous Hadith the Prophet Muhammad taught that God is not in need of a person’s fasting if he continues to slander, backbite / thus showing that fasting alone is not the most important action.
- Going to work and providing for your family through Ramadan may be considered the most important action as it shows commitment to the values of Islam.
- Continuing with daily life and not allowing fasting to become a hindrance may be considered the most important action / completing homework, exams etc.
- Going on umrah (mini pilgrimage) holds the reward of an accepted hajj.
- Giving to the poor / zakah and sadaqah may be considered more important as they require material sacrifice, etc.