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# **GCSE MARKING SCHEME**

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**SUMMER 2023**

**RELIGIOUS STUDIES (ROUTE A) COMPONENT 3  
OPTION 3 - ISLAM  
C120U50-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2023 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

# EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) COMPONENT 3

## OPTION 3 – ISLAM

### SUMMER 2023 MARK SCHEME

#### General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

#### 1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

#### 2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

#### 3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

#### Using the banded mark scheme

##### Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

## Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

### Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief\*, including:
  - belief, practices and sources of authority
  - influence on individuals, communities and societies
  - similarities and differences within and/or between religions and belief
  
- AO2 Analyse and evaluate aspects of religion and belief\*, including their significance and influence

\* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

**Question (a)**

See instructions provided with indicative content.

**Question (b)**

| <b>Band</b> | <b>Band Descriptor</b>  | <b>Mark total</b> |
|-------------|---|-------------------|
| <b>3</b>    | <p>An excellent, coherent answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p> | <b>4–5</b>        |
| <b>2</b>    | <p>A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>                             | <b>2–3</b>        |
| <b>1</b>    | <p>A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>  | <b>1</b>          |
| <b>0</b>    | No relevant information provided.   | <b>0</b>          |

**Question (c)**

| <b>Band</b> | <b>Band Descriptor</b>  | <b>Mark total</b> |
|-------------|---|-------------------|
| <b>4</b>    | <p>An excellent, highly detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p> | <b>7–8</b>        |
| <b>3</b>    | <p>A very good, detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>                       | <b>5–6</b>        |
| <b>2</b>    | <p>A good, generally accurate explanation showing some knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>                                  | <b>3–4</b>        |
| <b>1</b>    | <p>A limited and/or poorly organised explanation showing limited knowledge and understanding of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.</p>                         | <b>1–2</b>        |
| <b>0</b>    | No relevant information provided.   | <b>0</b>          |

**Question (d)**

| <b>Band</b> | <b>Band Descriptor</b>  | <b>Mark total</b> |
|-------------|---|-------------------|
| <b>5</b>    | <p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p> | <b>13–15</b>      |
| <b>4</b>    | <p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>                        | <b>10–12</b>      |
| <b>3</b>    | <p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>                   | <b>7–9</b>        |
| <b>2</b>    | <p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses limited religious/specialist language and terms and/or few sources of wisdom and authority.</p>   | <b>4–6</b>        |
| <b>1</b>    | <p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Little or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>Poor use, or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p>   | <b>1–3</b>        |
| <b>0</b>    | No relevant point of view stated.   | <b>0</b>          |

## 1. Beliefs and Teachings

**(a) What do Muslims mean by 'ummah'?** **Full Course AO1 [2]**

An accurate definition is enough for the 2 marks.

Means 'community' and refers to the world-wide community of Muslims who share a common religious identity.

**(a) What do Muslims mean by 'Al Qadr'?** **Short Course AO1 [2]**

An accurate definition is enough for the 2 marks.

The Muslim term for 'predestination' which means Muslims believe God has set out the destiny of all living things.

**(b) Describe the five roots in Usul ad-Din.** **AO1 [5]**

Answers may include the following points but other relevant and accurate points must also be credited.

- Usul-ad-Din is the Shi'a term for the five fundamental principles or roots of the Muslim religion
- Tawhid is the fundamental Muslim belief in the oneness of God
- Adl or Adaah is the belief in the justice of God
- Nubuwah is prophethood
- Imamate is leadership; Shi'a Muslims believe God appointed twelve infallible Imams to guide the Muslim community after the death of the Prophet Muhammad
- Qayamat is resurrection; Muslims believe the final Day of Judgement, when all human beings will be physically resurrected on this day and judged.

**(c) Explain Muslim teaching about the nature of Allah.** **AO1 [8]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- The most important belief is stated in the Shahadah, 'There is no God but Allah' because Muslims are monotheistic and believe in only one God.
- Tawhid means the belief in the oneness of God. It is the fundamental belief in Islam taught in the Qur'an
- Creator of all things; Muslims believe Allah is the creator of all things because the Qur'an teaches this.
- Allah is omniscient which means God is all-knowing. This belief allows for the belief in Al Qadr (predestination).
- Allah is described as beneficent, which means Allah is kind.
- Transcendent means Allah has no limits, and is constrained by neither time or space and stands outside of these
- Merciful means Allah is just and merciful and will forgive
- Judge means Allah is the final judge who will give final judgement on the Day of Judgement when all human beings are judged on the way they lived their lives
- Allah has ninety-nine names

- (d) **'For Muslims belief in angels is more important than belief in the prophets.'**

**Discuss this statement, showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)**

**AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Muslims believe prophets are sent by God and they have an important role in the revelation of God
- The prophets show people what God expects of them in their daily lives
- Muslims believe they should follow the practical example of the prophets in terms of their faith in God and their teachings and actions, beginning with Adam the first prophet and Muhammad, the seal of the prophets
- Most Muslims honour and respect Muhammed especially because without him there would be no Qur'an or Hadith; Muslims are only able to believe in angels because of sacred texts
- The prophets are more important because they have free will
- Angels are more important because the angel Jibril revealed the Qur'an to Muhammad
- Belief in angels is more important because angels were created before humans
- Angels are divine messengers sent from God, created to interact with human lives
- Angels are more important because each person has two angels appointed to watch over them and record their deeds
- Angels are more important because the angels Munkar and Nakir will question each person to test their faith in God after death
- Angels are more important because Israfil is the archangel who will signal the Day of Judgement
- It is not possible to say which is more important because both are articles of faith in Islam for Sunni Muslims

## 2. Practices

**(a) What do Muslims mean by 'haram'?** **AO1 [2]**

Candidates do not have to give examples in order to be awarded the 2 marks.

Any actions or things which are forbidden within Islam, such as eating forbidden foods.

**(b) Describe how Muslims might pray at home.** **AO1 [5]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Muslims may pray as an individual or as a family
- The set times of salah prayer should be followed at home
- Salah prayer may be performed at home
- Men and women do not need to be segregated for prayer at home
- Muslims should prepare for prayer with niyyah or the intention to pray and enter into 'God consciousness'
- Muslims perform wudu or ritual washing before salah prayer
- Muslims face towards the Ka'ba in Makkah
- Many Muslims may use a room at home as a prayer room set aside permanently as a place of prayer
- Prayer mats are used at home
- Shoes are removed for salah prayer
- Muslims may pray du'ah prayer at home at any time
- Muslims read the Qur'an at home and reading the Qur'an is regarded as an act of prayer

**(c) Explain the importance of the Night of Power for Muslims.** **AO1 [8]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- The Night of Power, or Laylat-ul-Qadr, commemorates the first revelation of the Qur'an to Muhammad. The Qur'an is considered the divine Word of Allah
- It is one of the most important and sacred Muslim festivals
- The Night of Power is the first of the revelations to Muhammad which took place over the next twenty-three years and the beginning of the process of the revelation of the Qur'an
- The Night of Power is commemorated on the 27<sup>th</sup> day of Ramadan; many Muslims may read the Qur'an throughout the night and stay awake reading the Qur'an and in prayer to show its significance.
- Ramadan is the most important Muslim month of the year; it is a month of fasting and many Muslims pay charity tax during this month. Both of these practices are regarded as pillars (religious duties) in Islam
- As the Prophet Muhammad is the seal of the prophets, the Qur'an is considered to be the last revelation from God, so the Night of Power has a special significance
- The Qur'an teaches that, 'This night is better than a thousand months.'

**(d) 'It is difficult to live as a Muslim in Britain today.'**

**Discuss this statement, showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)**  
**AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- It is difficult to live as a Muslim in Britain today because Britain is an increasingly secular society
- It is not difficult to live as a Muslim because Britain is now a religiously pluralist society
- Many Muslims are able to worship in a mosque and be an active member of a Muslim community
- Some Muslims do not have access to a local mosque, particularly in rural communities
- Islam is taught in many schools as part of a religious education programme so many people have a much greater knowledge and understanding of Islam
- Fasting may be an issue for Muslims, particularly during the summer months
- Dress and diet customs may be misunderstood in society
- There is much greater availability of halal food in Britain today
- Islamophobia may be present in some communities and expressed in some aspects of the media
- Inter-faith dialogue has promoted awareness and understanding of different religious traditions, including Islam
- Muslims have a higher profile in many areas of public life, such as politics and sport