



GCSE RELIGIOUS STUDIES A 8062/15

Paper 1: Islam

Mark scheme

June 2019

Version: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Levels of response marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine**

religious studies skills. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence**
- Reference to different views**
- Detailed information.**

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
High performance	<ul style="list-style-type: none"> • Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall • Learners use a wide range of specialist terms as appropriate 	3
Intermediate performance	<ul style="list-style-type: none"> • Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall • Learners use a good range of specialist terms as appropriate 	2
Threshold performance	<ul style="list-style-type: none"> • Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate 	1
No marks awarded	<ul style="list-style-type: none"> • The learner writes nothing • The learner's response does not relate to the question • The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning 	0

0 1 Islam: Beliefs

0 1 . 1 Which one of the following is not part of the Five Roots of Usul ad-Din in Shi'a Islam?

[1 mark]

- A Tawhid (the Oneness of God)
- B Giving charity
- C Prophethood
- D Day of resurrection

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

Answer: B: Giving charity

0 1 . 2 Give two Muslim beliefs about heaven.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

One mark for each of two correct points.

Students may include two of the following points, but all other relevant points must be credited:

- Heaven is a peaceful place for those who have been good (Muslims) / avoided evil/sin.
- It is described as a beautiful garden/ jannah / paradise where people will go when they die.
- It happens after death / on the day of judgement.
- All luxuries will be available in heaven.
- There will be rivers of wine.
- Muslims will be able to see God.
- Those who have kept the faith will live there forever, etc.

0 1 . 3 Explain two ways in which belief in God’s justice (Adalat) influences Muslims today.

[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies.

First way

Simple explanation of a relevant and accurate influence – 1 mark
 Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
 Detailed explanation of a relevant and accurate influence – 2 marks

Students may include some of the following points, but all other relevant points must be credited:

- They treat people fairly as they know that Allah will judge them on the day of judgement and bring people to justice / ‘Whomsoever does an atom weight of good will finds its reward’.
- They fulfil the rights of others and try to become good Muslims.
- They obey God by not committing sin in order to avoid punishment.
- They carry out their duty to God by praying and completing the Five Pillars.
- They help the oppressed and those in need / as the Prophet Muhammad did.
- Muslims will speak out against injustices in the world / ‘eye for an eye’.
- It helps people to cope with the trials as they know that Allah will ensure justice prevails.
- They may go on marches and attend rallies, sign petitions, etc.
- They will donate to charitable causes.
- They will forgive each other as this is considered a quality of God.
- Being just is one of the 99 names of Allah / so Muslims will try to push for justice where possible, etc.

NB: Award a maximum of 2 marks where a response refers only to Gods justice.

0 1 . 4 Explain two Muslim beliefs about the Imamate in Shi’a Islam.

Refer to sacred writings or another source of Muslim belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

First belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writing or another source of Muslim belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Shi’as believe that Muhammad named Ali as his successor ; ‘There is no God but Allah. the prophet Muhammad is his messenger and Ali is the friend of Allah / and so Ali became the first imam.
- The prophet appointed him by divine instruction / ‘And nor does he (Muhammad) speak from his own desires, it is not but a revelation revealed’ (53:3–4).
- Imams are descendants of the prophet Muhammad and part of the Ahl al Bayt.
- After Ali his son became the imam / each imam that followed was the son of the previous imam (except Husayn ibn Ali who was the brother of Hasan).
- Some Shi’as believe there have been twelve imams/ others believe there have been seven / ‘Islam will continue to prevail through twelve caliphs.’ (hadith) / the last of these is Muhammad-al-Mahdi who will return before the day of judgement with Jesus to bring justice and equality (hadith)
- Belief in the imamate is one of the five roots of Usul ad-Din.
- The prophet Muhammad said: ‘Isa will come down and their leader the Mahdi will say to him: “Come and lead us in prayer.” ’
- Shi’as believe that imams rule justly / and are able to interpret the Qur’an and Shariah without error, etc.

0 1 . 5 ‘Belief in angels is no longer relevant for Muslims in the modern world.’

Evaluate this statement.

In your answer you should:

- refer to Muslim teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]
[SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence.

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- Angels cannot be seen / so that makes it difficult to accept that they exist.
- Scientifically there is no evidence to support their existence / modern advancements have not shown any evidence of their existence so they cannot be real or relevant.
- According to many scientists creatures cannot be created of light and nourished by light.
- The angels associated with the Day of Judgement were made to scare and control people.
- The idea of angels is the product of fear / when people are scared of what might happen to themselves or their families, they invent angels as guardian figures.
- It is not part of the five roots of Usul ad-Din.
- As some Muslims believe there are no further prophets to come, angels may not be relevant today.

- The other articles of faith are more important in the modern world e.g. prophets , holy books etc.
- If God is all-powerful why is there a need for angels? etc.

Arguments in support of other views

- The Qur'an talks about the creation of angels before Adam.
- 'Praise be to Allah, who created (out of nothing) the heavens and the earth, who made the angels, messengers with wings' (35:1).
- Belief in angels is one of the 6 articles of faith.
- Without this belief one cannot be classed as a Muslim.
- Without angels, how was the Qur'an revealed to Muhammad? / without angels there would be no Islam, so it remains appropriate to believe in them.
- Many aspects of faith involve belief in things that cannot be verified / belief in angels is one of those.
- Each person has two angels recording their deeds and so this is a vital part for Muslims even today.
- 'There are two scribes, one each sitting on the right and the left, recording everything' (50:17) / in the grave people will be questioned by two angels, etc.

[Plus SPaG 3 marks]

NB: References to practices that are not applied to beliefs are not creditworthy e.g the Five Pillars.

0 2 Islam: Practices

0 2. **1** Which one of the following is the name given to the washing ritual performed before Salah (Prayer)?

[1 mark]

- A Rak'ahs
- B Wudu
- C Zakah
- D Jihad

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

Answer: B: Wudu

0 2. **2** Give two Muslim practices that happen during Ramadan.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

One mark for each of two correct points.

Students may include two of the following points, but all other relevant points must be credited:

- Muslims fast (sawm) during daylight hours (no eating, drinking).
- They will abstain from sexual relations.
- They attend the mosque / speeches.
- They pray the Qur'an / increase their prayer / night prayer (taraweeh)
- They observe Itikaaf (seclusion to focus on God) .
- They give charity.
- They abstain from bad deeds.
- They observe the Night of Power.
- They feed the poor and needy.
- They rise early to take part in suhoor (pre dawn meal)
- They go on lesser pilgrimage (umrah) – do not credit hajj.
- They share in the evening meal (Iftar) / give out dates, etc.

NB: Id- ul Fitr is not creditworthy as it does not take place during Ramadan

0 2 . 3 Explain two contrasting ways in which Muslims celebrate Ashura.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.

First contrasting way

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting way

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

If similar ways are given, only one of them may be credited up to 2 marks.

Students may include some of the following points, but all other relevant points must be credited:

- Sunni Muslims will fast on 9th/10th- 10th-11th Muharram / to remember the favour of God on Moses / the deliverance from Pharaoh / the day Noah left the ark.
- Some Muslims will give voluntary charity / show kindness to the family and to the poor by cooking / distributing food.
- Some Muslims will recite the Qur'an / attend the mosque and pray, etc.
- Shia Muslims consider Ashura to be a solemn occasion / and a time to remember the martyrdom of Husayn Ibn Ali / they will wear black clothes.
- In many countries it is considered a public holiday / in the UK some Shi'a Muslims will take a day off from work as religious observance.
- Shi'a Muslims take part in public marches to express their grief and mourning / some may beat themselves on the back with chains / pound their head or cut themselves / this is done to connect with Husayn's suffering / some Shi'a Muslims will not beat themselves as it is now considered wrong and harmful to health / some donate blood rather than cut themselves.
- There are re-enactments / and plays are performed to retell the story of Husayn's death.
- They listen to speeches.
- Some Shi'a Muslims will attend the Mashhad al-Husayn in Karbala where the tomb of Husayn is, etc.

0 2 . 4 Explain two religious reasons why Muslims visit Makkah.

Refer to sacred writings or another source of Muslim belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

First reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writing or another source of Muslim belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- To follow in the footsteps of the prophet Muhammad
- To see the Kaba (house of Allah) and feel closer to Allah
- Muslims visit Makkah as a religious duty and commitment as it is one of the Five Pillars and 10 obligatory acts / which must be carried out at least once in a Muslim's lifetime (so long as they are physically and financially capable of doing so).
- The visit is a symbol of equality / so all wear the same clothing, etc.
- The visit is done in order to perform rituals of Hajj / these include standing at Arafat and praying for forgiveness / remembering the story of Adam when he was forgiven after being removed from heaven / and that all Muslims will be gathered here on the day of judgement / throwing stones at the devil in memory of Ibrahim / removing temptation from a person's life / circling (Tawaf) of the Ka'ba in an anti-clockwise direction / touching the black-stone as it is considered to be from heaven / reciting the Talbiya 'Here I am Oh Lord, at your service. Praise and blessings to you' / drinking zam zam water / sacrificing an animal in memory of the sacrifice that Ibrahim was asked to make of his son / standing at Muzdalifah / running between the two mountains (sa'ee) Safa and Marwa / are among the rites of God for those who make major or minor pilgrimage to the House (2:158) / to be forgiven for their sins / to perform umrah / to visit the holy sites including mount Hira, etc.

0 2 . 5 'The Shahadah (declaration of faith) is the most important Pillar of Islam.'

Evaluate this statement.

In your answer you should:

- refer to Muslim teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence.

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- Shahadah is what makes one a Muslim / without this there is no Islam.
- The Prophet spent 13 years calling people towards tawhid / so it is the most important.
- It reinforces the concept of tawhid and imamate for Shi'a Muslims.
- The Qur'an emphasises the importance of Shahadah more than the other pillars.
- 'Say, 'He is God the One, God the eternal. He begot no one nor was he begotten. No one is comparable to Him.' (112:1–4).
- Its importance is shown during its use in the birth and death rituals.
- It is the cornerstone of every worship / without it other pillars are not valid, etc.

Arguments in support of other views

- All Five Pillars are necessary to be a 'good' Muslim / as they show your devotion to God.
- The Prophet Muhammad emphasised the importance of Salah and other pillars so they are equally important.
- Belief alone is not sufficient / as the Qur'an warns about not fulfilling the other pillars.
- They are both as important because they complement each other.
- Other pillars bring immense reward, eg Hajj removes sins.
- Sawm is an annual challenge / and helps bind the ummah together.
- Zakah helps to empathise with and support the poor.
- On Judgement Day, Muslims will be asked if they have completed the five pillars.
- Without other aspects of Islam / like good manners one cannot expect to go to paradise / thus making other things equally as important, etc.