



GCSE MARKING SCHEME

AUTUMN 2020

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

INTRODUCTION

This marking scheme was used by WJEC for the 2020 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.

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 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

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

AUTUMN 2020 MARK SCHEME

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

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

1. Beliefs and Teachings

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

- a way of life; Muslims believe Allah has set out a clear path for how Muslims should live. Shariah Law is the set of moral and religious rules that put the principles set out by the Qur'an and the Hadith into practice.

Short course question 1. (a): What do Muslims mean by 'angels'?

- Beings made by Allah to carry out his will and bring his divine message.

Refer to the marking bands for question (b).

(b) Describe Shi'a beliefs about the five roots in Usul ad-Din. [5]

- Shi'a Muslims place great importance on the five fundamental principles which they regard as the basis of the Muslim faith.
- Shi'a Muslims believe it is important to have a knowledge of these principles.
- These principles are referred to as the 'roots of religion'.
- Tawhid is the belief in the oneness of Allah and that Allah alone is worthy of worship.
- The Justice of God, Adalah, is the perfect justice of Allah.
- Prophethood, Nubuwwah, is the belief in the 124,000 prophets or messengers sent by Allah to provide an example of how Muslims should live, beginning with Adam and ending with the Seal of the Prophets, the Prophet Muhammad.
- Leadership, Imamte, is the belief in the imams who followed the Prophet Muhammad and who guided Muslims in the way Muslim way of life. They are referred to as the 'Family of the House'.
- Resurrection, Qayamat, is a belief in divine judgment on the Day of Judgement and the resurrection of all Muslims to be judged by Allah.

Refer to the marking bands for question (c).

(c) Explain Muslim teachings about the nature of Allah. [8]

- Islam is a monotheistic religion and the fundamental belief of Islam is in only one God.
- Tawhid is the Muslim term for the basic belief in the oneness of God.
- Allah is the Creator of all things and the cause of all which exists.
- Allah is transcendent, which means he is beyond all things, so Allah stands outside of time and space.
- Allah is immanent which means he is close to human beings and in the world.
- Allah is all-powerful or omnipotent.
- Allah is all-knowing and has complete knowledge of all things.
- Allah is both merciful and a judge of human actions.
- Shi'a Muslims place an important focus on Adalat, or the Justice of God.

Where appropriate, relevant references are likely to include:

- Qur'an 3:18 'Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise....'
- Qur'an 46:33 'Do they not see that Allah, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent.'

Refer to the marking bands for question (d).

(d) '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.)

[15]

- Al-Qadr (Predestination) has implications for Muslims because it may be seen as limiting human freedom.
- 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 based on good and evil and right and wrong.
- 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

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 'mosque'? [2]

- A place of prostration for Muslims; it is a communal place of worship for a Muslim community ('masjid' in Arabic).

Refer to the marking bands for question (b).

(b) Describe how the Qur'an was revealed to Muhammad. [5]

- The first revelation of the Qur'an took place during the Night of Power or Laylat-ul-Qadr.
- Muhammad was meditating and praying in the cave of Hira, on the mountain Jabal an-Nour, near Makkah.
- The Angel Jibril appeared to Muhammad while he was praying.
- The Angel Jibril commanded Muhammad to read (recite) verses of the Qur'an.
- Muhammad told the angel he was not able to read.
- The angel embraces him several times, he repeats he is unable to read, and then he begins to recite.
- This revelation is the beginning of the revelation of the Qur'an to the Prophet Muhammad, which will take place over twenty-three years.

Where appropriate, relevant references are likely to include:

- Qur'an 2: 87 'Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers".'

Refer to the marking bands for question (c).

(c) Explain the practices of Muslim prayer.

[8]

- Prayer may take the form of obligatory forms of prayer, salat.
- Prayer may take the form of private and personal prayer, du'ah.
- Salat prayer takes place five times each day at set times.
- Muslims are called to prayer by the adhan because prayer must be performed at set times.
- Muslims should prepare for prayer by adopting niyyah – the right intention to pray to Allah is a pre-requisite for prayer.
- Muslims must perform wudu before salat prayer in order to be clean to pray.
- At home Muslims may pray as a family.
- Men and women in a mosque pray apart in order to avoid distraction.
- Muslims use a prayer mat for salat prayer in order for the place of prostration to be clean.
- A series of movements are performed, the rak'ahs: Takbeerat, Al-Qiyam, Ruku, Qiyam, Saijah, Tashahhud, Salam.
- The rak'ahs consist of standing and reciting the words of the Qur'an, bow with hands on knees, prostration, kneeling, standing, turning head once to the right and left.
- The times of prayer are: Fajr, Zuhr, As'r, Maghrib, Isha.
- In a mosque the prayers are led by an imam in order for Muslims to perform the prayer movements together.
- In a mosque all men pray standing shoulder to shoulder facing Makkah as a practical expression of the ummah.

Refer to the marking bands for question (d).

(d) 'It is easy to live as a Muslim in Britain.'

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]

- Britain is a less religious society today so following any religion, including Islam, is more difficult for religious believers.
- There are many mosques in Britain so it is easier to belong to a mosque community.
- Many faiths are practised in Britain today and the pluralism of religious practice makes the practice of Islam easier for Muslims today.
- Schools and work places allow Muslims to follow Muslim dress codes.
- Schools and work places recognise difficulties with fasting in summer months.
- There are large Muslim communities where Muslims are able to support each other in the practices of their religion, such as halal butchers.
- A secular society may present challenges to some Muslim beliefs and practices, e.g. some school lesson content may conflict with religious beliefs, conflict over dress customs, etc.
- Many schools teach about Islam in Religious Education and Religious Studies lessons.
- Some schools allow Muslim pupils to be absent for celebration of religious festivals.
- Terrorists who claim to be Muslims create difficulties for some Muslims in Britain.
- Stereotyping and prejudice in the media may present difficulties for Muslims.
- Positive representations of Muslims in the media, e.g. Muslims performing prayers in recent adverts for the British army, promotes a positive image of Islam and a more inclusive approach.