



General Certificate of Secondary Education

Religious Studies 3063/3068

Specification C

Paper 4 Islam

Mark Scheme

2007 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.

Further copies of this Mark Scheme are available to download from the AQA Website: www.aqa.org.uk

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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, which should be credited appropriately.

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.

| | |
|----------------|---|
| 3 marks | 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. |
| 2 marks | 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. |
| 1 mark | 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. |
| 0 mark | 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.

Paper 4: *Islam*

Part A

A1 The Mosque

Give the purpose of the following features of the mosque:

- (a) *Minbar*
- (b) *Mihrab*
- (c) *Minaret.*

Target: Knowledge of the Mosque

One mark for each correct answer

Minbar – platform from which talks are given.

Mihrab – niche in wall to show direction of Makkah.

Minaret – tower from which the call to prayer is given.

(3 marks) AO1

A2 Diet and Dress

- (a) **Explain the meaning of halal for Muslims.**

Target: Knowledge and understanding of halal

One mark for definition of halal as allowed.

One mark for development.

Some idea of content for development.

(2 marks) AO2

- (b) **Explain what Islam teaches about the way Muslims should dress.**

Target: Knowledge and understanding of dress in Islam

One mark for idea of modesty.

Two marks for development.

Some idea of content for development.

(3 marks) AO2

A3 Festivals

- (a) Describe how Muslims observe the month of Ramadan.**

Target: Knowledge of Muslim observation of Ramadan.**Levels of Response**

| | | |
|----------------|--|---------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Some clear knowledge and understanding. | 2 marks |
| Level 3 | A clear knowledge and understanding with good development. | 3 marks |

Candidates may include some of the following:
 fasting during daylight hours; no sex, smoking or bad thoughts; do good deeds;
 extra prayers; reading Qur'an; visiting mosque.

(3 marks) AO1

- (b) Describe how Muslims celebrate Id-ul-Fitr.**

Target: Knowledge of celebrations at Id-ul-Fitr**Levels of Response**

| | | |
|----------------|--|---------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | Something relevant or worthy of credit. | 1 mark |
| Level 2 | Some clear knowledge and understanding. | 2 marks |
| Level 3 | A clear knowledge and understanding with good development. | 3 marks |

Candidates may include some of the following:
 celebrating the end of fasting; visit to the mosque, prayers; new clothes, gifts,
 parties, food, decorations, cards; giving fitr; visiting cemetery; making up quarrels.

(3 marks) AO1**Part B****B4 Rites of Passage**

- (a) One of the most important events in Muslim family life is the birth of a baby boy. Look at the drawings below. Describe and explain what is happening in each drawing.**

Target: Knowledge of birth ceremonies

Two marks for each correct answer

- (i) Whispering of the adhan (call to prayer) into child's right ear – by parent or doctor or nurse.
 Explanation should include the idea that the call to prayer is the first thing that a child hears and the first name is Allah.
- (ii) One of the oldest members of the family places a little date or sugar or honey on the baby's tongue. Tahneek.
 Explanation should be along the lines that this sweetness is intended to make the child kind and obedient

- (iii) Seven days after the birth there is the ceremony of Aqeeqah, the naming.
The baby's hair is cut.
Symbolically removing sin and misfortune from the child and its future life.
The equivalent weight of silver/gold is given to the poor as a sign of
gratefulness.
- (iv) Circumcision – khitan.
Explanation should include mention of Abraham circumcising Isaac; also, the
general idea that circumcision is the sign and practice of all prophets of Allah
/ cleanliness.

(4 × 2) (8 marks) AO1

(b) 'Parents should not force their religion upon their children.'

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 an aspect of Muslim Family Life

Levels of Response

| | | |
|----------------|--|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one elaborated reason or two or more simple reasons (for the same or different points of view). | 2 marks |
| Level 3 | Opinion supported by one well-developed reason or two elaborated reasons (for the same or different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks |
| Level 4 | Evidence of reasoned consideration of two different points of view, with reference to religion. | 4 marks |
| Level 5 | A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion. | 5 marks |

Candidates may include some of the following:

Agree

The family as a base for emotional and physical stability – basis of society. Place for love, peace, security. Bonding. Centrality of parents. Experience of parents. Family traditions. Family units break – secular pressure.

Other views

Children may rebel – necessity of certain freedoms. Idea that children should be able to make their own decisions – especially as they get older. New environments and new ideas.

(5 marks) AO3

B5 Hajj

- (a) What is Ihram and why is it important?**

Target: Knowledge of Ihram

One mark for white sheets to cover body.
One mark for idea of equality / purity / holiness.

(2 marks) AO1

- (b) Describe what Arif will do at the following places:**

- (i) the Ka'bah**
(ii) the pillars at Mina
(iii) Mount Arafat.

Target: Knowledge of events that take place during Hajj

Two marks for each correct answer

The Kab'ah

Circling seven times (Tawaf).
Touching black stone.
Ka'bah as the centre of worship.

The pillars of Mina

Throwing pebbles at the pillars.
Rejection of evil.

Mount Arafat

The stand before Allah.
Prayer – forgiveness – meditation.

N.B. – the marks are for 'what Arif will do', not 'what it means'.

(6 marks) AO1

- (c) 'There is no point in visiting ancient holy sites.'**

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 Hajj**Levels of Response**

| | | |
|----------------|--|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one elaborated reason or two or more simple reasons (for the same or different points of view). | 2 marks |
| Level 3 | Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks |
| Level 4 | Evidence of reasoned consideration of two different points of view, with reference to religion. | 4 marks |
| Level 5 | A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion. | 5 marks |

Candidates may include some of the following:

Agree

History and tradition of religion.

Holy places as sites of pilgrimage / ummah idea.

Roots of religions.

Founders.

Other Views

Today more important than the past.

Life and buildings today are more important to religion.

(5 marks) AO3

Part C**C6 Beliefs****(a) Explain the Muslim concept of Jihad.****Target: Knowledge and understanding of Jihad****Levels of Response**

| | | |
|----------------|---|-----------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | A minimal application of knowledge and understanding. | 1-2 marks |
| Level 2 | Some application of knowledge and understanding. | 3-4 marks |
| Level 3 | A clear application of knowledge and understanding with some development. | 5-6 marks |
| Level 4 | A clear application of knowledge and understanding with good development. | 7-8 marks |

Candidates should demonstrate knowledge and understanding of the different aspects of Jihad and its impact on Islam. Often regarded as the sixth pillar. Jihad means striving. Military Jihad against oppression / Qur'anic teaching in defence of the cause of Allah / wrong to kill in the name of religion / surah 41v34; 8v61, / spiritual jihad against sin / effect on the daily lives of Muslims.

(8 marks) AO2**(b) Describe what Islam teaches about life after death.****Target: Knowledge and understanding of the Muslim belief in Akhirah****Levels of Response**

| | | |
|----------------|--|-----------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | One of two accurate points. | 1-2 marks |
| Level 2 | Some clear knowledge and understanding. | 3-4 marks |
| Level 3 | A reasonable account covering most of the main areas. | 5-6 marks |
| Level 4 | A clear knowledge and understanding with good development. | 7 marks |

Candidates should demonstrate knowledge and understanding of Akhirah and its relevance to life today.

Basic belief of Islam – life on earth as a test – all Muslims responsible for their actions – Day of Judgement – response to messengers – rewards and punishments – Barzakh – Surah 2v286; 45v15; 16v77.

(7 marks) AO1

(c) ***'Taking life is always wrong.'***

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 life and death issues

Levels of Response

| | | |
|----------------|--|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one elaborated reason or two or more simple reasons (for the same or for different points of view). | 2 marks |
| Level 3 | Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view) N.B. Candidate who make no religious comment should not achieve more than Level 3. | 3 marks |
| Level 4 | Evidence of reasoned consideration of two different points of view, with reference to religion. | 4 marks |
| Level 5 | A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion. | 5 marks |

Candidates may include some of the following:

Agree

Religious teachings agree and emphasise the value of human life. Life as a gift from Allah – idea of the soul. It is wrong to destroy Allah's creation.

Other views

Islam stresses the importance of defence of religion and the importance of martyrs. Rewards for those dying in the cause of Allah. Sometimes the lesser of two evils etc. Importance of the Day of Judgement.

(5 marks) AO3

C7 Sources of Authority and Application to life

(a) ***Explain the importance to Muslims of both the Sunnah and the Hadith.***

Target: Knowledge and understanding of the relevance of the Sunnah and Hadith to Muslims.

Levels of Response

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

Candidates may include some of the following:

Sunnah as the life and example of Muhammad. Hadith as the sayings, teachings and stories about him. The sunnah is known from a study of the hadith. Narratives about Muhammad recorded by his friends and handed down to later generations. Although hadith are not part of the Qur'an, they are virtually important for the full understanding of Islam. Authority of Muhammad as reflected in the Qur'an, 4v59; 59v7. Hadith held in great respect by Muslims. Prophetic hadith (practical aspects of everyday living) v Sacred hadith (beliefs, worship, conduct). Hadith used to support actions when no advice is to be found in the Qur'an.

(7 marks) AO2

(b) Choose two of the following topics:

- (i) the created world**
- (ii) prejudice and discrimination**
- (iii) wealth and poverty.**

Explain Muslim attitudes to each of the two topics you have chosen.

Target: Knowledge and understanding of Muslim attitudes to current issues

Levels of Response

| | | |
|----------------|---|-----------|
| 0 | Nothing relevant or worthy of credit. | 0 marks |
| Level 1 | A minimal application of knowledge and understanding. | 1-2 marks |
| Level 2 | Some clear application of knowledge and understanding. | 3-4 marks |
| Level 3 | A clear application of knowledge and understanding with some development. | 5-6 marks |
| Level 4 | A clear application and understanding with good development. | 7-8 marks |

Candidates may include some of the following:

The created world

Muslims as stewards of the planet / khalifs.
Must not damage, pollute, destroy / it does not belong to mankind.
Live at peace with nature. Allah created everything.
Conservation / using environmentally friendly products etc. Surah 30v30.

Prejudice and discrimination

All people equal – though not the same – differences were Allah's intention – surah 30v22.
Muhammad's example of treating people equally.
Importance of ummah – multi-racial, multi-lingual, multi-cultural.
Qur'anic teaching and cultural issues.

Wealth and poverty

Knowledge of zakah / purification etc.
All wealth belongs to Allah.
Avoidance of greed / redistribution.
Sympathy with poor / equality.

(8 marks) AO2

(c) ***'Muhammad's teachings are not relevant to life in the 21st century.'***

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

Target: Evaluation of the importance of Muhammad's teachings

Levels of Response

| | | |
|----------------|--|---------|
| 0 | Unsupported opinion or no relevant evaluation. | 0 marks |
| Level 1 | Opinion supported by simple reason. | 1 mark |
| Level 2 | Opinion supported by one elaborated reason or two or more simple reasons (for the same point of view). | 2 marks |
| Level 3 | Opinion supported by one well-developed reason or two elaborated reasons (for the same or different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3. | 3 marks |
| Level 4 | Evidence of reasoned consideration of two different points of view, with reference to religion. | 4 marks |
| Level 5 | A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion. | 5 marks |

Candidates may include some of the following:

Agree

21st Century life v life at time of Muhammad.

Different lifestyles, technology, issues.

Different life situations.

Other views

Much of Muhammad's teaching crosses time boundaries.

Stood the test of time.

Unchanged information in the Qur'an.

Sunnah and hadith still used by Muslims today.

(5 marks) AO3