

GCSE

Religious Studies A (World Religion(s))

Unit **B577**: Islam 1

(Beliefs, Special Days, Divisions and Interpretations)

General Certificate of Secondary Education

Mark Scheme for June 2017

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Subject-specific Marking Instructions

We do not annotate Religious Studies scripts.

Written communication, Spelling, Punctuation and Grammar

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.
<i>Intermediate performance 2 marks</i>
Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
<i>Threshold performance 1 mark</i>
Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.

Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
 - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
 - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
 - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

AO1 part (d) question

Level 3 5-6	A good answer to the question. Candidates will demonstrate a clear understanding of the question. 1. A fairly complete and full description/explanation/analysis 2. A comprehensive account of the range and depth of relevant material. 3. The information will be presented in a structured format 4. There will be significant, appropriate and correct use of specialist terms. 5. There will be few if any errors in spelling, grammar and punctuation
Level 2 3-4	A satisfactory answer to the question. Candidates will demonstrate some understanding of the question. 6. Information will be relevant but may lack specific detail 7. There will be some description/explanation/analysis although this may not be fully developed 8. The information will be presented for the most part in a structured format 9. Some use of specialist terms, although these may not always be used appropriately 10. There may be errors in spelling, grammar and punctuation
Level 1 1-2	A weak attempt to answer the question. Candidates will demonstrate little understanding of the question. 11. A small amount of relevant information may be included 12. Answers may be in the form of a list with little or no description/explanation/analysis 13. There will be little or no use of specialist terms 14. Answers may be ambiguous or disorganised 15. Errors of grammar, punctuation and spelling may be intrusive
Level 0 0	No evidence submitted or response does not address the question.


AO2 part (e) question

<p>Level 4 10-12</p>	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <p>16. Answers will reflect the significance of the issue(s) raised</p> <p>17. Clear evidence of an appropriate personal response, fully supported</p> <p>18. A range of points of view supported by justified arguments/discussion</p> <p>19. The information will be presented in a clear and organised way</p> <p>20. Clear reference to the religion studied</p> <p>21. Specialist terms will be used appropriately and correctly</p> <p>Few, if any errors in spelling, grammar and punctuation</p>	<p>Level 2 4-6</p>	<p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <p>22. Some information will be relevant, although may lack specific detail.</p> <p>23. Only one view might be offered and developed</p> <p>24. Viewpoints might be stated and supported with limited argument/discussion</p> <p>25. The information will show some organisation</p> <p>26. Reference to the religion studied may be vague</p> <p>27. Some use of specialist terms, although these may not always be used appropriately</p> <p>There may be errors in spelling, grammar and punctuation</p>
<p>Level 3 7-9</p>	<p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <p>28. Selection of relevant material with appropriate development</p> <p>29. Evidence of appropriate personal response</p> <p>30. Justified arguments/different points of view supported by some discussion</p> <p>31. The information will be presented in a structured format</p> <p>32. Some appropriate reference to the religion studied</p> <p>33. Specialist terms will be used appropriately and for the most part correctly</p> <p>There may be occasional errors in spelling, grammar and punctuation</p>	<p>Level 1 1-3</p>	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <p>34. Answers may be simplistic with little or no relevant information</p> <p>35. Viewpoints may not be supported or appropriate</p> <p>36. Answers may be ambiguous or disorganised</p> <p>37. There will be little or no use of specialist terms</p> <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>


MARK SCHEME

Question		Answer	Mark	Guidance
1	(a)	<p>What does the word 'Islam' mean?</p> <p>Responses might include:</p> <p>Submission (to the will of Allah)</p> <p>One mark for response.</p>	1	Do NOT accept Peace.
	(b)	<p>State two things Muslims believe will happen on the Day of Judgement.</p> <p>Responses might include:</p> <p>The sound of trumpets. Everything will stop. Everyone will stop/ collapse as if unconscious or dead. The trumpet will sound again The dead will rise People will be standing naked Ibrahim appears. Breeze with pleasant scent Records (Book of Deeds) given to righteous in right hand and to the evil in their left. Gather on the Plain of Arafat</p> <p>One mark for each response.</p>	2	<p>This is not a definitive list.</p> <p>Answers must be about Judgement Day and not Life after Death in general.</p>
	(c)	<p>List three things Muslims believe about life after death.</p> <p>Responses might include:</p> <p>It is forever It is decided by how one has lived. The believers/righteous go to heaven The unbelievers go to hell It is described as a garden of delight with streams running beneath it.</p> <p>One mark for each response.</p>	3	Candidates may only be credited with 1 mark for any reference to Judgement Day.


Question	Answer	Mark	Guidance
(d)	<p>Explain how belief in Allah might affect the way a Muslim lives their life.</p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>Some may explain how the fear of Allah and the punishments that await on the Day of Judgement when Allah judges all on the way they have behaved (and their intentions) might make some Muslims behave correctly; they will follow the way of Islam through fear of the power of Allah. Others, believing that Allah is merciful will, if they behave wrongly, seek His forgiveness.</p> <p>Believing in Allah as being compassionate and knowing what rewards are in store for a righteous life, might lead a Muslim to fulfil the Five Pillars and all other duties expected of a Muslim.</p> <p>Due to their belief in the majesty of Allah they might try to encourage others to believe in Him and behave accordingly</p> <p>Believing that Allah knows all and sees all, a Muslim will strive to be on their best behaviour at all times – knowing that they cannot hide anything from Him.</p>	6	
(e)	<p>‘Following the example of Muhammad is the most important thing a Muslim can do.’</p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>The word Islam means to submission (to the will of Allah) and a Muslim, therefore, is one who submits to Allah’s will. The sunnah of The Prophet shows a Muslim how to live the perfect Islamic life so Muhammad’s example, it could be argued, is extremely important if not essential to a Muslim seeking to live a life according to the will of Allah. Following his example would therefore seem to be the most important thing a Muslim can do.</p> <p>However, to believe in Allah is also essential as Muhammad’s life is a reflection of his belief in Allah. He was a prophet and his example shows how he followed Allah’s instructions. Following Muhammad’s example, it could be argued, is pointless without a belief in Allah also.</p> <p>However, it could be argued that following Muhammad’s example might depend upon</p>	12	

Question		Answer	Mark	Guidance
		<p>the situation as he lived a long time ago, in a world very different from today, so, his example may no longer be suited or appropriate to the situation. However, belief in Allah never changes, as Allah does not change.</p> <p>His instructions might not change but the way they are applied or interpreted will change according to the social/cultural situation of the time.</p> <p>Some candidates might argue that following the example of man who lived so long ago and in a world so different from today is not helpful and, anyway, many people no longer believe in God!</p>		
		1. Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	
2	(a)	<p>Name the month in which the annual Hajj takes place.</p> <p>Responses might include:</p> <p>Dhul - Hijjah</p> <p>One mark for response.</p>	1	
	(b)	<p>State two things Muslims might do to observe Id-ul-Adha.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Kill / Sacrifice an animal • Have a family meal • Share food with the poor and their family • Go to mosque for Id prayer <p>One mark for each response.</p>	2	Prayer on its own is not enough, so do not credit.
	(c)	<p>List three ways in which a Muslim might prepare for Salat-ul-Jumu'ah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Perform wuzu • Dress appropriately • Take off shoes before entering prayer hall • Mentally prepare • Leave off work/business. <p>One mark for each response.</p>	3	Only credit 1 mark for any aspect of Wuzu.

Question	Answer	Mark	Guidance
(d)	<p>Explain the importance of Id-ul-Fitr to Muslims.</p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>It marks the end of the fast during the month of Ramadan and could be seen as Allah's way of saying thank you; a reward for completing a difficult task. It brings the community together in celebration of a hard task (the pillar of Sawm) being completed. It brings the past and present Ummah together as many Muslims visit the graves of loved ones It also unites the Ummah, as zakah is often given, and also food/meals are shared between rich and poor, family and friends. It is seen by many as a way in which the rich can help the poor and so follow the commands of Allah. Some candidates might mention that it is forbidden to fast during this Eid and some credit may be given for this.</p>	6	
(e)	<p>'Festivals are essential to Islam'.</p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>Festivals are a way of bringing the Muslim community together so strengthening the Ummah both on a local level and globally. As Muslims are encouraged to give zakat at such times, they further strengthen and unite the community. Festivals are also a time of celebrating important religious events i.e. Ibrahim's obedience to Allah; significant historical events i.e. the birth of The Prophet, the death of Hussein; or of personal fulfilment i.e. completing the pillar of fasting.</p> <p>However, some candidates might point out that the two Eids are connected to the pillars and might argue that if you have not completed the fast, for example, then what is the point of celebrating Eid ul Fitr? Others could argue that even if one cannot take part in the fast, or go on Hajj, that does not take away from the central community aspect of these festivals.</p> <p>Some might ask if Islam could still survive without the festivals. They could go on to</p>	12	Salat-al-Jumm'uah is NOT a Festival.

Question		Answer	Mark	Guidance
		<p>say that many Muslims do not celebrate Ashura or Mawlid an-Nabi and even those that celebrate Ashura do not always do so for the same reasons. Also, festivals may be celebrated in different ways according to local custom. Does that make them any less valid?</p> <p>Some might do a comparison with Christianity and ask if Christmas and Easter are essential to it. They might discuss that it is the annual remembrance and celebration that helps to keep the faith alive and strong; it is also a way of expressing basic beliefs in a very public and enjoyable way.</p>		
		2. Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	
3	(a)	<p>Whom do all Muslims worship?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Allah <p>One mark for response.</p>	1	
	(b)	<p>Give two sources of authority all Muslims would accept.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Sunnah/Ahadith • The Qur'an <p>One mark for each response.</p>	2	
	(c)	<p>Give three reasons why Shias believe Ali should have been the first caliph.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • He was Muhammad's son in law • He was of Muhammad's family/bloodline • He was leader of Muslim army • He was the first male convert • He was chosen by Muhammad <p>One mark for each response.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why Sufis might worship differently to other Muslims.</p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>Sufism tends to focus more on achieving a deep personal connection or relationship with Allah through various methods not seen in the usual methods of Islamic worship. These could include meditation (Muraqaba), recanting the name of Allah (Dhikr), listening to music or poetry, using dance (the dancing Dervishes), visiting the tomb/shrine of an honoured Sufi Sheik (Ziyaara), praying to these sheiks seeking intercession.</p> <p>Some Sufis tend to see the set patterns / methods of Islamic worship as too rigid and not helping worshippers to develop a deeper spiritual connection with Allah.</p> <p>Their emphasis is on mystical experience and purity of heart, rather than ritual, in their desire to achieve a relationship with Allah.</p>	6	<p>-Some credit may be given to candidates who only refer to how Sufis might worship</p> <p>-Explaining why is what allows access to the higher levels.</p>
(e)	<p>'Divisions only harm a religion'.</p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>Some candidates might look at recent world history and agree with the statement. They might refer to conflicts between Orthodox and Liberal Jews in Israel or to Catholics and Protestants in the North of Ireland.</p> <p>With reference to Islam they may well refer to conflicts in the Middle East between Sunni and Shia. All these examples might lead some to argue that divisions not only harm a religion but also often lead to conflicts or war.</p> <p>Other candidates might look at the statement from a purely religious stance and ignore the politics that so often uses the badge of religious differences to foster or justify conflict. They may instead point out that the founders or leading figures from the early days of the major world faiths did not envisage splits but unity. Islam looked to the Ummah, and Christianity to the Church.</p>	12	

Question	Answer	Mark	Guidance
	However, some may disagree with the statement by arguing that although divisions might sometimes lead to harmful outcomes they actually strengthen a religion by allowing for cultural differences in the practise of faith. This could be seen as both a benefit and a strengthening bond as it allows for unity in diversity.		
	3. Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	SPaG 3	
	4. Total	51	

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