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# **GCSE MARKING SCHEME**

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**AUTUMN 2021**

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

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2021 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

### AUTUMN 2021 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)**

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

**Question (c)**

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

**Question (d)**

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

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

**Q.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 'Tawhid'?** [2]

- The basic Muslim belief in the oneness of God
- 'Oneness' in reference to Allah
- Unity in reference to Allah

**Refer to the marking bands for question (b).**

**(b) Describe Muslim beliefs about angels.** [5]

**Indicative content here:**

- Muslims believe angels are Allah's first creations.
- Angels are immortal.
- Angels are made from light.
- Angels have no free will.
- Angels are God's messengers.
- Angels are sinless and are heavenly beings.
- In the Qur'an angels are described as male but they have no physical bodies.
- Some angels are named in the Qur'an; Israfil blows the trumpet on the Day of Judgement, Jibril is the angel of revelation, Mika'il protects worshippers and guards the entrance to Paradise, Munkar and Nakir angels of judgement.



Refer to the marking bands for question (c).

(c) Explain Muslim beliefs about the nature and purpose of hell. [8]

**Indicative content here:**

- Muslims believe in an afterlife, Akhirah, and life is a test for the afterlife
- Jahannan (hell) is a state of torment and suffering.
- There are many references to hell in the Qur'an and it is given a variety of names; Jaheem – fire, Ladthaa - blazing fire, Sa'eer - blazing flame, Hatamah - broken pieces or debris, Haawiyah - chasm or abyss.
- All of those who are damned by Allah will not be allowed to cross over the As-Sirat bridge; those who attempt to pass across the bridge will fall into hell.
- It is believed there are seven doors or gates to hell. Each gate will be opened for each class of sinner and hell has seven different dimensions; the hottest part is for the gravest sinners.
- There is a physical aspect to the nature of hell; it is believed to be a place of terror with physical punishments, such as fire and black smoke, scorching fire and boiling water.
- There is a spiritual torture in the sense that all those in hell are separated from Allah and there is no hope.
- Some Muslims believe hell is a place of perpetual torture and punishment.
- Some Muslims believe hell is a temporary place of torture and punishment; for some who repent after being sent to hell, they may be forgiven.
- The name of the chief angel guarding over hell is Malik.
- As a punishment those in hell will eat from the Tree of Zaqqum, at the root of hell and suffer greatly, receiving no nourishment or relief from suffering.

Refer to the marking bands for question (d).

(d) 'Adam 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.)**

**Indicative content here:**

- Adam is the most important prophet because Muslims believe he was the first prophet.
- Adam is the most important prophet in Islam because he was also the first man.
- Adam was created as Allah's khalifah to govern the world.
- Adam built the first Ka'ba in Makkah, which is the most sacred shrine on earth.
- It is not possible to say any one prophet is the most important because all of the twenty-five prophets named in the Qur'an are important.
- In total there were 124,000 prophets so it is impossible to choose one prophet as the most important.
- Muhammad is the most important prophet because he is the seal of the prophets and received the Qur'an from Allah.
- Muhammad is the only prophet named in the Shahadah.
- Muhammad is the most important prophet because of his connection to the hadith and sunnah and their importance and significance to Muslims.
- Ibrahim (Abraham) is regarded by Muslims as hanif, with an inner knowledge of the oneness of Allah, and this unique attribute makes him the most important prophet.
- There are a number of other significant prophets: Musa (Moses) is the most important prophet because he received the Tawrat (Torah) from Allah, Dawud (David) made Jerusalem a holy city for Muslims and received the Zabur (Pslams) and Isa (Jesus) as a successor to Musa.

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

## Q.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 'ummah'? [2]

- Refers to the world wide community of Muslims who share a common religious identity.

Refer to the marking bands for question (b).

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

**Indicative content here:**

- Id-ul-Adha is celebrated by Muslims throughout the world as the festival of sacrifice or the 'Big Eid'.
- Muslims may say the greeting 'Eid Mubarak', 'Blessed Celebration'.
- Muslims may prepare for Id-ul-Adha in a number of ways; special foods are prepared, new clothes made or bought, and gifts are purchased.
- In some Muslim countries it is a national or public holiday.
- In the UK school children may be absent from school.
- In the UK some businesses and Muslim organisations may close.
- Muslims may attend mosques for special Id prayers.
- Muslims may wear new clothes and exchange gifts.
- Visiting friends and relations with communal meals.
- Sacrificing an animal (traditionally a sheep or goat).
- Sharing some of the meat from the sacrifice with the poor, neighbours and family.

**Refer to the marking bands for question (c).**

**(c) Explain why Muslims might encourage others to do good. [8]**

**Indicative content here:**

- Muslims might encourage others to do good (Amr-bil-Marooif) because it is one of the obligatory acts of Shi'a Islam (Furu ad-Din).
- Muslims might encourage others to do good through personal example because devout Muslims follow the teachings of the Qur'an and endeavour to live a Muslim lifestyle.
- In order to inspire and encourage others to do good, both as a duty and for the sake of God.
- Carrying out all of the obligatory acts are the basis of a devout and religious life, by the struggle to live to religious life (jihad), discouraging the bad (Nahil Anril Munkar), to love the friends of Allah (tawalia) and to hate evil-doers (tabarra).
- Muslims might encourage others to do good because they want to create a human society characterised by peace and harmony and embracing the concept of jihad, to struggle to live as a devout Muslim.
- Muslims support and encourage each other to give zakah because to be charitable and share wealth with others, particularly the poor, orphans and widows, is a pillar of faith.
- Muslims might encourage others to do good because they are following the example of the Prophet Muhammad, e.g, the Prophet Muhammad practiced the giving of zakah.
- Shi'a Muslims may also give khums because it is to support the welfare of a local community.
- Muslims might encourage others to do good through sadaqah, which means voluntary charity, because this encompasses any act of giving motivated out of compassion, love, friendship, religious duty or simple generosity.

Refer to the marking bands for question (d).

- (d) **‘Going on pilgrimage is the best way for Muslims to show their faith.’**  
[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.)**

**Indicative content here:**

- Going on pilgrimage is only one way of showing faith because it is one of the pillars of faith.
- Going on pilgrimage is the best way to show faith because it is a practical expression of the ummah, pilgrimage brings together Muslims from all over the world and it helps to create a sense of the worldwide community of Islam.
- Going on pilgrimage is the best way to demonstrate faith because those who complete the pilgrimage are given the titles Hajji for men and Hajjah for women; the award of this title to a Muslim is considered a great honour and mark of respect.
- It is more important for a Muslim to show faith through the daily striving or greater jihad of life as a Muslim. The best way to show faith is to live everyday life as a Muslim.
- Not all Muslims are able to go on pilgrimage; it is the only pillar of faith which is not compulsory. Muslims may only perform this pillar if they are able to do so financially and if they are physically and mentally able to do so. Many Muslims are unable to afford the material cost of going on hajj.
- Muslims should show their faith through following the other pillars of faith.
- It is not practically possible for all Muslims to go on hajj; there are simply too many Muslims worldwide to visit Makkah.
- Going on pilgrimage is one way of showing faith because it allows Muslims the opportunity to visit sacred places associated with the life of the Prophet Muhammad and the shrine of the Ka’ba. Shi’a Muslims value visiting Shi’a shrines and graves, particularly the grave of Husayn in Karbala as an important connection to the past.