



GCSE MARKING SCHEME

SUMMER 2019

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

INTRODUCTION

This marking scheme was used by WJEC for the 2019 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 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 in to any discussion or correspondence about this marking scheme.

COMPONENT 3

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 due to 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. 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

**EDUQAS GCSE RELIGIOUS STUDIES (ROUTE A) COMPONENT 3
OPTION 3 - ISLAM**

SUMMER 2019 MARK SCHEME

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

1. Beliefs and Teachings

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

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

- Prophethood or risalah means messengers of God.
- Prophethood is the line of prophets beginning with Adam and ending with Muhammad.

Refer to the marking bands for question (b).

(b) Describe the significance of Mika'il to Muslims. [5]

- Mika'il is an archangel.
- Mika'il is immortal and always obeys Allah's commands.
- Mika'il has the task of keeping the devil out of heaven.
- Mika'il protects faithful worshippers of Allah.
- Mika'il is responsible for the rainfall on earth to water the land.
- Mika'il brings sustenance for the body and soul.
- Qur'an 2:97- 98: *'Say: Whoever is an enemy to Gabriel - for he brings down the (revelation) to your heart by Allah's Will, a confirmation of what went before. And guidance and glad tidings for those who believe - Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael - Allah is an enemy to those who reject faith.'*
- Qur'an 2:285: *'The messenger believes in what has been revealed to him from the Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His book and His messengers. "We make no distinction (they say) between one and another of his messengers." And they say: We hear, and we obey: (We seek) Your forgiveness, Our Lord, and to You is the end of all journeys.'*

Refer to the marking bands for question (c).

(c) Explain why the revelation of the Qur'an to Muhammad is important in Islam. [8]

- The Qur'an is revered as the most important source of authority.
- The Qur'an is believed to contain divine law sent by Allah.
- The Qur'an was revealed to the Prophet Muhammad by the angel Jibril.
- The Qur'an contains many of the principles which form the basis of Shariah law.
- The Qur'an is Allah's final revelation to humankind.
- The Qur'an is used in prayer and worship.
- For Muslims it is a guide to life and Muslims are encouraged to read the Qur'an frequently.

Refer to the marking bands for question (d).

(d) 'Ibrahim is the most important prophet in Islam.'

[15]

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

- The Prophet Muhammad is the most important prophet because he is the seal of the prophets.
- The Prophet Adam is the most important prophet because he was the first prophet.
- Ibrahim (Abraham) is regarded as hanif, having an inner knowledge that there is only one true God.
- All prophets are messengers of God and in this sense all are of equal importance.
- Ibrahim is given the title 'Friend of God' and this makes him the most important prophet.
- The story of God commanding Ibrahim to sacrifice Ishma'il demonstrated his great faith in God.
- Many of the rituals associated with Hajj commemorate events in the life of Ibrahim.
- He is the most important prophet because both of his sons were prophets; Ishma'il was the ancestor of the Prophet Muhammad.

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

2. Practices

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

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

- Haram literally means 'forbidden'.
- Any actions or things which are forbidden within Islam, such as eating forbidden foods.

Refer to the marking bands for question (b).

(b) Describe how Shi'a Muslims celebrate Ashura. [5]

- Ashura is celebrated annually in Britain and worldwide.
- In Britain Shi'a Muslim children might not attend school.
- Many Muslims will fast and pray on this day.
- Public marches may take place with chanting and slapping of chests.
- Ashura is celebrated with great emotion particularly by Shi'a Muslims.
- Public displays of grief may include Muslims crying and wailing.
- Muslims may take part in public processions and plays.
- Muslims may beat themselves with chains and cut themselves to draw blood.
- Men and women will often dress in black.

Refer to the marking bands for question (c).

(c) Explain the practices that take place during the pilgrimage to Makkah. [8]

- Many Muslims will prepare for pilgrimage by wearing white clothes to represent being pure or in the state of ihram. It is an important action as an expression of the niyyah or intention to worship Allah at Makkah.
- Wearing ihram robes contributes to a sense of identity and equality.
- Women may uncover their faces because of the religious and spiritual nature of the pilgrimage.
- Tawaf circling the Ka'ba at Makkah seven times marks the beginning of the pilgrimage. It is an expression of the ummah and allows Muslims to think only of Allah.
- Some pilgrims will kiss the Black Stone.
- Running or walking seven times between the two hills of Mawah and Safa as a reminder of Hagar's desperate search for water.
- Drinking from the well of Zam Zam.
- Stand on the plain of Arafat at the Mount of Mercy, where it is believed the prophet Muhammad gave his last sermon. Pilgrims reflect on the mercy and forgiveness of God and spend their time in prayer.
- Collect pebbles at Muzdalafah. Throw stones at the pillars at Mina, which symbolically represents throwing stones at the devil.
- Sacrifice an animal at Mina to commemorate the sacrifice of an animal made by Abraham.
- Men may shave their heads at the end of the pilgrimage as a sign the pilgrimage has been completed.

- Muslims return to the Ka'ba to repeat tawaf and conclude the pilgrimage.
- Qur'an 2:125: *'Remember We made the House a place of assembly for men and a place of safety; and take you the station of Abraham as a place of prayer; and We covenanted with Abraham and Ishmael, that they should sanctify My House for those who go around it, or use it as a retreat, or bow, or prostrate themselves (in it in prayer).'*

Refer to the marking bands for question (d).

(d) 'In Britain, it is difficult for Muslims to fast during Ramadan.' **[15]**

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

- Fasting is a pillar of faith.
- Fasting during Ramadan may be more difficult when it falls in the summer months in Britain.
- Part of the nature of fasting is that it should be difficult.
- Fasting may be difficult, regardless of location.
- Fasting in a Muslim country may be less difficult because many Muslims will be taking part.
- In a Muslim country, schools and work places may be more sympathetic to Muslims who are fasting.
- Many people who are not Muslims do not understand the religious purpose of fasting and may confuse fasting with dieting.
- Because of the religious pluralism in Britain many people will try to help Muslims who are fasting in practical ways.