



General Certificate of Secondary Education
2012

Religious Studies

Paper 6

World Religions: Islam

[GRS61]

WEDNESDAY 23 MAY, MORNING

MARK SCHEME

General Marking Instructions and Mark Grids

Introduction

Mark schemes are intended to ensure that the GCSE examination is marked consistently and fairly. The mark schemes provide markers with an indication of the nature and range of candidates' responses likely to be worthy of credit. They also set out the criteria that they should apply in allocating marks to candidates' responses. The mark schemes should be read in conjunction with these marking instructions.

Assessment objectives

Below are the assessment objectives for GCSE Religious Studies.

Candidates must:

- describe, explain and analyse, using knowledge and understanding (AO1); and
- use evidence and reasoned argument to express and evaluate personal responses, informed insights and differing viewpoints (AO2).

AO1 and AO2 are interrelated and connections must be made.

Quality of candidates' responses

In marking the examination papers, examiners should be looking for a quality response reflecting the level of maturity which may reasonably be expected of a 16-year-old which is the age at which the majority of candidates sit their GCSE examinations.

Flexibility in marking

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

Positive marking

Examiners must be positive in their marking, giving appropriate credit for description, explanation and analysis, using knowledge and understanding and for the appropriate use of evidence and reasoned argument to express and evaluate personal responses, informed insights and differing viewpoints. Examiners should make use of the whole of the available mark range of any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 16-year-old GCSE candidate.

Awarding zero marks

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Types of mark scheme

Mark schemes for questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

Other questions which require only short answers are marked on a point for point basis with marks awarded for each valid piece of information provided.

Levels of response

Questions requiring candidates to respond in extended writing are marked in terms of levels of response. In deciding which level of response to award, examiners should look for the “best fit” bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement. The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Quality of written communication

Quality of written communication is taken into account in assessing candidates’ responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication. Where the quality of content is not matched by the quality of written communication, marks awarded will not exceed maximum for Level 2.

For conciseness, quality of written communication is distinguished within levels of response as follows:

Level 1: Quality of written response is limited.

Level 2: Quality of written response is satisfactory.

Level 3: Quality of written response is of a high standard.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

AO1: [5] marks

A [0] mark will be awarded if the answer is inappropriate.

Level 1 (Limited) ([1])

The candidate gives a basic answer with limited description, explanation and analysis using little knowledge and understanding. There is only a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is little use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 2 (Satisfactory) ([2]–[3])

The candidate gives a satisfactory answer with appropriate description, explanation and analysis using some knowledge and understanding. There is a reasonable selection and use of an appropriate form of style and writing. Relevant material is organised with some clarity and coherence. There is some use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 3 (High) ([4]–[5])

The candidate gives a competent answer with very good description, explanation and analysis using knowledge and understanding throughout. The candidate successfully selects and uses an appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a consistently high standard to make meaning clear.

AO2: [5] marks

A [0] mark will be awarded if the answer is inappropriate.

Level 1 (Limited) ([1])

The candidate uses a basic selection of evidence and gives limited reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is little use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 2 (Satisfactory) ([2]–[3])

The candidate uses a satisfactory selection of evidence and gives good reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is some use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 3 (High) ([4]–[5])

The candidate uses a very good selection of evidence and gives well formed and reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. The candidate successfully selects and uses an appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a consistently high standard to make meaning clear.

AO2: [10] marks

A [0] mark will be awarded if the answer is inappropriate.

Level 1 (Limited) ([1]–[3])

The candidate uses a basic selection of evidence and gives limited reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is little use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 2 (Satisfactory) ([4]–[7])

The candidate uses a satisfactory selection of evidence and gives good reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is some use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 3 (High) ([8]–[10])

The candidate uses a very good selection of evidence and gives well formed and reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. The candidate successfully selects and uses of an appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a consistently high standard to make meaning clear.

Section AAnswer **all** questions.AVAILABLE
MARKS**1 Prophets of Islam**

- (a) (i) 1. God/Allah.
(AO1) [1]
2. Muhammad.
(AO1) [1]
- (ii) Any two from: e.g. Adam, Ibrihim, Muhammad, Noah, Enoch, Job, Moses, Aaron, Jesus.
Accept valid alternatives
(AO1) [2]
- (iii) Mahdi.
(AO1) [1]
- (b) Answers may include:
- Muslims follow Islam not Muhammad
 - Muhammad was simply a prophet who passed on the message from God
 - Muhammad is not a god or a “son of god”.
- Accept valid alternatives
Mark in levels
(AO1) [5]
- (c) Answers may include:
- God has the power to speak through prophets today
 - there are contemporary issues about which God could reveal His will
 - God could speak to challenge growing evil and human rebellion
 - God could speak to comfort and strengthen his followers.
- On the other hand:
- God has spoken through his revealed word: Bible or Qur’an
 - God has already revealed his will; he has nothing more to add
 - people no longer believe in prophets or the notion that God communicates with individuals.
- Accept valid alternatives
Mark in levels
(AO2) [5]

15

2 Belief and Practice

- | | | AVAILABLE MARKS |
|---------|---|-----------------|
| (a) (i) | Allah/God.
(AO1) | [1] |
| (ii) | The giving of the Qur'an/first revelation to Muhammad.
(AO1) | [1] |
| (iii) | Five.
(AO1) | [1] |
| (iv) | Christianity and Judaism.
(AO1) | [2] |

(b) Answers may include:

- belief in one God was central to Islam from the beginning
- in Mecca Muhammad criticised belief in many gods
- those religions that believe in one God have a special status; “people of the book”
- the greatest sin is to associate anything with God – “shirk”.

On the other hand:

- it is more important to practise religion than simply believe
- belonging to the community is more important
- may be central but other beliefs are also central.

Accept valid alternatives

Mark in levels

(AO2) [10]

15

3 The festival of Id-ul-Adha**(a)** Answers may include:

- at the end of the Hajj (annual pilgrimage to Mecca), Muslims throughout the world celebrate the holiday of Id-ul-Adha (Festival of Sacrifice)
- all the members of the Muslim family perform Id-ul-Adha prayers (Salah) in large groups
- Muslims wear new and beautiful clothes on the festival
- early in the morning prayers are recited by them to remember God and then the day begins with the breakfast of Sheer Korma
- soon after the breakfast the animal is sacrificed and then the meat of the slaughtered animal is distributed among the neighbours, friends, family and poor people
- it is believed that the meat of the sacrificed animal must be distributed in three equal parts among neighbours and friends, family members and poor people
- Muslims greet each other with good wishes for the festival. Muslims visit and spend time with their loved ones
- children make Id-ul-Adha greetings and present them to all their family.

Mark in levels
(AO1)

[5]

(b) Answers may include:

- God appeared in a dream to Ibrahim and told him to sacrifice his son Isma'il. Ibrahim and Isma'il set off to Mina for the sacrifice
- the festival remembers the prophet Ibrahim's willingness to do what God commanded
- as they went, the devil attempted to persuade Ibrahim to disobey God and not to sacrifice his beloved son; thus the festival celebrates the faithfulness of Ibrahim
- brings the community together and reinforces its bonds
- support given to the poor.

Accept valid alternatives
Mark in levels
(AO1)

[5]

(c) Answers may include:

- animal sacrifice is commanded by God
- animals are killed humanely
- animals are routinely killed for food, so it cannot be wrong to kill them for religious reasons
- taking life, including animal life, is always wrong
- the only reason to kill animals is for food.

Accept valid alternatives
Mark in levels
(AO2)

[5]

15

4 Fasting**(a)** Answers may include:

- fasting (Sawm) is one of the Five Pillars
- fasting required during the month of Ramadan (there are exceptions allowed)
- no eating or drinking during daylight hours
- no evil thoughts
- allowed to eat and drink once night falls
- the challenge of fasting in a hot climate.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- all the pillars are important
- belief in God and reciting the creed is the most important
- other pillars may be discussed as more or less important
- fasting commanded in the Qur'an
- God expects sacrifices to be made
- fasting can act as a public witness

Accept valid alternatives

Mark in levels

(AO2)

[10]

15

Section A**60**AVAILABLE
MARKS

Section B

AVAILABLE
MARKS

5 Worship

(a) Answers may include:

- Muslim men are required to attend the Friday prayer as stated in the Holy Qur'an
- 12.00 noon congregational prayer, facing Mecca – quiblah wall
- ritual washing beforehand
- prayer led by the Imam or community representative
- men separate from women
- sermon delivered from the minbar
- words recited and ritual actions.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- it is forbidden in the Qur'an
- the sin of shirk, i.e. of associating anything or anyone with God
- God is transcendent; he is most great
- images and pictures are idolatrous
- Muhammad destroyed the idols in the Kaa'ba
- God is the creator of all; it is an insult to portray him.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- it is a requirement that all men attend the mosque on Friday
- the mosque is a community centre and to be involved with it is to indicate community membership
- sermons are delivered and prayers are said at the mosque and these strengthen commitment
- a good Muslim wants to belong and to contribute to the community that centres on the mosque.

On the other hand:

- prayers and religious practices can be performed at home
- the most important thing in Islam is to follow the moral teachings of the Qur'an
- there may not be a local mosque in some areas and you can still be a loyal follower of God.

Accept valid alternatives

Mark in levels

(AO2)

[10]

20

6 Sunni and Shi'a Islam**(a)** Answers may include:

- Shi'a Muslims believe that following the Prophet Muhammad's death, leadership should have passed directly to his cousin/son-in-law, Ali
- Sunni Muslims make up the majority (85%) of Muslims all over the world
- Shi'a Muslims believe that the Imam is sinless by nature, and that his authority is infallible as it comes directly from God
- Shi'a Muslims often venerate the Imams as saints and perform pilgrimages to their tombs and shrines in the hopes of divine intercession
- Sunni Muslims believe there is no basis for a hereditary privileged class of spiritual leaders, and no basis for the veneration or intercession of saints
- Sunni Islam centres on Sharia, Sacred law, Shi'a on special leaders.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- the issue of succession
- the "Four-Rightly Guided" Caliphs
- the role of Ali
- Hasan and Hasayn, the part of Ali.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- lots of examples of religious conflicts
- disagreements between religions: Jews/Muslims/Christians; Muslims/Hindus
- conflict within religions: 16th century wars of religion; Catholic and Protestant conflict in Northern Ireland.

On the other hand:

- major world wars are nothing to do with religion
- secular governments go to war
- religion used as a cover for secular, worldly motives.

Accept valid alternatives

Mark in levels

(AO2)

[10]

20

7 Ceremonies**(a)** Answers may include:

- a Muslim marriage ceremony (called Al Nikah) begins with an address of a marriage sermon (khutba-tun-nikah) by the officiator, who can be any worthy Muslim
- the sermon invites the bride and groom, as well as their guests, to a life of piety, mutual love, kindness and social responsibility
- begins with praise to Allah, his help and guidance is sought
- this is followed by the Muslim confession of faith that *“There is none worthy of worship except Allah, and Muhammad is His servant and messenger”* is declared
- Qur’anic verses (Qur’an 4:1, 3:102, 33:70–71) and one prophetic saying (hadith) forms the main text of the marriage
- the officiator concludes the ceremony with prayer for the bride, groom and their respective families, the local Muslim community and the Muslim community at large (Ummah).

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- the child should be brought up in the religious traditions of Islam
- at the beginning of life, a child is dedicated to God
- the sweetness of dates symbolised the sweetness of life under God
- the baby’s head is shaved to show that the child is the servant of Allah. Muslims weigh it and give the equivalent weight in silver to charity.

Accept valid alternatives

Mark in levels

(AO2)

[5]

(c) Answers may include:

- children have a right to decide for themselves about their religious identity
- it is indoctrinatory to bring up a child to be religious.

On the other hand:

- religious truth should be passed on from generation to generation
- parents have a right to bring up their children in the religion of their choice.

Accept valid alternatives

Mark in levels

(AO2)

[10]

20

Section B**40****Total****100**