

GCSE (9-1)

Religious Studies

J625/02: Islam
Beliefs and teachings & Practices

General Certificate of Secondary Education

Mark Scheme for June 2019

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Annotations

 The symbol consists of the letters 'BP' in a bold, black, sans-serif font, enclosed within a red square border.	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.
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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.
- 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, Some, Adequate but under-developed, 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

High performance 3 marks
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
Intermediate performance 2 marks
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
Threshold performance 1 mark
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
0 marks
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. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

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 ways in which Allah is omnipotent.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Allah created the universe • Allah has control over everything Allah created • Allah is the Judge of human behavior • Allah sends people to Heaven or Hell • Allah is the giver and/or destroyer of life • Allah provides miracles 	3 AO1	<p>1 mark for each response.</p> <p>Question is essentially asking how Allah uses Allah's power.</p> <p>Attributes, for e.g. eternal, One, are not creditable.</p> <p>Subcategories of the same power should not be credited as separate responses e.g. creator of Earth, creator of humanity should only gain 1 mark.</p>
	<p>(b) Give the names of <u>three</u> angels in Islam.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Jibril/ Gabriel • Izra'il • Mika'il/ Michael • Israfil • Raquib • Atid • The Kiraman Katibin 	3 AO1	<p>1 mark for each response.</p> <p>Any correct name can be credited, even if not mentioned in the specification</p>

Question	Indicative content	Marks	Guidance
(c)	<p>Describe <u>one</u> way in which belief in recording angels might affect the life of a Muslim.</p> <p>Responses might include:</p> <ul style="list-style-type: none">• Muslims try to live good/moral lives because the recording angels record both good and bad deeds in the book of life• The record of a person's deeds and intentions may influence Allah's final judgement over where a believer is sent on the Day of Judgment but it does not determine their destination• Muslims try to please Allah by being the best person they can be in thought, word and deed and be honest, truthful and kind.	3 AO1	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> <p>Factual information about the angels, e.g. there is one on each shoulder, is not creditable unless it is linked to affect on a Muslims life.</p>


TURN OVER

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<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 • Good selection of appropriate material 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 • Good knowledge and understanding of the breadth and/or depth of the issues 	2 (2)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • Successful analysis and evaluation of the issue • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups
3 (3)	<p>An adequate but under-developed demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate material with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Islam • Adequate knowledge and understanding of influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues 		
2 (2)	<p>A limited demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Some understanding of the question shown through limited use of religious knowledge • Some material selected is appropriate but description is limited • Limited knowledge and understanding of different viewpoints within Islam • Limited knowledge and understanding of influence on individuals, communities and societies • Limited knowledge and understanding of the breadth and/or depth of issues 	1 (1)	<p>Some demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> • Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful • Some analysis and/or evaluation of the significance and/or influence of the issue on different Muslim groups
1 (1)	<p>A weak demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Weak understanding of the question shown by factual errors or generalised responses with little connection to the question • Weak and/or a small amount of relevant information selected • Weak knowledge and understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies • Points may be listed and/or lacking in relevant detail related to the issues 		
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
(d)	<p>Explain the importance of Id-ul-Ghadeer for different groups of Muslims.</p> <p>Learners might consider some of the following:</p> <p>AO1: Id-ul-Ghadeer is celebrated by Shi'a Muslims as the day on which the Prophet named Ali as his successor. They regard Ali as the first legitimate leader of the Muslims after the Prophet and believe that Muhammad (pbuh) specifically said that Ali and his family should be his successors.</p> <p>Sunni Muslims do not agree that the Prophet appointed any specific successor. From the Sunni perspective Abu Bakr was the first ruler after the Prophet, legitimised by consultation amongst the companions of the time. Therefore, they do not accept the validity of this festival. However, Sunni Muslims do believe Muhammad asked Muslims to respect Ali.</p> <p>AO2: This day is particularly important for Shi'a Muslims because of the reverence and authority they attribute to Ali. Ali and his successors, within the line of the family of the Prophet, are a source of authority for Shi'a Muslims. They often refer to Ali in their daily practice and may draw inspiration from his teaching. Shi'a Muslims believe they must follow the teachings of their Imams, who teach that this is an important festival, marking a significant action by the Prophet.</p> <p>Sunni Muslims do not celebrate this festival and don't consider the choice of Ali as successor to be referred to in either the Qur'an or Hadith. Practices which are neither specifically mentioned in the Qur'an nor carried out by the Prophet might be seen innovations, so a Sunni Muslim might feel uncomfortable about this celebration.</p>	<p>6</p> <p>4</p> <p>AO1</p> <p>2</p> <p>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 above when marking this question.</p> <p><i>While the announcement of Ali is often described as being part of a sermon this is not part of the Farewell sermon. Chronologically the events of Ghadeer Khumm took place after the Farewell sermon and is therefore sometimes described as the Prophets last sermon. Reference to content of the Farewell Sermon is not creditable.</i></p> <p><i>If response is wholly on Shi'a Islam with no reference to Sunni then marks for AO1 max 3, AO2 max 2.</i></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
2 (2)	<p>An adequate but under-developed demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate 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 • Adequate knowledge and understanding of different viewpoints within Islam • Adequate knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>An adequate but under-developed 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 • Adequate but underdeveloped 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	No response or no response worthy of credit	0	No response or no response worthy of credit

(0)		(0)	
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Question	Indicative content	Marks	Guidance
(e)	<p>“Fair and just” is the best way to understand 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: ‘Fair’ and ‘Just’ are two of the ninety-nine names or qualities of Allah. Fair is also sometimes translated as ‘equitable’. These names are given in the Qur’an and Hadith. These names are used by Muslims to describe Allah, who Muslims cannot see and cannot make any idol or image to represent. The ninety-nine names help Muslims achieve a partial/limited understanding of Allah’s nature, although Allah is beyond human comprehension.</p> <p>Muslims believe that Allah judges them on the Day of Judgement and sends them to either to heaven or hell in the afterlife. Because Allah is fair and just they will be treated as their deeds deserve, although merciful and forgiving are also among the ninety nine names. Muslims also believe that actions in this world happen according to Allah’s plan which is predestined.</p> <p>AO2: Candidates might consider whether Allah is indeed fair and just. They might consider this in relation to the Day of Judgement and the theme of predestination. It could be argued that if actions are predetermined according to a masterplan set by Allah then people are only acting in ways that have been preordained, and to judge them for that is unfair. This argument assumes that predestination means people do not have free will to decide for themselves.</p> <p>Yet most Muslims believe that they do have free will. Sunni Muslims believe that Allah already knows everything that will happen to a person, but not because it has been chosen for them. The choice is still theirs to make, it is simply that Allah knows what each choice is going to be. Shi’a Muslims see predestination (Qadr) slightly differently; they do not believe every event is already fixed but rather that as each free choice is made Allah knows the path that will result from it. Neither is the same as forcing someone to choose a specific way, or denying them a choice at all. These are quite complex</p>	<p>15</p> <p>3 AO1</p> <p>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 above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>philosophical perspectives, and many Muslims might consider simply having faith and trust in Allah to be the best way to reach understanding rather than questioning.</p> <p>Additionally, life is referred to as a test in the Qur'an 2:155: Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere. This opens up the question as to whether Allah is fair and whether a fair God would require some people to face greater tests than others. Many Muslims believe that Allah is beyond human understanding and they should accept that such tests are fair, even if they don't seem to be at the time.</p> <p>The ninety-nine names of Allah might all be considered to be equal and necessary parts of Allah's nature, so that no one or two can be chosen as better descriptors than any others. It could also be said that names such as All-Compassionate and All-Merciful are among the most commonly used and best known names, and therefore better ways to understand Allah. These are also the names used with Bismillah ('Bismillah al Rahman al-Rahim' - 'In the name of God, the Compassionate the Merciful'), which opens the Qur'an and is often used by Muslims to dedicate works or actions.</p> <p>There are various other ways of trying to understand Allah and it might be argued that remembrance of these names are the best way or other methods, such as discussion with Imams or reading the Qur'an or experience of life are better ways, rather than singling out two of the divine names.</p>		

Question	Indicative content	Marks	Guidance
2	<p>(a) Give three groups of people who are exempt from fasting in Ramadan.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Children • The elderly • Pregnant women • Menstruating women • Nursing mothers • Those who are ill • Those who are travelling 	3 AO1	<p>1 mark for each response.</p> <p>Illness includes both mental and physical</p>
	<p>(b) Name three places that Muslims visit during the Hajj pilgrimage.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Makkah • Masjid al-Haram • The Ka'ba • Mina • Muzdalifah • The Plain at Arafat • As-Safa • Al-Marwa • The Jaramat 	3 AO1	<p>1 mark for each response.</p> <p>Question specifies 'name', so descriptions are not creditable.</p> <p>The question does not specify places Muslims are required to visit, only places that they might. Therefore, Madinah and Mount Hira are creditable responses.</p>

	(c)	Outline the purpose of the khutba. Responses might include: <ul style="list-style-type: none">• Specifically, to explain any passage of the Qur'an read that day• Generally, to teach Muslims about the Qur'an and their religion• To strengthen and inspire the community• To remind Muslims of their duties/responsibilities• To motivate Muslims to promote good and avoid evil• To fulfil the requirements for Friday prayers	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
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TURN OVER

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<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 • Good selection of appropriate material 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 • Good knowledge and understanding of the breadth and/or depth of the issues 	2 (2)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • Successful analysis and evaluation of the issue • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups
3 (3)	<p>An adequate but under-developed demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate material with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Islam • Adequate knowledge and understanding of influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues 		
2 (2)	<p>A limited demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Some understanding of the question shown through limited use of religious knowledge • Some material selected is appropriate but description is limited • Limited knowledge and understanding of different viewpoints within Islam • Limited knowledge and understanding of influence on individuals, communities and societies • Limited knowledge and understanding of the breadth and/or depth of issues 	1 (1)	<p>Some demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> • Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful • Some analysis and/or evaluation of the significance and/or influence of the issue on different Muslim groups
1 (1)	<p>A weak demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Weak understanding of the question shown by factual errors or generalised responses with little connection to the question • Weak and/or a small amount of relevant information selected • Weak knowledge and understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies • Points may be listed and/or lacking in relevant detail related to the issues 		
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
(d)	<p>Explain the importance of Du'a prayers in the life of a Muslim.</p> <p>Learners might consider some of the following:</p> <p>AO1: Du'a prayers are supplications to Allah, not formal, ritual prayers. They are distinct from salat prayers although Muslims often make personal supplication after the main prayers. Du'a may also be said at the end of Jummah for specific purposes, e.g. to pray for the sick.</p> <p>Du'a is a 'submission to God' and therefore a manifestation of a person's need for and reliance upon Allah. As Muslims express wishes, desires and pleas through Du'a they can feel close to God, increasing their faith and giving them strength and hope. Muhammad (pbuh) often prayed and meditated alone, so Du'a can be seen as following his example. Additionally, the Qur'an encourages Muslims to turn to Allah with all their needs.</p> <p>Sufi Muslims might especially emphasise the development of a personal relationship with Allah and the use of Du'a to experience God, who may be said to be 'nearer to a believer's heart than their jugular vein.' They might say additional Du'a in the form of chants to remember the qualities of Allah.</p> <p>AO2: A Muslim might say personal prayers for guidance in their life, or to help them with a particular situation. Salat prayers follow a set routine, whereas Du'a is more flexible and allows a believer to think personally about their beliefs.</p> <p>Muhammad (pbuh) is an example to Muslims and the Sunnah of the Prophet is seen as a guide on the best way to live a life pleasing to Allah. Muslims practicing Du'a are therefore following in the way of the Prophet and this will be recorded as a good deed. Sunnah is seen as a complement to the Qur'an, and both suggest that believers should rely upon Allah and call on Allah for help and strength when it is needed.</p>	<p>6</p> <p>4 AO1 2 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 above when marking this question.</p>

Question	Indicative content	Marks	Guidance
	A Muslim might go through times at which their faith is challenged, or they have doubts, or they experience difficult emotional times in their family life. At such times Du'a may be important as a means of considering Allah in all situations and thinking about Allah's guidance for their lives.		

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
2 (2)	<p>An adequate but under-developed demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate 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 • Adequate knowledge and understanding of different viewpoints within Islam • Adequate knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>An adequate but under-developed 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 • Adequate but underdeveloped 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	No response or no response worthy of credit	0	No response or no response worthy of credit

(0)		(0)	
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Question	Indicative content	Marks	Guidance
(e)	<p>‘The best way for a Muslim to prepare for the afterlife is to perform Hajj.’</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: The Hajj is the annual pilgrimage to Makkah. It is one the Pillars of Islam, and should therefore be performed at least once in their lifetime by every Muslim who is able.</p> <p>Muslims enter a state of Ihram (purity) when performing Hajj. For men Ihram is symbolised by white garment, which might be kept and used to wrap the dead body in preparation for a funeral and their wait for the Last Day. The state of Ihram brings about a change like no other in the heart of a Muslim, which gives them the chance of a renewed life and will give them the hope of a better afterlife.</p> <p>During Hajj, Muslims visit the Plain of Arafat and confess their sins as they endure the hardship of afternoon prayers under the hot sun. They believe these sins are forgiven, enabling a fresh start in life which gives them a better chance of achieving paradise in the hereafter.</p> <p>Reference to alternative actions, e.g. performing good deeds, reciting Shahadah, reading Qur’an, can be credited as knowledge relevant to the question.</p> <p>AO2: There are many things a Muslim could do to prepare for the afterlife. These might include performing and completing all the Pillars of Islam, which include Hajj. No one pillar is universally singled out in Islamic tradition as more important than another. However, the Shahadah is sometimes considered to be the primary pillar on which all the others depend. The statement of faith contained in the Shahadah is something all Muslims must accept and be prepared to recite in public in order to show their belief - it is the first thing heard by a newborn child and the last thing heard by the dying, and</p>	<p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>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 above when marking this question.</p> <p>The Five Pillars count as a source of wisdom and authority as that is how Muslims use them.</p>

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	<p>reciting it in front of witnesses is the only thing that could be described as a formal initiation into Islam for new believers. All this might lead candidates to conclude Shahadah is a more important preparation for the afterlife than anything else.</p> <p>Furthermore, it could be pointed out that not all Muslims can afford or have the means to go on Hajj. They will not be disadvantaged by this, as Hajj is not compulsory for Muslims who are unable to complete it for these reasons. Allah will not judge them unfairly for something which is no fault of their own. An argument could be made that daily prayer is a better reminder of forthcoming judgement than a one-off pilgrimage that might be less to the fore of a believer's mind in the years afterwards.</p> <p>However, niyyah (intention) is considered a crucial element of all forms of worship for Muslims. Without the appropriate niyyah for Hajj the actions are worthless, and even if the Hajj is not performed a genuine intention to do so will count in that person's favour. This extends to every action and choice and a Muslim who takes it seriously is in a constant state of worship because they are always mindful of Allah - every action a Muslim does is helping to prepare for life after death.</p> <p>Muslim tradition suggests that all sins are forgiven when a sincere pilgrim asks for forgiveness on the Plain of Arafat during the Hajj pilgrimage. Muslims who believe that it is difficult to overcome some of their sins might consider Hajj the best course of action they can take to change their lives. The experience of Hajj enables them to make that fresh start which they cannot achieve in the routine of their daily life with distractions around them. However, it is not possible to be forgiven for sins which have not yet been committed and Muslims must therefore work to keep their lives on a path pleasing to Allah after they return from Hajj. This could be used to argue that going on Hajj is just the beginning of preparation for Judgement and it is the choices and actions which occur after the pilgrimage that matter more for the afterlife.</p> <p>The Qur'an 22: 37 states that: It is not their meat or their blood that reaches Allah. It is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His Guidance to you and proclaim the good news to all who do right. Pilgrims may think that their actions help them to 'reach Allah' in the afterlife, so performing Hajj is a perfect preparation.</p> <p>It might be argued that different Muslims put different emphasis on preparation for the afterlife. Sufi Muslims might emphasise developing a personal nearness to Allah wherever a Muslim is. Some Muslims might consider it important to tot up good deeds, including Hajj.</p>		

Question	Indicative content	Marks	Guidance

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