



Oxford Cambridge and RSA

Accredited

GCSE (9–1) Religious Studies

J625/02 Islam

Beliefs and teachings & Practices

Sample Question Paper

Version 2.3

Date – Morning/Afternoon

Time allowed: 1 hour

No extra materials are needed



First name

Last name

Centre number

Candidate number

INSTRUCTIONS

- Use black ink.
- Write your answer to each question in the space provided. If you need extra space, use the lined pages at the end of this booklet. The question numbers must be clearly shown.
- Answer **all** the questions.

INFORMATION

- The total mark for this paper is **63**.
- The marks for each question are shown in brackets [].
- Quality of extended response will be assessed in questions marked with an asterisk (*).
- Spelling, punctuation and grammar (SPaG) and the use of specialist terminology will be assessed in questions marked with a pencil (✎).
- This document has **12** pages.



...day June 20XX – Morning/Afternoon

GCSE (9–1) Religious Studies

J625/02 Islam

Beliefs and teachings & Practices

SAMPLE MARK SCHEME

Duration: 1 hour

MAXIMUM MARK 63



This document consists of **24** pages.

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or via the RM Assessor messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses

Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

Contradictory Responses

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

Short Answer Questions (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

Short Answer Questions (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
 - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. There is a NR (No Response) option. Award NR (No Response)
 - if there is nothing written at all in the answer space
 - OR if there is a comment which does not in any way relate to the question (e.g. 'can't do', 'don't know')
 - OR if there is a mark (e.g. a dash, a question mark) which isn't an attempt at the question

Note: Award 0 marks - for an attempt that earns no credit (including copying out the question)

8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**
If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.

9. For answers marked by levels of response:

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

| Descriptor | Award mark |
|---|---|
| On the borderline of this level and the one below | At bottom of level |
| Just enough achievement on balance for this level | Above bottom and either below middle or at middle of level (depending on number of marks available) |
| Meets the criteria but with some slight inconsistency | Above middle and either below top of level or at middle of level (depending on number of marks available) |
| Consistently meets the criteria for this level | At top of level |

10. **Annotations**

| | |
|---|--|
|  | Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response. |
|  | Noted |

11. **Awarding Spelling, Punctuation and Grammar to scripts with a coversheet**

- a. 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:
- 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.
 - 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.
 - 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 |

- 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.
- If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.

- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

Subject-specific Marking Instructions

General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Satisfactory, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

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;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.

The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.

Spelling, punctuation and grammar (SPaG) Assessment Grid

| |
|---|
| <i>High performance 3 marks</i> |
| Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate |
| <i>Intermediate performance 2 marks</i> |
| Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate |
| <i>Threshold performance 1 mark</i> |
| Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate |
| <i>0 marks</i> |
| The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning |

INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required.

Assessment objectives (AO)

| Assessment Objectives | |
|------------------------------|--|
| AO1 | Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"> • beliefs, practices and sources of authority • influence on individuals, communities and societies • similarities and differences within and/or between religions and their beliefs. |
| AO2 | Analyse and evaluate aspects of religion, including their significance and influence. |

| Question | Indicative content | Marks | Guidance |
|----------|---|-------------------------|---|
| 1 | <p>(a) State three things that Muslims believe will happen on the Day of Judgement.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Judgement Day will be announced by the sound of a trumpet at which point all things will stop • Judgement Day involves resurrection of the dead • The dead will join the living on the Plain of Judgement. All people have an individual book of their life and their deeds will be read aloud to Allah • People will either be sent to Jannah (paradise) or Jahannam (hell) according to how they have lived their lives | <p>3 AO1</p> | <p>1 mark for each correct response to a maximum of 3 marks.</p> |
| | <p>(b) Why are angels important to Muslims?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Angels are created sinless and without free will so they can enter the presence of Allah • Jibrail acts as a messenger for Allah • Recording angels record the good and bad deeds of Muslims for the Day of Judgement • Izrail takes the final breath from Muslims | <p>3 AO1</p> | <p>Marks should be awarded for any combination of statements and/or development and/or exemplification.</p> |
| | <p>(c) What is meant by the term ‘shirk’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • ‘Shirk’ means associating things/other Gods with Allah – idolatry. It is seen as the biggest sin in Islam • Muslims are warned against ‘shirk’ and it is because of this that Muhammad is not allowed to be portrayed | <p>3 AO1</p> | <p>Marks should be awarded for any combination of statements and/or development and/or exemplification.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|---|----------|---|
| (d) | <p>Describe the importance of Salah as direct communication with Allah.</p> <p>Learners might consider some of the following:</p> <p>Muslims pray five times a day. This routine constantly reminds them of Allah, at dawn, mid-day, in the afternoon, after sunset and at night. That means they are constantly thinking of Allah and remembering their faith, keeping their daily life on the straight path.</p> <p>At the beginning of prayer, Muslims make their intention to pray to Allah individually. They are personally devoting each prayer to Allah. It is not accepted to pray just to join in with others or to be seen to be religious. Prayer is important for Muslims as one of the Five Pillars of Islam and they will be judged individually on it by Allah on the Day of Judgement.</p> <p>The Qur'an Surah 2:186 states:</p> <p>When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.</p> <p>This suggests that prayer in Islam is a means for Muslims, that is as referred to as servants, make their prayers, Allah listens. It is a means of strengthening faith in Allah and following the straight path.</p> <p>The actions of Salah include making salutations, bowing and prostrating. These symbolise putting aside worldly thoughts and thinking only of Allah. The act of prostrating is for many Muslims the most intense moment of prayer in which they bow so that their forehead touches the ground. This shows their complete obedience to Allah.</p> <p>Muslims might recall the Hadith of Muhammad: "Worship Allah as if you see Him [Allah], for even though you do not see Him, He sees you." Although Muslims do not use any idols or images of Allah, they may imagine His presence and pray as if in communication directly with Him, without the need for any aid or intermediary.</p> | 6 AO1 | <p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p> |

| | | | |
|--|---|--|--|
| | <p>The Qur'an 50:16 states:</p> <p>It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.</p> <p>This shows how prayer is important in bringing a Muslim closer to Allah during prayer.</p> <p>At the end of Salah prayers, a Muslim may cup their hands in a du'a in which they send their personal requests to Allah, in the hope that He will accept their intercessions and be merciful and kind to the faithful believer.</p> | | |
|--|---|--|--|

| Level (Mark) | <u>AO1</u> |
|-----------------|--|
| 3 (5-6) | <p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues |
| 2 (3-4) | <p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues |
| 1 (1-2) | <p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies |
| 0 (0) | No response or no response worthy of credit. |

| Question | Indicative content | Marks | Guidance |
|----------|--|---|--|
| (e) | <p>“Prophethood is the most important of the Articles of Faith.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: Learners might demonstrate knowledge and understanding of the numerous prophets who are mentioned in the Qur’an and refer to the fact that only some of them have been given messages from Allah. They might also refer to other Articles of Faith, to illustrate the place of prophethood within them.</p> <p>AO2: Learners might evaluate and analyse the importance of individual prophets. Musa, Dawud and Isa are among those who came before Muhammad.</p> <p>Muhammad is referred to as ‘seal of the prophets’ because he was given the final, undistorted message – the Qur’an. It could be argued that as a prophet is responsible for passing on the Qur’an to humankind prophethood could be seen as the most important of the articles.</p> <p>As ‘seal of the prophets’ Muhammad also acts as a living example for Muslims. The Sunnah of the prophet is incredibly important for Muslims which is another reason why prophethood could be seen as the most important article.</p> <p>However, some Muslims might argue that Tawhid is the most important article. Tawhid is the belief in the oneness of Allah and without this belief and the existence of Allah all other articles would be pointless.</p> <p>Allah is omnipotent and so He could get His message to humanity without using prophets if He chose to. This means that prophethood isn’t the most important article.</p> <p>Many Muslims will be of the opinion that no one article is more important than the other. They are all fundamental aspects of the faith and are equally important.</p> | <p>15</p> <p>3 AO1 12 AO2</p> <p>3 SPaG ()</p> | <p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p> |

| Level (Mark) | AO1 | Level (Mark) | AO2 |
|--------------|---|--------------|---|
| 3 (3) | <p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies | 4 (10–12) | <p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion |
| 2 (2) | <p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies | 3 (7–9) | <p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion |
| 1 (1) | <p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies | 2 (4–6) | <p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus |
| | | 1 (1–3) | <p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus |
| 0 (0) | No response or no response worthy of credit | 0 (0) | No response or no response worthy of credit |

| Question | Indicative content | Marks | Guidance |
|----------|---|----------|--|
| 2 | <p>(a) Name three festivals that Muslims might celebrate.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Id-ul-Adha • Id-ul Fit'r • Ashura • Milaad al-Nabi • Id-ul-Ghadiir | 3 AO1 | 1 mark for each correct response to a maximum of 3 marks |
| | <p>(b) Describe the origin of one Muslim festival.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Id-ul-Adha is celebrated at the end of the hajj. It commemorates the story of Ibrahim and Ishmael. It shows a Muslim's willingness to make sacrifices for Allah • Id-ul Fit'r is celebrated at the end of Ramadan to break the fast. It is a time to thank Allah for the benefits that come from observing sawm • Ashura is celebrated by both Sunni and Shi'a Muslims, with Shi'as commemorating the martyrdom of Husayn, and Sunnis celebrating the event where Allah saved the Israelites in Egypt | 3 AO1 | <p>Marks should be awarded for a statement plus any combination of development and/or exemplification.</p> <p>The three festivals listed are exemplar; accept any genuine Muslim festival.</p> |
| | <p>(c) Why is the Shahada important in Muslim life?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Shahada is the foundation of Islamic faith • It states that "There is no God but Allah, and Muhammad is his messenger." • It is one of the Five Pillars – the obligatory acts that all Muslims should follow • It is repeated in the call to prayer, 5 times a day, which increases taqwa. It is also the phrase repeated by reverts, whispered into the ears of a newborn and also at death | 3 AO1 | Marks should be awarded for any combination of statements and/or development and/or exemplification. |

| Question | Indicative content | Marks | Guidance |
|----------|--|----------|---|
| (d) | <p>Outline the importance of the Hajj pilgrimage for Muslims.</p> <p>Learners might consider some of the following:</p> <p>Hajj is important because it is one of the Five Pillars of Islam, which Muslims are expected to complete during their lifetime, if it is possible for them to do so. Completion of the Five Pillars enables Muslims to follow the instructions of Prophet Muhammad and face Judgement Day in the knowledge that they have done what they can to fulfil his instructions.</p> <p>To many pilgrims, it is a once in a lifetime journey which they have saved up for. Other pillars such as prayer are done daily; fasting in Ramadan annually, but Hajj is the only one done less often and many Muslims are not able to complete it if they have insufficient funds. Therefore, the experience of Hajj to many Muslims is very special.</p> <p>The Qur'an 22.26 states: Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer)." Thinking of Muslim history, the actions of Ibrahim/Abraham and Muhammad in clearing the Ka'ba of idols, may come into the forefront of pilgrim's minds when they visit the place where this happened.</p> <p>Muslims come together from many different parts of the world. All put asides differences of background, rich and poor alike, and show they are equal by wearing simple dress known as Ihram. This is important in developing a sense of ummah, that all are part of the same world wide family of Muslims, and all are equal before Allah.</p> <p>The Qur'an 22.30 states: Such (is the Pilgrimage): whoever honours the sacred rites of Allah, for him it is good in the Sight of his Lord.</p> <p>During Hajj pilgrims stand on the Plain of Arafat in the heat of the afternoon sun and pray for forgiveness of their sins. They also throw stones at pillars representing the devil at Mina. These acts are important in helping Muslims to reject evil, as represented in the pillars they throw stones against, and accepting Allah's mercy and forgiveness.</p> | 6 AO1 | <p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p> |

| | | | |
|--|--|--|--|
| | <p>As a result, many make a fresh commitment to their faith whilst on the Hajj pilgrimage and return home recommitted to their faith, having put behind themselves any past misdemeanours.</p> <p>At the end of Hajj pilgrims sacrifice an animal in common with other Muslims around the world, linking Hajj to the Muslims in other countries and helping to increase the unity between Muslims wherever they are.</p> | | |
|--|--|--|--|

| Level (Mark) | <u>AO1</u> |
|-----------------|--|
| 3 (5-6) | <p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues |
| 2 (3-4) | <p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues |
| 1 (1-2) | <p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies |
| 0 (0) | No response or no response worthy of credit. |

| Question | Indicative content | Marks | Guidance |
|----------|--|--|---|
| (e)* | <p>“The most important thing in life is to please Allah.”</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam • Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: Learners might describe and explain that the word Muslim means ‘one who submits’ and that Islam is a complete way of life. It can be argued therefore that everything a Muslim does is for the sole purpose of pleasing Allah.</p> <p>AO2: Learners might analyse and evaluate the extent to which Muslims have to do things which involve a level of personal sacrifice. Giving up money for zakat, avoiding things that are haram and undertaking the physical challenges of hajj are all done to please Allah.</p> <p>However, while it may be difficult to argue that pleasing Allah isn’t one of the purposes of a Muslim’s life there are many reasons why it may not be considered the sole purpose.</p> <p>Getting married and having a family is an important part of being a Muslim. However, having a family is a responsibility so it seems sensible that Muslims do not have families solely to please Allah.</p> <p>The Greater Jihad is about the personal struggle to be a good Muslim. You could argue that when a Muslim follows the Five Pillars and refrain from haram acts they are doing it not only to please Allah but also for self-development.</p> <p>The ummah is an important concept in Islam. Some of the things Muslims do are for the benefit of the ummah. Zakat and sawm are aimed at benefitting the ummah and trying to create a greater level of equality amongst Muslims. People who pay zakat and sadaqah are doing so to benefit the ummah not solely to please Allah.</p> | <p>15</p> <p>3 AO1 12 AO2</p> | <p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p>Please refer to the Level of Response grid below when marking this question.</p> |

| Level (Mark) | <u>AO1</u> | Level (Mark) | <u>AO2</u> |
|--------------|---|--------------|--|
| 3 (3) | <p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies | 4 (10–12) | <p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p> |
| 2 (2) | <p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies | 3 (7–9) | <p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p> |
| 1 (1) | <p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies | 2 (4–6) | <p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p> |
| | | 1 (1–3) | <p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p> |
| 0 (0) | No response or no response worthy of credit | 0 (0) | No response or no response worthy of credit |

AO Grid

| Question | AO1 | AO2 | SPaG | Total |
|--------------|-----------|-----------|----------|-----------|
| 1a | 3 | | | 3 |
| 1b | 3 | | | 3 |
| 1c | 3 | | | 3 |
| 1d | 6 | | | 6 |
| 1e | 3 | 12 | 3 | 18 |
| 2a | 3 | | | 3 |
| 2b | 3 | | | 3 |
| 2c | 3 | | | 3 |
| 2d | 6 | | | 6 |
| 2e* | 3 | 12 | | 15 |
| Total | 36 | 24 | 3 | 63 |

Summary of updates

| Date | Version | Change |
|---------------|---------|---|
| August 2019 | 2 | Simplified indicative content in the Mark Scheme for questions 1(d) and 2(d) and amended Assessment Objectives for those questions. |
| November 2019 | 2.1 | Adjustment to the number of answer lines for each question. Amendment to the wording of level descriptors in 6 mark AO1 questions. |
| February 2020 | 2.2 | Amendments to the Instructions and Information on the front cover of the question paper to match the current live question paper, and corrections to typographical errors in the question paper and markscheme. |
| December 2022 | 2.3 | Error in materials (typo) and clarification of exam admin for centres in specification. |

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