



GCSE

Religious Studies A

8062/15-Paper 1: Islam
Mark scheme

June 2018

Version/Stage: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates 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 associate understands and applies it in the same correct way. As preparation for standardisation each associate 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, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

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.

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

Level of response marking instructions

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 you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

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. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

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.

Levels of response marking

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

Levels 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.)

Levels are tied to specific skills. 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.

Levels 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. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

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.**

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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • 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 describes Muslim beliefs about life after death?
[1 mark]

- A Tawhid
- B Akhirah
- C Shahadah
- D Adalat

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

Answer: B: Akhirah

0 1 . 2 Name two articles of faith in Sunni Islam.
[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.

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

Belief in Allah (Tawhid) / Belief in the Angels (Malaikah) / Belief in all Holy Books (Kutub) / Belief in the Prophets (Risalah/nubuwwah) / Belief in the Day of Judgement (Akhirah- heaven/hell) / Belief in God's predestination or the supremacy of God's will (Al-Qadr).

NB: Where candidates refer to an aspect or part of an article of faith this is creditworthy.

0 1 . 3 Explain two ways in which belief in predestination influences Muslims today.
[4 marks]

Target: AO1:3 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

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

- Muslims believe they have free will and will choose their actions accordingly- examples of good actions are creditworthy.
- It makes Muslims more God conscious and they will try their best to live good lives.
- They will take comfort in the fact that all good and bad comes from Allah / it gives them hope knowing that the outcome of any action (good or bad) happens only by the will of God / 'God says be, and it is' suggests that Allah has power over all things and as such humans are limited in their control in what they can do.
- Muslims believe that they will be compensated for the hardships that they endure and as such this life is a test.
- Some may lose hope when things don't go well / it could lead to giving up in life if things are already pre-determined / may make someone too reliant on God rather than taking responsibility for their own actions, etc.
- Muslims may not be afraid of death as the outcome is determined.

NB: Candidates who only explain pre-destination will gain 1 mark.

0 1 . 4 Explain two Muslim beliefs about the role of prophets.

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:

- Generic answers are acceptable e.g Sunnah, bring Allah’s law, morality.
- Prophet’s primary role is to establish monotheistic beliefs: ‘Say He is Allah the One, the only’ 112:1-3) / example of the work of Ibrahim and Muhammed to establish the oneness of Allah on earth.
- And remember Abraham and Ishmael raised the foundations of the House (With this prayer): ‘Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing’ (2:127).
- Ibrahim broke the idols to reinforce the message of tawhid / to remove injustice from the world / to create a harmonious society where people get along / to pass on Allah’s divine message to the people / to warn people about the afterlife and the consequences of living a life of sin / ‘We have sent you as a bearer of glad news and a warner to the whole of mankind, but most people do not know’ (34:28)’, etc.
- To be role models for future generations.
- References to past and present roles.
- Accept answers which focus on the role of a particular prophet(s) e.g Ibrahim Muhammad, etc.

0 1 . 5 'The Qur'an is the only authority a Muslim needs in life.'

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]

[Plus 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 is the direct word of Allah and cannot be distorted.
- The Qur'an covers all aspects of human life and is a comprehensive code of life.
- Some Hadith are open to change and alterations whereas God has vowed to protect the Qur'an 'Verily we have revealed it (the Qur'an) and we are the protectors of it'.
- The Qur'an is a divine revelation and as such is God talking to humans which is sufficient to live a good life.
- The Qur'an is the main source of Shari'ah Law etc.

Arguments in support of other views

- The Qur'an was revealed over 1400 years ago and the world has advanced since then / new technologies and advancement in technology means that there are many aspects of daily life that are not covered in the Qur'an e.g IVF, genetic engineering, mobile phones and the internet.
- The Qur'an does not include details of how to complete certain rituals like Salah and Zakah, the Hadith is needed to show how these rituals are to be performed.
- Other authorities exist which help to guide people / parents help to nurture and guide their children / youth workers, councillors, friends are all other forms of guidance that are needed / they understand who we are and are able to guide us personally.
- Some may be unsure about the religious meaning of the Qur'an, in which case they might need the support of the mosque and the imam.
- Within Shia Islam the imam has greater/equal authority.
- The Shari'ah also consists of hadith and scholarly opinion which is deemed as an authority. etc

NB: General descriptions of the 5 pillars are not creditworthy. However where candidates use the 5 pillars as a source of guidance and authority this is creditworthy.

[Plus SPaG 3 marks]

0 2 Islam: Practices

0 2 . 1 Which one of the following words describes the daily prayers that Muslims perform?

[1 mark]

- A Jihad
- B Sawm
- C Wudu
- D Salah

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

Answer: D: Salah

0 2 . 2 Give two actions that Muslims perform during Hajj.

[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.

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

Washing/bathing, making intention, wearing of white clothing (Ihram), visiting Makkah, praying to Allah, circling the Ka'aba (Tawaf), fast walking (Ramal), running between the two mountains (Sa'ee), drinking of Zam Zam water, climbing/standing at Arafat, throwing of stones (Ramee), staying at Mina (camping), staying at Muzdalifa, collecting pebbles to throw at the pillars or walls (Jamarat), sacrificing an animal, fasting, shaving of the hair (men) lock of hair (women), actions in the negative to be credited e.g. not cutting hair or nails / giving charity to compensate for forbidden actions, key places are creditworthy e.g Mina, Arafat, Zam Zam well etc.

NB: References to visiting Madinah are not creditworthy as this is NOT performed during the Hajj.

0 2 . 3 Explain two contrasting Muslim beliefs about giving alms.

[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 belief

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

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

- Some believe Zakah (2.5%) is paid as it is a direct command of God and is included in the five pillars / it is not payable for those that do not meet the Zakah threshold.
- Zakah helps one appreciate the things that we have / makes one value money and spend it appropriately.
- It brings people closer to God: ‘None of you can be a true believer until you love for your brother what you love for yourself’ (Hadith).
- Others may argue that it is paid to help the poor and the primary aim is to relieve poverty.
- It is the right thing to do in itself / the Golden Rule.
- Some give sadaqah (voluntary charity) and others may see alms as an important part of the faith.
- Some believe alms should be given privately to avoid arrogance, whereas others believe charity should be given openly to encourage others
- Khums is be given by Shi’a Muslims, where a fifth of the gain should go to Allah, His Messenger, relatives, orphans, etc.
- Some may offer their time to charitable causes. e.g food banks and charity shops.
- Where candidates refer to voluntary alms and contrast this with non-voluntary alms this is creditworthy.
- Accept different views on how alms is distributed.

NB: If similar beliefs are given only ONE of them may be credited up to 2 marks max.

0 2 . 4 Explain two ways in which Muslims celebrate the festival of Id-ul-Fitr.

Refer to sacred writings and 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 way

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

Second way

Simple explanation of a relevant and accurate way – 1 mark
Detailed explanation of a relevant and accurate way – 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:

- Preparations: cards sent, houses decorated, food bought, wearing new clothes, gifts and sweets
- British Muslims are allowed a day off school/work / in Muslim countries it is a public holiday.
- Rise early and bathe – The Messenger of Allah used to have a bath on the day of Fitr and Adha (Hadith)
- Consume food before the Id prayer (usually dates or a sweet dish) / the prophet consumed dates before Id prayer.
- Give zakat ul fitr before the Id prayer (£2-£5 approximately) this was encouraged by the prophet Muhammad.
- Attend the Id prayer in the mosque or in an open area (park) / listen to the sermon from the Imam / exchange gifts and welcome family and friends to share in a special meal to signify the end of Ramadan.
- Taking a different route to and from Id prayer (Sunnah)
- Say special prayers (takbir tashreeq) '(He wants that you) must complete the same number (of days), and that you must magnify Allah for having guided you so that you may be grateful to Him' (2:185).
- Forgive friends and relatives who have fallen out with each other, etc.
- Visiting the cemetery to remember loved ones.

0 2 . 5 'The Friday prayer (Jumma) is more important than the daily prayers.'

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

- Muslims bathe before praying Jumma following in the footsteps of prophet Muhammad.
- It is more important as it is a weekly gathering that cannot be performed at home.
- The Jumma prayer includes a sermon which gives the Imam an opportunity to discuss the issues faced by the congregation.
- As Jumma cannot be performed individually it develops the concept of brotherhood as it gives opportunity for people to meet and socialise.
- In some Muslim countries Friday is considered a holiday to allow Muslims to attend the mosque and pray Jumma.
- The Qur'an specifically instructs Muslims to leave their businesses and attend the mosque for prayer / 'O you who believe when the call is proclaimed for the Salah on Jumma

(Friday), then hasten to the remembrance of Allah and leave off business. That is better for you if you did but know.’ (62:9).

- The Jummah prayer can be seen as an expiation of the previous week’s sins.
- It is more important as there are many hadith that warn against the missing of the Jummah prayer, etc.

Arguments in support of other views

- Salah is part of the 5 pillars and performed daily .
- The five daily prayers are more important as they are mentioned more frequently in the Qur’an.
- In a hadith the prophet Muhammed said that salah will be the first thing to be questioned on the Day of Judgement, hence showing its importance.
- Salah helps to order a person’s life and brings about personal discipline.
- It is a daily reminder, whereas Jummah is a weekly one.
- Both men and women are required to perform salah etc.