



ASSESSMENT and  
QUALIFICATIONS  
ALLIANCE

## General Certificate of Secondary Education

# Religious Studies *Specification C*

*3063/8/4 Islam*

## Mark Scheme

*2005 examination – June series*

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' 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.

## Methods of Marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
4. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication (Refer to the criteria given in the chart on page 5).
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. If you are wavering as to whether or not to award a mark, the criterion should be, ‘Is the candidate nearer those who have given a correct answer or those who have little idea?’
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, a tick or the word ‘seen’ on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

## Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' 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.

The **assessed level** or response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate 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 candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates 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 Principal Examiner.

## Assessment of Quality of Written Communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in all components and in relation to all assessment objectives.

3 marks are available.

- |                |   |
|----------------|---|
| <b>3 marks</b> | The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. |
| <b>2 marks</b> | The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.           |
| <b>1 mark</b>  | The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.                |
| <b>0 mark</b>  | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.   |

## Additional Guidance to Examiners

3 marks, to be added to the total of 80, are available for the quality of language, according to the three criteria given above.

### How to assess quality of written communication

You may notice some of these criteria as you mark the paper. However, at the end of the paper, make a final check through the script, beginning with sections of extended writing.

### Recommended procedure

1. If no accuracy can be found, 0 marks can be awarded for the quality of written communication.
2. Consider the extended writing first, in order to assess the quality of written communication.
3. Do not limit consideration to spelling alone. Assess grammar, punctuation and form and style. Try to form an overall impression as you read through a script.
4. Base your mark on the standard in the majority of the criteria within a level - a candidate might not maintain the same standard in each category of the criteria.
5. Recognise that the highest mark does not demand perfection and that the more a candidate has written, the more errors should be permitted.
6. High performance should not be awarded if a candidate has written little or nothing in answer to sections where extended writing is required.

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## Paper 4: *Islam*

**Part A****A1 Festivals**

- (a)
- When do Muslims celebrate Id-ul-Fitr?*

**Target: Knowledge of Id-ul-Fitr**

One mark for end of Ramadan / end of fasting.

**(1 mark) AO1**

- (b)
- Explain why Id-ul-Fitr is a happy occasion.*

**Target: Understanding of Id-ul-Fitr**

One mark each for any of the following:-

holiday / fulfilment of fasting / parties, food, clothes etc. / mosque / helping the poor, fitr.

**(2 marks) AO2**

- (c)
- When do Muslims celebrate Id-ul-Adha*

**Target: Knowledge of Id-ul-Adha**

One mark for the end of Hajj / pilgrimage

Credit:- during Hajj or journey.

**(1 mark) AO1**

- (d)
- Give two reasons why Muslims sacrifice an animal on this occasion.*

**Target: Understanding of Id-ul-Adha**

One mark for link with story of Ibrahim.

One mark for idea of personal sacrifice / sharing with the poor / thanking Allah.

**(2 marks) AO2****A2 Personal and Community Life****Explain Muslim teaching on each of the following:**

- i) *Halal*
- ii) *the status of women.*

**Target: Understanding of Muslim teaching about Halal and the status of women****Halal**

One mark for any two of the following areas:-

Allowed v haram / religious aspect / discipline / personal life / physical spiritual / killing method.

**or** one area developed.**(2 marks) AO2**

**The status of women**

One mark each for any two of the following areas:-

Equality / different role to men / importance as a wife / importance as a mother / status of dress / respect.

or one area developed.

**(2 marks) AO2**

**A3 Sunni and Shiah Muslims**

*Explain the main differences between Sunni and Shi'ah Muslims.*

**Target: Understanding of the differences between Sunni and Shi'ah Muslims**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Some clear knowledge and understanding.	2 marks
<b>Level 3</b>	A clear knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	4 marks

**Sunni:**- Use title Khalif / follow way of Muhammad (Sunnah) / belief in the “consensus of the community”

**Shi'ah:**- Use title Imam / Seveners and Twelvers / often seen as fanatics / support descendants of Muhammad / ritual practices – the party of Ali.

**(4 marks) AO1**

**Part B**

**B4 Prayer**

**(a) Explain the purpose of each object.**

**Target: Understanding of the purpose of Prayer Board and Compass**

**A** One mark for indicating time of prayer.

**B** One mark for indicating direction of prayer.

**(2 marks) AO2**

**(b) Describe how Muslims prepare for prayer.**

**Target: Knowledge of Muslim preparations for prayer**

Preparations should include the following:

Time / place / direction / clothing / washing / intention

Max. 2 for a list

**(4 marks) AO1**

- (c) *Explain the differences between Jumu'ah and Du'a prayer.*

**Target: Understanding of differences between Jumu'ah and Du'a prayer**

Two marks for understanding the differences between Jumu'ah and Du'a.  
Jumu'ah – congregational Friday prayer / compulsory.  
Du'a – private personal prayer.

**(2 marks) AO2**

- (d) *“Men and women should worship together.”*

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Islam in your answer.*

**Target: Evaluation of communal prayer**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**Creditworthy ideas could include reference to:**

Women usually pray at home  
Women worshipping behind men at the mosque  
Worshipping together develops Ummah idea  
Equal importance of sexes  
Distractions of opposite sex  
Distraction of family matters.

**(5 marks) AO3**

**B5 Beliefs and Practice**

- (a) *The main duties of Islam are often referred to as Pillars. Why are they called Pillars?*

**Target: Knowledge of the Pillars**

Two marks for understanding the idea of support / foundation / building the faith.  
One mark for basic idea and one for development.

**(2 marks) AO1**

- (b) *Explain the importance for Muslims of the following:*
- i) *Shahadah*
  - ii) *Sawm*
  - iii) *Zakah*

**Target: Understanding of the importance of the Pillars to Muslims**

**Shahadah**

One mark for statement of belief.

One mark for development.

**Sawm**

One mark for idea of discipline.

One mark for development.

**Zakah**

One mark for idea of distribution of wealth / purification.

One mark for development.

**(6 marks) AO2**

- (c) *“Helping other people is more important than having religious beliefs.”*

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Islam in your answer.*

**Target: Evaluation of practice as opposed to religious beliefs**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**Creditworthy ideas could include reference to:**

Importance of actions

Caring for other humans is central to life

All religions teach helping each others

Practice v beliefs

Beliefs are central to all religions

Beliefs determine actions

To some people beliefs are more important than actions.

**(5 marks) AO3**



**Part C****C6 Sources of Authority**

- (a) Outline the main events in the life of Muhammad.**

**Target: Knowledge of the life of Muhammad****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 - 2 marks
<b>Level 2</b>	Some clear knowledge and understanding.	3 - 4 marks
<b>Level 3</b>	A clear knowledge and understanding with some development.	5 - 6 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	7 - 8 marks

**Main events should include:**

Birth / childhood  
 Marriage  
 Night of power  
 Visions (Night Journey)  
 Life in Makkah  
 Hijrah  
 Life in Madinah  
 Battles (e.g. Badr, Uhud)  
 Farewell sermon  
 Death and burial

**(8 marks) AO1**

- (b) Explain with examples the importance for Muslims of the Shari'ah.**

**Target: Understanding of the importance of the Shari'ah to Muslims****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1-2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3-4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development	5-6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development	7 marks

Shari'ah as the "straight path" / code of behaviour / importance of Allah / sets out what is right and what is wrong / religious laws that govern Muslim society.  
 Composition of the Shari'ah: credit relevant examples.

**(7 marks) AO2**

(c) ***“The Qur’an is more important to Muslims than the example of Muhammad.”***

***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.***

**Target: Evaluation of the life of Muhammad and the Qur’an**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**Creditworthy answers could include reference to:**

- Qur’an given by Allah.
- Final revelation to mankind.
- Qur’an as a guide to life.
- Teaching of the Qur’an covers all time.
- Muhammad as a role model.
- Muhammad’s teaching as a guide for Islam.
- Muhammad as a human.
- Muhammad as the “seal of the prophets”.

**(5 marks) AO3**

**C7 Rites of Passage and Community Life**

(a) ***Describe Muslim customs connected with one of the following:***

***EITHER Birth  
OR Death***

**Target: Knowledge of Muslim customs connected with either Birth or Death**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1-2 marks
<b>Level 2</b>	Some clear knowledge and understanding.	3-4 marks
<b>Level 3</b>	A clear knowledge and understanding with some development.	5-6 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	7-8 marks

**Birth**

Call to prayer in baby's ear  
 Shaving the head  
 Naming  
 Sacrifice  
 Circumcision  
 Tahneck

**Death**

Recitation of Kalimah  
 Preparation of body  
 Prayers  
 Burial  
 Mourning

**(8 marks) AO1**

- (b) *Explain how the customs you have described in part (a) strengthen Ummah.*

**Target: Understanding of the Ummah in Islam****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1-2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3-4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5-6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7 marks

Candidates should demonstrate understanding of the importance of the Ummah in Islam / the importance of the family / the importance of the local community / the importance of the rites of passage within Islam / the importance of the individual within the Ummah.

**(7 marks) AO2**

- (c) *“It is the family more than anything else that gives Islam its strength in the modern world.”*

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

**Target: Evaluation of the role of the family in Islam**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**Creditworthy ideas include reference to:**

Importance of the family in Islam / extended family / Ummah etc.

Structure of the family unit roles, extensions etc. – a composite whole.

Support, dependence, emotional and physical.

On the other hand arguments are made for the centrality of the teaching and beliefs.

The passion and extremisms of followers.

Islam’s stand against the Western World, etc.

**(5 marks) AO3**