



GCSE MARKING SCHEME

SUMMER 2022

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

INTRODUCTION

This marking scheme was used by WJEC for the 2022 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

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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)

Band	Band Descriptor	Mark total
3	<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>	4–5
2	<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>	2–3
1	<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>	1
0	No relevant information provided.	0

Question (c)

Band	Band Descriptor	Mark total
4	<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>	7–8
3	<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>	5–6
2	<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>	3–4
1	<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>	1–2
0	No relevant information provided.	0

Question (d)

Band	Band Descriptor	Mark total
5	<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>	13–15
4	<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>	10–12
3	<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>	7–9
2	<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>	4–6
1	<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>	1–3
0	No relevant point of view stated.	0

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

1. Beliefs and Teachings

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

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

- The term used of the messengers of Allah, beginning with Adam and ending with the Prophet Muhammad.

Refer to the marking bands for question (b).

(b) Describe the articles of faith in Sunni Islam. [AO1 5]

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

- In Sunni Islam the six articles of faith are Allah, Malaikah, Holy Books, Risalah, Akhirah and Al-Qadr.
- Allah is the Arabic word for God and Muslims believe in one God.
- Malaikah or angels is an important belief in Islam; angels are God's messengers.
- Holy Books are a source of information about God; the Qur'an is believed to be the revealed word of God. Muslims also believe there are other inspired holy books, the Torah (Tawrat of Moses), the Psalms (Zahur of David) and the Gospels (Injil of Isa).
- Risalah are the line of prophets sent from God, beginning with Adam and ending with the Prophet Muhammad.
- Akhirah is the Muslims term for the afterlife, where Muslims believe in the Day of Judgement and in heaven and hell.
- Al-Qadr or pre-destination is the belief Allah is responsible for everything and has set out a divine plan for all things.

Refer to the marking bands for question (c).

(c) Explain why Ibrahim is important in Islam.

[AO1 8]

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

- Ibrahim (Abraham) is one of the most important prophets and one of the named prophets in the Qur'an. Prophethood or risalah is the term used for the messengers of God.
- Although Ibrahim lived in a polytheistic family and society, he rejected these beliefs as false. Muslims believe Ibrahim was hanif; this means he had an inner knowledge there was only one God.
- Ibrahim is the father of Isaac and Ishma'il; Ishma'il was a prophet for the Arabs and the ancestor of Muhammad. Isaac or Ishaq was the prophet for the Jews.
- On Hajj, the pilgrims commemorate the anguish and suffering of Ishma'il's mother, Hajar, as she ran between the two hills of Al-Safa and Al-Marwah in her desperate search for water.
- Ibrahim rejected Satan's attempt to persuade him not to sacrifice his son Ishma'il when commanded to do so by Allah. Ishma'il actually threw stones to scare Satan away.
- According to tradition, Allah revealed a sacred book to Ibrahim, the 'scrolls of Ibrahim', known as the 'Sahifah', although no copy of this book exists.

Refer to the marking bands for question (d).

- (d) 'Muslim belief in Al-Qadr (Predestination) means Muslims have no freedom.'

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]

- Al-Qadr (Predestination) has implications for Muslims because it may be seen as limiting human freedom and means that Muslims are not really free.
- Belief in predestination means that Allah knows everything which will take place and it is part of his plan. All Muslims are required to live their lives in submission to the will of Allah, as all events are outside the control of Muslims, as expressed in the term 'insh'a Allah'.
- Belief in predestination mean that Muslims should not make choices in their lives. .
- All Muslims have been given Free Will and this means that all Muslims must make their own choices as human life is seen as a test.
- Muslims believe that jihad – the daily struggle to live as a good Muslim – means Muslims do have the freedom to choose to live as good Muslims.
- All Muslims believe Allah is omnipotent and has a design for all things but Shi'a Muslims place more of an emphasis on the importance of free will whereas Sunni Muslims place more of an emphasis on predestination.
- Some Shi'a Muslims do not believe Allah is responsible for evil.

Where appropriate, relevant references are likely to include:

Qur'an 30:41 'Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].'

Qur'an 18: 24 'Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct.'

Qur'an 64:4 'He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts.'

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

2. Practices

- **An accurate definition of the word, as it is used in the specification – 2 marks**
- **If the definition is accurate, an example is not necessary for 2 marks.**
- **If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.**
- **The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.**

(a) What do Muslims mean by 'lesser jihad'? AO1 [2]

- Lesser jihad is a physical struggle or 'holy war' in defence of Islam.

Refer to the marking bands for question (b).

(b) Describe how Muslims might celebrate Id-ul-Fitr. AO1 [5]

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

- Id-ul-Fitr is celebrated at the end of Ramadan and is a three-day festival.
- Muslims break the Ramadan fast with the sighting of the new moon (beginning the new month of Shawwal) and share a family meal.
- Muslim children may stay away from school.
- Muslim businesses may close for the celebration of the festival.
- Muslims decorate their houses.
- Muslims give gifts and money to children.
- New clothes may be worn.
- Muslims visit family and friends and share in communal meals and festivities.
- Exchange 'Id Mubarak' cards.
- Give money to the poor in the form of 'zakat-ul-Fitr'.
- Visit the cemetery to remember family and friends who have died.

Refer to the marking bands for question (c).

(c) Explain why Muslims fast during Ramadan.

AO1 [8]

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

- Fasting during Ramadan is Sawm, the fourth Pillar of Faith and commanded by Allah.
- It is an action performed with the intention to obey God, and is Ibadah.
- Ramadan, the ninth month of the Muslim calendar, is considered to be the most holy month of the Muslim calendar.
- Muslims believe it is the month in which the Prophet Muhammad first received verses of the Qur'an from the Angel Jibril.
- Muslims are following the example of the Prophet Muhammad (Sunnah).
- Muslims are united in their practice of fasting as members of the ummah, the worldwide community of Islam.
- This period of fasting is an opportunity to identify with the poor.
- It is an opportunity to demonstrate self-control and restraint.
- It is a time of self-reflection where spiritual batteries are recharged.

Where appropriate, relevant references are likely to include:

Qur'an 2:184

'[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.'

Refer to the marking bands for question (d).

(d) 'Prayer is the most important Muslim practice.'

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.

- Prayer is only one of the Five Pillars of Faith; there are many other important practices.
- Prayer is the most important Muslim practice as salah prayer allows Muslims to pray five times each day.
- The Prophet Muhammad said that prayer was 'the pillar of faith'.
- All of the Pillars of Faith which are practices (Zakah, Sawm and Hajj) are equally important.
- Prayer is more important than Hajj because Hajj is only a voluntary pillar.
- Prayer is the most important practice because it is an activity which is physical, mental and spiritual in nature.
- It is not possible to state which Muslim practice is the most important
- Islam is a complete way of life and all actions are a form of worship, known as Ibadah.
- Zakah is the most important practice because it is a practical way of helping those in need; it is an obligation and a form of worship. In addition, sadaqah, is any good action performed out of a feeling of compassion or generosity.