



## **General Certificate of Secondary Education**

# **Religious Studies 3063/3068** *Specification C*

## **Paper 4 Islam**

# **Mark Scheme**

*2008 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](http://www.aqa.org.uk)

Copyright © 2008 AQA and its licensors. All rights reserved.

#### COPYRIGHT

AQA retains the copyright on all its publications. However, registered centres for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to centres to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Set and published by the Assessment and Qualifications Alliance.

## 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.

## Paper 4: Islam

### Part A

#### A1 Muhammad

- (a) *Describe briefly how Muhammad was called to be a prophet.*

**Target: Knowledge of Muhammad**

One mark for each of the following areas up to a maximum of three.

- Cave / mountain
- Angel / Gabriel / flaming scrolls
- Not able to read / conversation / hugging
- Revelation of the Qur'an.

**(3 marks) AO1**

- (b) *Explain the importance of the Hijrah to Muslims.*

**Target: Knowledge and understanding of Hijrah**

One mark each for ideas of new start / beginning of spread of Islam / base / support / calendar / first Muslim community / first mosque, up to maximum of two.

**(2 marks) AO2**

- (c) *Why is Muhammad often referred to as the 'seal of the prophets'?*

**Target: Knowledge of Muhammad**

One mark for final prophet / most important (best / greatest) prophet / giving of final message.

**(1 mark) AO1**

**A2 Sources of Authority**

***Explain what Muslims understand by the following***

***Shari’ah  
Ummah  
Hadith.***

**Target: Knowledge and understanding of Sources of Authority**

**Shari’ah**

One mark for understanding of Shari’ah as law, or path, or way to be followed.  
One mark for development e.g. based upon Qur’an / code of conduct.

**Ummah**

One mark for worldwide community / brotherhood of Muslims.  
One mark for development e.g. equality of all / care and respect for others / example such as prayer or Hajj.

**Hadith**

One mark for idea of reports of what Muhammad said, did or approved.  
One mark for development e.g. as a source of reference, Prophetic and Qudsi hadith.

**(6 marks) AO2**

**A3 Suffering**

**(a) *People who are suffering may say, “Why is this happening to me?” How might a Muslim answer this question?***

**Target: Understanding of Muslim teaching about suffering**

**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 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with sound development.	3 marks

Candidates may include some of the following.

- Allah controls life
- Suffering is for a purpose
- Man has no right to question the divine plan
- Life as a test
- Good can come from suffering.

**(3 marks) AO2**

**Part B**

**B4 Festivals**

**(a) Describe how Muslims celebrate Id-ul-Adha.**

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

**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 good development.	3 marks

Candidates may include some of the following.

- Sacrifice of animal
- Meat to poor
- Visit to mosque / prayer
- Serious family occasion
- Cards, gifts, clothes etc.

**(3 marks) AO1**

**(b) Explain the religious importance of Id-ul-Adha.**

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

**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 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with sound development.	3 marks

Candidates may include some of the following.

- Reference to Ibrahim story
- Idea of sacrifice
- Link with Hajj
- Reference to temptation
- Submission to Allah
- Bring people together

**(3 marks) AO2**

**(c) Explain why the festival of Id-ul-Fitr is such a happy occasion.**

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

**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 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with sound development.	3 marks



Candidates may include some of the following.

- End of Ramadan
- Release from fasting
- Exchange of gifts
- Special foods
- Cards and decorations
- Money to the poor
- Ummah

**(3 marks) AO2**

- (d) ***‘Festivals are an excuse for Muslims to have a good time so the religious meaning is often forgotten.’***

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

**Target: Evaluation of festivals 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 (for the same or for different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	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 background often overlooked
- Festivals as excuse for partying
- Celebrations should go together with religious beliefs

**Other views**

- Main theme of festival
- Religious base
- Centrality of the Mosque
- Family occasions etc.

**(5 marks) AO3**

**B5 Wealth and Poverty**

- (a) ***Give the meaning of the word Zakah.***

**Target: Knowledge of word Zakah**

One mark for purification / cleansing.

**(1 mark) AO1**

- (b) ***Explain the difference between Zakah and Sadaqah.***

**Target: Knowledge of Muslim terms**

One mark for idea of Zakah as compulsory duty / required amount.

One mark for idea of Sadaqah as a voluntary giving.

**(2 marks) AO1**

- (c) ***What does performing Zakah teach Muslims?***

**Target: Understanding of Zakah**

**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 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with sound development.	3 marks

Candidates may include some of the following.

- Helping others
- Overcoming greed
- All wealth belongs to Allah
- Equality
- Not to be attached to material things

**(3 marks) AO2**

(d) ***‘Poor people have a right to share the wealth of rich people.’***

***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 a principle of 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. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	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**

- Poor should be helped
- Philanthropic ideals
- No control over birth / background
- Many people have too much wealth

**Other views**

- Every person has the right to do whatever with his earnings
- No motive to earn or work diligently etc.

**(5 marks) AO3**

**Part C**

**C6 The Pillars and Jihad**

**(a) Describe how Muslims perform Salah.**

**Target:** Knowledge of Salah rituals

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	One or two accurate points.	1-2 marks
<b>Level 2</b>	Some clear knowledge and understanding.	3-4 marks
<b>Level 3</b>	A reasonable account covering most of the main areas	5-6 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	7-8 marks

Candidates may include some of the following.

- Intention
- Place / clean / mat / mosque
- Direction
- Clothing
- Washing
- Standing
- Kneeling
- Prostrating
- Speaking / Quranic recitations
- Five times each day
- Men leading / place of women

Max L2 – 4 marks for a list

Max L2 – 4 marks for only description of rakahs

Max L2 – 4 marks for only description of wuzu

**(8 marks) AO1**

**(b) Explain the importance to Muslims of**

**EITHER Sawm  
OR Shahadah.**

**Target: Understanding of Sawm or the Shahadah**

**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

**Sawm**

Candidates may include some of the following.

- To develop self control / test / sacrifice
- To restrain passion
- To experience hunger
- To develop sympathy for the poor
- To gain spiritual strength / devotion to Allah
- To experience 'brotherhood'
- Following the way of the prophet
- One of the Pillars

**Shahadah**

Candidates may include some of the following.

- First pillar of Islam
- Central to the faith
- Importance of Tawhid
- Importance of Risalah

**(7 marks) AO2**

**(c) 'Jihad is a struggle for peace.'**

***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 Jihad in Islam today**

**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 (for the same or for different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	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**

- Central concept in Islam is to live in peace
- Importance of striving against oppression
- Importance of striving against individual sin
- Defence of Islam as directed by the Qur'an
- Effect on everyday life of Muslims

**Other views**

- Striving for peace often results in misunderstanding
- Sometimes different opinions lead to oppression
- Minority groups are sometimes fanatics
- Conflict with other religions
- Secular issues

**(5 marks) AO3**

**C7 Family Relationships**

**(a) Describe what happens at a Muslim marriage ceremony.**

**Target: Knowledge of Muslim weddings**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	One or two accurate points.	1-2 marks
<b>Level 2</b>	Some clear knowledge and understanding.	3-4 marks
<b>Level 3</b>	A reasonable account covering most of the main areas,	5-6 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	7-8 marks

Candidates may include some of the following.

- Reference to marriage being arranged
- Marriage as a social contract
- Simple ceremony
- Contract to sign
- Bride may not be present
- Vows
- Dowry
- Witnesses
- Walimah / party
- Nikkah
- Mosque / imam / Quranic readings

**(8 marks) AO1**

**(b) Explain Muslim attitudes to****(i) polygamy****(ii) divorce.****Target: Knowledge and understanding of marriage and divorce****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 may include some of the following.

**Polygamy**

- Man's right to have more than one wife
- Muhammad's example
- Quranic teaching
- Woman's right to be a wife and mother
- Avoids immoral relationships
- All wives have rights/equality

**Divorce**

- Most detestable act that Allah allows
- As a last resort to be avoided if possible
- Important role of family
- Women and children to be provided for

Max L2 – 4 marks if only one area covered

**(7 marks) AO2****(c) 'Men are superior to women in Islam.'****Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.****Target: Evaluation of the respective roles of men and women 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 (for the same point of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

**Agree**

- Men are providers for family
- Caring role.
- Male role in initiating divorce.
- Western perceptions of women as subservient and tied to the home.

**Other views**

- Islam teaches that women are not inferior and have equal rights and responsibilities.
- Women allowed to work.
- Right to protection and privacy – hijab.
- Important role of managing the home.

**(5 marks) AO3**