



GCSE

Religious Studies

J625/02: Islam Beliefs and teachings & Practices

General Certificate of Secondary Education

Mark Scheme for June 2022

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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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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. Award No Response (NR) if:
 - there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts)

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:
 - i. 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.
 - ii. 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.
 - iii. 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

- b. 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.
- c. 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

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 • 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	(a)	Describe the origins of the Hajj. Responses might include: • The rituals of Hajj today come from the example of Muhammad (pbuh), who performed them during the final year of his life • The Kabba, the focus of the pilgrimage, was built by Prophet Ibrahim around 4000 years ago / 2000 BCE • The Kabba was cleansed of idols by Muhammad • The Kabba is circled seven times anticlockwise in accordance with the rituals which Ibrahim put in place • The origins of the running follow where Ibrahim's wife ran between the two hills searching for water for her baby son Isma'il • The origins of collecting Zamzam water are from the well that angel Jibril created in a miracle to help Hagar • The Jamarat pillars are stoned because when the devil tempted Ibrahim to disobey Allah he threw stones to drive the devil away.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. The question does not ask what Hajj is, why it is important or what Muslims get from performing it – focus must be on 'origins' It is possible to gain all three marks focussing on a single ritual.
	(b)	Describe the role of Mika'il in Islam. Responses might include: • Mika'il is an angel • Mika'il (like all angels) is a servant of Allah who obeys Allah's commands without question • Mika'il is the guardian of heaven • Mika'il is the bringer of thunder and rains • Mika'il rewards the righteous and brings them mercy	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. The question asks for the role of angels, rather than their nature. General roles shared by all angels are creditable but

Question		Indicative content	Marks	Guidance
				some angels also have specific roles – Mika'il's are given in the indicative content.
	(c)	Give three Muslim beliefs about the Qur'an. Responses might include: • It is regarded as a holy book (kutub) • It contains the revealed words of Allah • It was given to the Prophet Muhammad (pbuh) • It is the final message from Allah to humanity • It has not been distorted • It is unchanged from the time of revelation to today	3	1 mark for each response.

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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 and 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
(d)	Outline the importance of the Five Pillars of Islam for different groups of Muslims. Learners might consider some of the following: The Five Pillars are generally understood as the core of Islam and so their importance is likely to be great for most Muslims. However, the significance given to them and where they are placed in terms of core beliefs might well vary. The Ten Obligatory Acts in Shi’a Islam include four of the five pillars (sawm, zakat, Hajj and salah), although there may be different perspectives on what each one involves. The fifth, the Shahadah, is not rejected by Shi’a Muslims – it is an expression of belief in both tawhid and al-nubuwwah – however, they might make an addition regarding the status of Ali when they recite it. The general basis for the Five Pillars is contained in the Qur’an, for example 4:103 states: ‘Set up Regular Prayers: For such prayers are enjoined on believers at stated times’, referring to salah, while 2:183 states: ‘O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint’, referring to sawm. As the Qur’an is the word of God for Muslims, this gives the Five Pillars particular importance. Muslims feel they are commanded to practice the Five Pillars and may gain reward for doing so from God, who may look favourably on them in the afterlife. There are differences in practice however, for example Shi’a Muslims recognise that five distinct prayers are required to meet the obligations of salah but believe it is permitted to carry them out in three periods of time (performing afternoon prayer immediately after the noon prayer, and the nigh prayer immediately after the evening prayer). Details about how to follow each of the pillars is given through the Sunnah, this includes the exact form of salah prayers. Muslims believe that the Prophet (pbuh) left a perfect example for them copy and practising the pillars as he did is a way to do that. The meaning of the word Sunni, as in Sunni Islam, comes from the word Sunnah: the Sunni were those Muslims who followed the Sunnah of the Prophet, meaning following the his practice of the Five Pillars is likely to be particularly important to Sunni Muslims. By contrast, shi’a Muslims follow the interpretations of their Imams; belief in Imams is one of the roots of Usul as-Din and accepting their interpretations is a means of showing obedience to their guidance. Some Muslims might see the Five Pillars as something Muslims should show outwardly through their practice and place importance on them as acts of obedience to God. Others might see them as a way of	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question.

Question		Indicative content	Marks	Guidance
		remembering God, an approach taken by Sufis, who might see the pillars as a means to focus on inner aspects of worship.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • 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)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: • 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
	(e)	"It is important for all Muslims to share the same core beliefs." Discuss this statement. In your answer, you should: - Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam - Refer to sources of wisdom and authority. Learners might consider some of the following: AO1: The Five Pillars are widely regarded as the central pillars of the religion, although (as might have been noted in question 1d above) they are not observed the same way by all Muslims, neither is the standard list of five pillars given equal prominence by Sunni and Shi'a. The Shahadah is not included in the Ten Obligatory Acts of Shi'a Islam, although the beliefs it contains are shared by all Muslims. For many Muslims, the beliefs given in the Shahadah are the foundation for the whole religion and willingness to make the declaration publically is widely agreed to be the thing which makes a person a Muslim. For Sunni Muslims the declaration is that Allah is one and Muhammad (pbuh) is the messenger of Allah while Shi'a Muslims often add a third declaration that Ali is the custodian of Allah. There are also articles of faith, which are beliefs that should be held by all Muslims. Sunni Islam specifies six articles of faith (belief in Allah, Angels, Holy Books, Prophets, the Day of Judgement and Predestination) and Shia Muslims refer to the five roots of 'Usul ad-Din' (Oneness of God, Divine Justice, Prophethood, Imams, the Day of Resurrection). These sets of beliefs might be described as the core beliefs of Islam and there is considerable overlap between the two sets of articles. Both are also reflected in the Qur'an 4:136, which states: 'O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messenger., and the Day of Judgment, hath gone far, far astray.'	15 3 AO1 12 AO2 3 SPaG ()	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. Please refer to the SPaG response grid on page 8. 'Core beliefs' is a broad phrase and any appropriate interpretation of it should be credited.

Question	Indicative content	Marks	Guidance
	AO2: Muslims often emphasise unity, based on the shared core belief in one God. This is shown by prayer all in one direction, towards Makkah. Muslims line up, shoulder to shoulder, representing unity around their common beliefs. In the mosque, if there were different beliefs, it might lead to disunity, and Muslims might feel less inclined to develop the strong bonds of Ummah which is an important part of Islam. It could be argued that the Shahadah is a statement of shared central belief and therefore the core of Islam is agreed upon by all Muslims. However, the fact that it is not one of the Ten Obligatory Acts could lead to a discussion about whether making the declaration is more important than accepting the beliefs it sets out. These beliefs are included in the five roots of Usul ad-Din and so could be described as part of the foundation of Shi'a Islam, even though the practice of making the declaration is not. The inclusion of a different phrase when the declaration is made could also be presented as a difference, indicating an additional belief not held by Sunni Muslims. It is debatable how significant this difference is however, and it could be said to be complementary rather than a fundamental change to the substance of the declaration. But it could also be argued that the difference in wording suggests that core beliefs are not the same. Sunni and Shi'a often use different mosques so that their own traditions can be valued and passed on, suggesting that it is not necessary for Muslims to share exactly the same core beliefs because different sects can co-exist and still be Muslims. However, many of the activities taking place in around those mosques and communities are likely to be the same. It could be argued that Muslims all pray, celebrate festivals, reject idolatry, aim to perform Hajj and value the ummah. If the practices are the same then it might seem likely that the beliefs which underlie them are also the same. But, even if they are not, it could be argued that the unity through practice makes any difference in core belief unimportant. There are some differences in perception of beliefs regarding Predestination and Divine Justice. This might be argued to be largely a matter for academic discussion amongst Imams and scholars rather than a significant issue for all Muslims. In that case it is not essential for all Muslims to agree because		

Question		Indicative content	Marks	Guidance
		these concepts are not in the forefront of Muslims minds in their daily practice. On the other hand, it could be argued that a Muslim might behave differently if they feel life is a test of their free will, or if their actions were predestined. That would imply that the perspective Muslims take on it should be the same so that they can agree on so that their actions which follow will be in harmony. Discussion might focus on what a 'core' belief is and how far differences affect the overall beliefs which many Muslims share. The perspectives of individual Muslims might be discussed, such as those who believe in progressive or individual interpretations of Islam, and how far these represent differences of core belief or how far they are merely different applications of the same common beliefs.		

Question		Indicative content	Marks	Guidance
2	(a)	Give three of the roots of 'Usul ad-Din' in Shi'a Islam Responses might include: • Belief in Oneness and Unity of God/Al-Tawhid • Belief in Divine Justice/Al-Adl • Belief in Prophethood/Al-Nubuwwah/Risalah • Belief in Imams/The Imamate/Al-Imamah • Belief in the Day of Resurrection/Al-Ma'ad/Akhirah	3 AO1	1 mark for each response. Beliefs which are held by Shi'a Muslims but which are not on the list of Roots of Usul ad-Din given here should not be credited.
	(b)	Give three reasons why a Muslim might be exempt from performing the Hajj. Responses might include: • Incapacity – includes physical and mental illness • Lack of financial resources • Too young • Elderly • Being in debt • A woman without a 'Mahram' protector	3 AO1	1 mark for each response. NB: Neither pregnancy nor menstruation exempts a Muslim from the obligation to perform Hajj.
	(c)	Describe what happened on the Night of Power. Responses might include: • Muhammad (pbuh) was in Cave Hira, alone and meditating • Angel Jibril appeared and told Muhammad to read. Jibril repeated this three times • Muhammad said that he was unable to read. Then, in a miracle, Muhammad read the verses	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

Question		Indicative content	Marks	Guidance
		• This was the revelation of the first verses of the Qur'an, Surah 96 • Muhammad was afraid, shaking and shivering • Muhammad ran home to his wife Khadijah, who comforted him • The religion of Islam was founded		Both general and specific answers are able to gain full marks.

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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 and 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
	(d)	Outline why removing evil from society is important for Muslims. Learners might consider some of the following: Evil acts in society might include stealing, creating discord and hatred between people, or carrying out violence or other criminal activities and preventing this has general benefits for everyone in society. The Qur'an 41:46 states that 'whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul.' From this, Muslims might see it as a duty to oppose people who do evil acts, both because those people are working against themselves and because helping them will benefit the individual who does so. Evil actions might lead someone to hell in the afterlife when they are judged by Allah, while good actions might help one attain paradise. According to the Hadith Muhammad (pbuh) said that paradise will be easy to achieve for those 'who gives to the needy and guards against evil and accepts the excellent' (Sahih Muslim Book 33 Hadith 6400). For some Muslims working to better society might be linked to jihad, the struggle in the way of Allah. The personal struggle against evil inclinations and temptations is the greater jihad and removing evil from society might help not only oneself but other Muslims avoid such temptations more effectively. Lesser jihad is often understood as physical fighting, but some scholars have divided it into different types, including 'jihad of the tongue' and 'jihad of the hand', which include working and speaking against injustice. Striving to live according to Allah's will is a duty shared by every Muslim. Working against evil in society will also help to promote Islam and the way of life referred to as the straight path. Evil might distract Muslims from following the commands of Islam, or even make it impossible to pray and concentrate on spiritual matters. Evil in society might also make division between Muslims, creating hatred and preventing them from obeying Allah's command to pray together, shoulder to shoulder in the Mosque. Muslims believe Muhammad set up the Madinah community based on truth and fairness. Those who were accused of spreading rumours or being disloyal were considered evil hypocrites and expelled. Muslims see Muhammad as setting a perfect example through his Sunnah, so it is a duty on them to follow this by working against evil in society today.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question. The scope of the question is broad and there may be a great variety of different approaches to it.

Question		Indicative content	Marks	Guidance
		Allah is known as the All-Compassionate, All-Merciful, so where evil results in suffering it is important for Muslims to provide relief. This is seen as a duty, as is fighting against the causes of evil so that people may avoid suffering. This might include protesting against evil regimes to enable people to live in a righteous society, or supporting charitable collections like food banks, so that people can avoid the suffering of starvation.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • 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)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>

		1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>The information is communicated in a basic/unstructured way.</i>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

J625/02

Mark Scheme

June 2022

Question	Indicative content	Marks	Guidance
(e)	"Muslims can celebrate their festivals anywhere." Discuss this statement. In your answer, you should: - Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam - Refer to sources of wisdom and authority. Learners might consider some of the following: AO1: The main Muslim festivals are Id-ul-Fitr and Id-ul-Adha. Id-ul-Fitr comes after Ramadan and Id-ul-Adha at the culmination of the Hajj pilgrimage in Makkah. These two festivals are celebrated by all Muslims. There are also others, which are not universally observed, including the celebration of the birthday of Muhammad (pbuh) and the marking of events at Karbala at the time of Ashura by Shi'a Muslims. Celebrations can include special prayers and sacrifices. Sharing food, including the meat from a sacrificed animal, is a common feature of Muslim festivals, as a reflection of the unity of the Ummah. New clothes and coming together as a family for the occasion are also common. Specific festivals might involve specific practices such as cleaning and offering du'a at graves on Id-ul-Fitr, and processions and self-flagellation on Ashura. AO2: Where Muslims celebrate could apply to important places in Islam, such as Makkah. The Hajj pilgrimage takes place annually in Makkah, and the Id-ul-Adha festival marks the end of Hajj. Many Muslims aim to complete the Hajj once in their lifetime and it could be argued that, as the festival marks the completion of Hajj, without the Hajj in Makkah there is no point in celebrating Id. The Qur'an Surah 22 refers to the Hajj taking place in Makkah, but it goes on to say in 22:34 that 'to every people did we appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance'. This suggests that all people may be involved in the festival, implying that they could celebrate anywhere in the world. Not all Muslims are able to afford the Hajj and practically it would be impossible to fit everyone into Makkah. In addition, it is only required that an individual Muslim make it	15 3 AO1 12 AO2 3 SPaG ()	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. Please refer to the SPaG response grid on page 8. 'Anywhere' is open to various interpretations including practices in different countries and whether celebrations are public or private. Any relevant special day can be referred to.

J625/02		Mark Scheme	June 2022	
Question		Indicative content	Marks	Guidance
		once, but the period of time during which it can be done is a yearly event. A sense of Ummah, the worldwide brotherhood of Muslims, means that the same sense of celebration can be felt by Muslims all over the world, knowing their fellow Muslims are making their Hajj. Some Muslims might argue that it is more difficult to celebrate festivals in non-Muslim countries such as the U.K. They could point to restrictions on animal slaughter, which is part of Id-ul-Adha. For some, they might not be able to take time off to pray and celebrate with their families. Events might be smaller than in Muslim countries where a whole neighbourhood might get involved. However, it could be argued that it does not matter where a Muslim celebrates. If a Muslim truly believes in Allah then the celebration should be accepted as part of Islam and Allah's command, wherever a Muslim lives. Celebrating in an area where there are less Muslims could be an opportunity to share Islam with others and teach them about the religion. Various locations might be part of a festivals, including mosques, the home graveyards where Muslims read personal prayers for lost loved ones and outdoor spaces. It could be debated how far any given location is appropriate. For example, some Muslims object to prayer at graveyards as they believe prayer should focus only on the unseen Allah, whereas others see this as an important way of remembering those who have passed on. Shi'a Muslims might argue that travelling to Karbala for Ashura is the most memorable way to be involved with this annual event, because it helps them appreciate the sorrow and suffering of Hussain and his family and join together with other Shi'a pilgrims to see the passion plays re-enacting these events. However, it could also be argued that it doesn't matter where Shi'a Muslims mark these events because the principles of remembering the events and working for justice are what comes out of them, regardless of the location used to mark the event.		

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

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