



## GCSE (9–1)

### Religious Studies

**J625/02: Islam Beliefs and teachings & Practices**

General Certificate of Secondary Education

### Mark Scheme for November 2020

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## Annotations

<b>BP</b>	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
<b>SEEN</b>	Noted

## Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:

- Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
- Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
- Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## Subject-specific Marking Instructions

### General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points-based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

### Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Satisfactory, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; 'Good' means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

### **Written communication, Spelling, Punctuation and Grammar**

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must never be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.**

The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.

### Spelling, punctuation and grammar (SPaG) Assessment Grid

<b><i>High performance 3 marks</i></b>
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
<b><i>Intermediate performance 2 marks</i></b>
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
<b><i>Threshold performance 1 mark</i></b>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<b><i>0 marks</i></b>
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

**INFORMATION AND INSTRUCTIONS**

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However, this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

**Assessment objectives (AO)**

<b>Assessment Objectives</b>	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"><li>• beliefs, practices and sources of authority</li><li>• influence on individuals, communities and societies</li><li>• similarities and differences within and/or between religions and their beliefs.</li></ul>
<b>AO2</b>	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1 (a)	<p><b>List three actions which are forbidden for Muslims during Ramadan.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• sex</li> <li>• eating during daylight hours</li> <li>• drinking during daylight hours</li> <li>• smoking</li> <li>• slander/gossip or similar.</li> </ul>		1 mark for each response.
(b)	<p><b>Describe how Adam was created, according to Islam.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Adam/the first man was created by Allah</li> <li>• dust/ soil mixed with water to form clay that was shaped into a man</li> <li>• the Qur'an also says man was made from a clot of blood (Surah 96:1-2)</li> <li>• man was created whole and in the form that human beings have today</li> <li>• Allah blew life into Adam</li> <li>• Adam was made with knowledge of everything.</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
(c)	<p><b>Outline the importance of Risalah for Muslims.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• a rasul is a prophet or messenger bringing knowledge from Allah to humanity</li> <li>• messengers were sent to bring books and/ or reform societies according to Allah's law</li> <li>• all prophets recognised by Islam received and taught the same message, but only Muhammad received and transmitted it completely</li> <li>• this is one of the core beliefs in Islam; it is one the six articles of faith (Sunni Islam).</li> </ul>	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.

**TURN OVER**

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit</p>

Question	Indicative content	Marks	Guidance
(d)	<p><b>Describe how Muslims make themselves clean for prayer.</b></p> <p>Learners might consider some of the following:</p> <p>Muslims are required to pray formally five times a day and preparation is an important part of this practice. They prepare by checking the correct time and finding a clean place where they can face towards Makkah.</p> <p>Muslims perform actions known as wudu, or ablutions, which are a form of ritual washing, following the practice of Muhammad. They wash their hands up to their wrists, rinse their mouth and nose, wash their face, arms up to their elbows and then wipe over their hair and behind their ears. Finally, they wash their feet. They carry out each action three times.</p> <p>Shia Muslims and those on a journey might wipe over their feet instead of washing them. A practice called tayammum is also deemed acceptable when no clean water is available; this is a dry purification where clean earth//sand is used to purify the body in the same way as water. A Muslim might not perform wudu if they remained clean since their last prayer and had not done anything to break or invalidate their last washing.</p> <p>In addition to those actions Muslims say the words of the shahadah, the statement of faith. They try to calm themselves and focus their minds on Allah, putting aside all their worldly worries. They try to think good thoughts and remove worldly desires from their minds, to make themselves spiritually clean.</p> <p>Before the first action of prayer, a Muslim says the Niyyah, which is the intention to pray that prayer in dedication to Allah.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors above.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0	No response or no response worthy of credit	0	No response or no response worthy of credit

(0)		(0)	
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Question	Indicative content	Marks	Guidance
(e)	<p><b>'The Qur'an is NOT the only source of authority that Muslims need.'</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li><b>Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam</b></li> <li><b>Refer to sources of wisdom and authority.</b></li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> The Qur'an is a collection of the revelations made to Prophet Muhammad, beginning in 610CE and ending with his death in 632CE. They were not organised into the form the Qur'an has today until the Caliphate of Uthman (644-656CE). Muslims believe these words are the final and complete revelation from Allah to humanity. They cannot be changed and they will not be added to.</p> <p>The Qur'an is used in all salah prayers, five times a day. It is preserved in the original Arabic, the language in which it was given, and recited and memorised by many Muslims. Muslims often refer to translations of the Qur'an for guidance in their daily lives.</p> <p>However, there are other sources of authority and guidance for Muslims. These include the Hadith and the sunnah of the Prophet. The sunnah is the example of the Prophet, followed by Muslims during his lifetime and passed on verbally and through practice since then; for example, the requirements of salah prayer are drawn from the sunnah. Hadith also communicates the sunnah in a written form, including the words, actions, advice and silent approvals or disapprovals shown by the Prophet (and sometimes his companions).</p> <p><b>AO2:</b> Responses might identify several reasons why the Qur'an is an important source of guidance for Muslims. It is regarded as the perfect word of Allah and so there can be no greater source of authority as a guide for Muslims.</p>	15 3 12 AO1 AO2 3 SPaG (  )	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Furthermore, since the Qur'an is regarded as the last and final message from Allah, there can be no further revelation to replace it, so it could be argued that it is the only guide Muslims need. No human beings can compare to Allah so Muslims should only use Allah's teachings for guidance and not change or replace what has been given by God.</p> <p>Many Muslims keep a Qur'an high on the highest bookshelf in their home, symbolising that they regard this as the best source of guidance. Many spend hours studying the Qur'an to find guidance especially at difficult times in life. Many Muslims take particular care to ensure their personal lives are in accordance with the Qur'an and follow its guidance to avoid alcohol, mortgages and so on, even when this is common in the society around them.</p> <p>However, the Prophet Muhammad said:</p> <p>"I leave behind me two things, the Qur'an and my example the sunnah, and if you follow these you will never go astray." (From the Prophet Muhammad's last sermon). In addition the Qur'an itself refers Muslims to the example of the Prophet, for example Surah 33:21 refers to him as an excellent example. It also states (Surah 4:136) that Muslims must "believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger."</p> <p>All this suggests that the Qur'an is not the only source of authority and guidance for Muslims. Many Muslims consider the sunnah essential, as this gives them details of rituals such as how and when to pray, the organisation of zakat and the arrangements for fasting in Ramadan. Without the sunnah, Islam might have a very different form to the one it has today.</p> <p>The Hadith record the sunnah, and together with the Qur'an, they form the basis of the Shariah. Law schools developed over the first three centuries of Islam and are still followed by many Muslims today, who see their interpretations as a source of authority because they are based on the Qur'an, Hadith and the scholars of the early days of Islam.</p> <p>It could be argued that today Muslims need further guidance because nowadays there are many issues which were not around 1400 years ago in Arabia. So, Muslims might refer to their scholars and</p>		

Question	Indicative content	Marks	Guidance
	<p>Imams to help them understand the meanings of the Qur'an. Shia Muslims in particular believe their Imams have the power to interpret the Qur'an without error and their followers are expected to trust their Imams and follow their guidance.</p> <p>Ultimately, it might be argued that Muslims should trust their inner judgement about what is right and wrong and follow what they think is Allah's will for their life.</p> <p>Some candidates might reconcile different opinions by arguing that the Qur'an itself is the only source of authority needed but many interpreters and guides are helpful to understand that source.</p> <p>If followers cannot read the Qu'ran in the original language this might become a barrier and therefore the authority might be diminished.</p>		

Question	Indicative content	Marks	Guidance
2 (a)	<p><b>Describe the role of Angel Jibril in Islam.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• chief angel</li> <li>• communicated messages between Allah and Prophets including several of the revelations to Muhammad</li> <li>• appeared to Prophet Muhammad on the Night of Power</li> <li>• helped Muhammad during his mission by: comforting Muhammad when in doubt; guiding Muhammad at the Battle of Badr</li> <li>• appeared to earlier Prophets with messages/ guidance, for example informed Maryam of the forthcoming birth of Isa</li> <li>• will be present on the Day of Judgement.</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
(b)	<p><b>Describe what Muslims believe happens during the period known as Barzakh.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• a period of waiting between death and the Day of Judgement</li> <li>• the nature of this period may be restful/pleasant or involve suffering, depending upon a person's actions in life</li> <li>• the spirit is freed from the body so that it may consider its actions in life</li> <li>• some believe the soul will be given a temporary body, which could be light or dark, according to good or bad actions in life</li> <li>• some believe the soul can be purified by experiencing the fires of hell during Barzakh</li> <li>• some Muslims believe the soul is tested in the grave by the angels Minkar and Nakir, who ask three questions which determine the nature of time in Barzakh.</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

(c)	<p><b>Give three conditions necessary for lesser Jihad.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"><li>• jihad is to struggle in the way of Allah; lesser jihad is a physical struggle/fight</li><li>• must be in defence of Islam, Muslims or Allah</li><li>• called by a religious leader of the ummah rather than a politician</li><li>• must be the last resort after peaceful methods have failed</li><li>• not to gain land, power or converts to Islam</li><li>• the innocent must not be harmed</li><li>• enemies given justice and the wounded helped, regardless of sides</li><li>• must be ended if/when peace is called by the enemy</li><li>• crops/trees/property must not be harmed; poisoning wells is forbidden</li><li>• weapons of mass destruction (such as chemical or biological warfare) are considered prohibited.</li></ul>	3 AO1	1 mark for each response.
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Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	<p>No response or no response worthy of credit</p>

Question	Indicative content	Marks	Guidance
(d)	<p><b>Describe Muslim worship during the month of Ramadan.</b></p> <p>Learners might consider some of the following:</p> <p>Ramadan is the month of fasting during which Muslims remember the revelation of the Qur'an to Muhammad. Sawm (fasting) during this period is one of the Five Pillars of Islam and Muslims who are not exempt from the fast observe this time by abstaining from food during the day and spending extra time reading the Qur'an.</p> <p>Muslims have many duties during the month of fasting including the following acts of worship: Some attend special evening prayers called taraweeh. During these prayers a section of the Qur'an is read each day, so that over the whole month the complete Qur'an is read out. Many attend these at mosques; some read the Qur'an on their own. Some Muslims study the meaning of the Qur'an during Ramadan and listen to talks and discussions about parts of the holy text.</p> <p>There is a belief that the first revelation came to Muhammad in the last 10 days of the month, specifically on the 27<sup>th</sup>. Many Muslims attend their mosque on this night and say prayers to mark the occasion. They may read surah 96, the first chapter of the Qur'an to be revealed.</p> <p>Some go into seclusion in a mosque for the last 10 days of Ramadan and read the Qur'an to focus their minds on their religion. They might remember the words of the Qur'an 2:185: "Ramadan is the (month) in which the Qur'an was sent down, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong)."</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors above</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>

		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"><li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li><li>• Response may be simplistic, purely descriptive and/or very brief</li><li>• No attempt to offer judgement on the issue in the stimulus</li></ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e) *	<p><b>'The sermon (khutba) is the most important part of Friday prayers.'</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li><b>Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam</b></li> <li><b>Refer to sources of wisdom and authority.</b></li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1:</b>            The khutba is a sermon, preached by the Imam of a mosque during the Friday mid-day prayer service at Mosques, known as Jummah prayers. In it, the Imam may explain teachings from the Qur'an and provide guidance and encouragement for Muslims to follow the practices of their religion.</p> <p>Congregational prayers themselves are mentioned in the Qur'an Surah 4:103 (an-Nisa) says "When ye pass (congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times", but the khutba is not directly referred to. The practice began with the Prophet Muhammad at his mosque in Madinah, and was developed with a minbar, a pulpit, which has been incorporated in mosques, so that the Imam can be clearly heard.</p> <p>The sermon can be used to make practical appeals for charity and explain the organisation of zakat, as well as examining Qur'anic texts and their meanings and explaining stories from the life of Muhammad.</p> <p><b>AO2:</b>            Some Muslims argue that the khutba is an essential part of a Muslims' week because it is the only formal occasion when Muslims gather together to learn about their religion. Although there are many other occasions when Muslims pray, they may not necessarily hear any teaching, guidance or community notices at those times. Therefore, the khutba can be regarded as of crucial importance for its educational purpose and its contributions to creating a sense of community.</p>	15 3 AO1 12 AO2	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>Some Muslims are unable to attend the khutba because of commitments such as work or school. However, they are still able to maintain contact with their communities in other way. Such as attending mosques at other times. Muslims may be educated about their religion in other ways too, children attend madrasah and study circles of Qur'an classes may be available for adults. Some mosques make libraries of books available or even give personal guidance sessions from the Imam. So, the khutba is not the only time when Muslims can gain guidance.</p> <p>During the congregational prayer Muslims prostrate in humility towards Allah, placing their forehead on the ground. Congregational prayer is also required by the Qur'an so this could be seen as the moment during Jummah, where worshippers feel most in touch with Allah. Different Muslims might find different parts of Jummah more helpful on a personal level.</p> <p>It could be argued that practice of religion is more important than listening to a sermon about it. Muslims will be judged in the future according to their intentions and actions. A khutba is a message but it is up to each individual Muslim to respond to it, and one of the best ways of responding might be to complete the actions of prayer.</p>		

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