



# **GCSE MARKING SCHEME**

**SUMMER 2024**

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

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## About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

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# **EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) COMPONENT 3**

## **OPTION 3 – ISLAM**

### **SUMMER 2024 MARK SCHEME**

#### **General Marking Instructions for Examiners**

**The mark scheme defines what can be reasonably expected of a candidate in response to questions asked. Please note: the mark scheme is not a checklist. Other valid points must also be credited.**

#### **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>

**Please note: the mark scheme is not a checklist. Other valid points must also be credited.**

## **1. Beliefs and Teachings**

**For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks .**

### **(a) What do Muslims mean by ‘prophethood’? [2]**

- Risalah or prophethood means the line of the prophets from Adam to Muhammad.
- Risalah or prophethood means the messengers of Allah.

**Refer to the marking bands for question (b).**

### **(b) Describe Muslim beliefs about Isa. [5]**

- Isa was the penultimate prophet.
- Isa’s mother was Maryam, who was a virgin.
- Isa was given the Injils (gospels).
- Isa performed miracles.
- Isa is not Allah or the son of Allah.
- Isa appeared to be crucified but did not die and instead was taken to heaven.
- Isa will return on the Last Day.

*Qur’an 2:87: “Surely We gave Moses the Scripture and caused a train of Messengers to follow him and then sent Jesus, the son of Mary, with Clear Proofs and supported him with the spirit of holiness.”*

**Refer to the marking bands for question (c).**

### **(c) Explain Muslim attitudes towards Kutub (books). [8]**

- Muslims think the Sahifah (Scrolls) were given to Ibrahim, who was a hanif and a significant prophet.
- Muslims think the Sahifah are now lost but are mentioned in the Quran
- Muslims think that the Tawrat (Torah) was revealed to Musa and contains the Ten Commandments.
- Muslims think that Injil (Gospel) was given to Isa, although it was corrupted by people.
- Muslims think Zabur (psalms) were given to Dawud who was a great king
- Muslims think that none of the other scriptures are as preserved as the Qur'an but they were true revelations when first revealed.
- Where verses in the kutab seem to be different or go against the Qur'an, the Qur'an is accurate.



Refer to the marking bands for question (d).

(d) **“Belief in the Day of Judgement is the most important belief for Muslims.”**

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

**[15]**

- Belief in the Day of Judgement is the most important as there will be signs to mark the end of the world, some mentioned in the Qur'an, so it is heralded.
- Some Islamic scholars list up to 50 signs.
- Belief in the Day of Judgement is the most important as it involves angels as another key belief; angel (Israfil) will announce the Day of Judgement (Yawm ad-din) by blowing a trumpet and Munkar and Nakir will question people to test their faith.
- Some Muslims believe a man called the Mahdi will appear.
- Belief in the Day of Judgement is the most important as some Muslims believe key figures will appear, such as Isa or the Mahdi.
- Belief in the Day of Judgement is the most important as this life is preparation for the Day of Judgement and Akhirah.
- Belief in the Day of Judgement is the most important as all of the dead will be raised from the graves for Allah to sentence and their deeds will be weighed.
- Tawhid is the center of all Islamic beliefs so the day of Judgement cannot be more important, and Allah is in control of the Day of Judgement and all things, so belief in Allah is the most important belief
- Muslims know of the Day of Judgement through the Qur'an which was revealed by Allah to the prophets, so belief in prophets is more important
- Belief in the Day of Judgement is not the most important as Al-Qadr means Allah has a divine plan for all people and all people must submit to his will, so it is already decided what happens to a person after death.
- Muhammad is a role model for Muslims, so the Day of Judgement is not more important than belief in Muhammad as the Seal of the Prophets.
- Angels facilitate the Day of Judgement, so they are more important.
- Day of Judgement is the precursor to Akhirah, which is eternal, and so more important.

*Qur'an 46:33 - Do they not see that Allah, who created the heavens and the earth and creating them did not wear Him out has the power to bring the dead back to life? Why not! He certainly has the power over everything.*

## 2. Practices

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks.

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

- Refers to the world-wide community of Muslims who share a common religious identity.

Refer to the marking bands for question (b).

**(b) Describe two religious practices that Muslims whilst on the Hajj pilgrimage.** [5]

- Before arriving in Makkah, pilgrims enter a state of Ihram (purity).
- Muslim men wear two sheets of white, unsewn cloth.
- Muslim women wear a plain ankle length garment but can leave their faces uncovered.
- The tawaf is circling the Ka'ba seven times.
- Walking between the hills of Marwa and Safa.
- Drink from the Zam Zam well.
- Picking up stones at Muzdalifa.
- Throwing the stones at the pillars in Mina.
- Camping in the tented city at Mina.
- Sacrificing an animal.
- Men shave their heads.

*Qur'an 2:125 And (remember) We made the House (the Holy Ka'ba at Makka) a place of resort (where one may gain rewards) and a place of safety. Appoint for yourselves a place of prayer on the standing-place (Maqâm) of Abraham (Ibrahîm). And We enjoined Abraham and Ishmael (Ismail) that they should purify My House for those who circumambulate (it) and stay (and contemplate in it) and bow and prostrate themselves (there, in prayer).*

Refer to the marking bands for question (c).

**(c) Explain the importance of the Shahadah for Muslims** [8]

- The Shahadah is the first of the Five Pillars for Sunni Muslims.
- Importance is demonstrated through frequent daily repetition of the Shahadah during ritual prayer, therefore linked to the second pillar.
- The Shahadah is also shown to be important as it is whispered at major times in the life of a Muslim, to newborn babies and people who are dying.
- The Shahadah is played from the minaret as part of the adhan (call to prayer) so is heard five times a day.
- The Shahadah represents the absolute monotheism of Islam.
- The Shahadah reflects the belief in Tawhid
- The Shahadah reminds Muslims of the significance of the Prophet Muhammad, who is a role model.

- The Shahadah unifies the Ummah and is said by Muslim soldiers before they go to war.
- As the declaration of faith, the Shahadah is important as it announces commitment to Allah and is repeated three times for converts (or reverts) to Islam.

**Refer to the marking bands for question (d).**

**(d) “Giving to charity is the most important duty in Islam.”  
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)**  
**[15]**

- Charity is the most important duty as Zakat is one of the Five Pillars of Sunni Islam.
- Charity is the most important duty as Zakat is seen as an obligation not a voluntary act, whereas other charitable giving is optional.
- Charity is the most important duty as it unites Sunni and Shi’a Muslims as Khums (20% of profits) is one of the Ten Obligatory Acts of Shi’a Islam.
- Charity is the most important duty as it follows in the footsteps of Muhammad who helped people, especially those in need like orphans and widows.
- Charity is the most important duty as it helps the Ummah, e.g. financial aid for children as an alternative to abortion (Qur’an 17:31)
- Charity is the most important duty as it is easily done through Muslim Aid and many other charities via online donations or through the mosque.
- Charity is the most important duty as it is reflected in the words of Prophet Muhammad who stated “*Sadaqah extinguishes sin as water extinguishes fire.*” – so Sadaqah can bring a Muslim closer to Allah.
- Charity is not the most important duty as it is not possible for all Muslims, e.g. those who are enslaved (e.g. people who have been trafficked), or who cannot afford essentials or are in a lot of debt do not have to pay Zakat.
- Charity is not the most important duty for Muslims who have not yet reached puberty but the Shahadah is universal, even for unborn babies, so belief in Allah and Muhammed is more important
- Ramadan is more important than charity as it is a period of reflection and gratitude for what people have and can inspire extra charity.
- Hajj is a more important duty because pilgrims are united (ummah) and can see the places that are important to the origins of their faith
- Charity is not the most important duty as Sadaqah could be given as voluntary work instead of money and could be a response to something, e.g. kitchens and food banks run or supported by mosques in Britain, as part of helping with the cost-of-living crisis.
- Charity is not the most important duty as there are conditions. Muhammad said charity must be paid from wealth that was lawfully gained. Donations cannot therefore be from lottery wins or from illegal means.