



GCSE

Religious Studies

J625/02: Islam Beliefs and teachings & Practices

General Certificate of Secondary Education

Mark Scheme for June 2023

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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

PREPARATION FOR MARKING

RM ASSESSOR

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **number of required** standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

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% (traditional 40% Batch 1 and 100% Batch 2) 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 the RM Assessor messaging system, or by email.
5. **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. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

Multiple Choice Question Responses

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate).

When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.

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 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.
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. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.
10. For answers marked by levels of response:
- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
 - b. **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

11. Annotations

Annotation	Meaning
	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
	Benefit of Doubt
	Tick
	Cross
	Level 1
	Level 2
	Level 3
	Level 4

12. 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 (e.g. grammar only)	Mark if candidate eligible for two thirds (e.g. 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.

12. 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)	Outline the origin of Eid-ul-Adha. Responses might include: • Ibrahim was tested by Allah when Allah asked him to sacrifice his son, Ismail/ Ishamel; although this weighed heavily on Ibrahim's mind he was prepared to obey Allah • Allah saw that Ibrahim was genuinely preparing to sacrifice his son and relieved him of the task, sending a message to say that Ibrahim's obedience was accepted and he could now sacrifice an animal instead • Ibrahim (Abraham) was a prophet and stories of the prophet's lives are remembered by Muslims for the messages they illustrate; Eid-ul-Adha is a commemoration of one such story.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. The question asks about the origins – descriptions of what the festival currently involves are not relevant responses.
1	(b)	Give <u>three</u> of the ten obligatory acts of Shi'a Islam. Responses might include: • Salah/prayer • Sawm/fasting • Zakat/Zakah/alms payment/obligatory charity • Hajj/pilgrimage to Makkah • Jihad/struggle to follow/ defend Islam • Khums/tax to support Islam • Amr-bil-Marooif/– encouraging what is good • Nahi Anil Munkar/discouraging what is evil • Tawalla/showing love to what is good • Tabarra/not associating with what is evil/not associating with those opposed to Allah.	3 AO1	1 mark for each response. Stating either English or Arabic terms is sufficient – it is not necessary to give both. The indicative content uses the spellings for transliterated Arabic given in the specification but there is no requirement for candidates to use these spellings. Alternative spellings should be credited as appropriate.

1	(c)	Give <u>three</u> features of heaven (al-Jannah) in Islam. Responses might include: • Rivers, including al-Kawthar • Waterfalls/flowing water • Peaceful • A garden • Rich carpets and cushions • Eight gates • Abundant food and fruits • Goblets of wine • A lote tree • Families reunited • People wearing green, silk garments • Gold and pearl bracelets • Many virgins	3 AO1	1 mark for each response. The indicative content is drawn from textual descriptions but the question does not require this and more general answers should be credited.
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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
1	(d)	Describe how self-denial in Ramadan is an act of devotion to Allah. Learners might consider some of the following: Self-denial refers to how Muslims fast during Ramadan, avoiding food, drink, smoking, sexual activity and speaking badly or dishonestly. This is done out of respect and obedience to Allah and in accordance with the sunnah of the Prophet Muhammad (pbuh). Fasting involves a great deal of effort, perhaps especially for Muslims in non-Muslims countries where the people around them will not be fasting. This sacrifice of personal comfort demonstrates a Muslim’s commitment to pleasing Allah and so indicates their devotion. Fasting might also be seen as a test of faith and/or an opportunity to demonstrate submission and obedience to Allah, since sawm is one of the Five Pillars. Submission to the will of Allah is at the heart of Islam and disregarding physical needs to do so shows devotion to Allah. For many Muslims Ramadan also involves attending additional prayers, sometimes staying up at night to do so. This means Muslims are denying themselves the other activities they might usually do during these times. Choosing to focus on Allah over other things demonstrates the importance of Allah in a Muslim’s life and can therefore be seen as an act of devotion. When Muslims read the Qur’an, they may think of Qur’an 2:185 which commands Muslims to fast during Ramadan. It states that Muslims should fast at this time because the Qur’an was revealed, and fast as an act of thanks to Allah if they are able. This directly links the physical act of fasting to belief in and submission to Allah. Fasting is for Allah, and it shows devotion through deliberate self-denial in the name Allah. This is important for communities as well as individuals, as when all Muslims fast together the importance of the ummah is emphasised through their shared devotion.	6 AO1	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. To achieve a mark in the top level a response should show understanding of both the concepts of self-denial and of devotion to Allah as well as how they are linked together.

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	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

	individuals, communities and societies		
		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
1	(e)	‘There is no point in Muslims considering what might be written in <u>their</u> book of life.’ 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 book of life is a record of the actions a Muslim commits during their lifetime. Intentions are also recorded, with bad intentions that are not then acted upon being rewarded. The recording angels, known as Raqib and Atid, watch everything a Muslim does and note down their actions in their book of life, sometimes referred to as their book of deeds. This is mentioned in the Qur’an. The book of life is brought out and read by the recording angels on the Day of Judgement. Muslims will then be judged by Allah and every action will be weighed up. The book is then returned to the Muslim, and placed in either their right or left hand. The right hand indicates that they have been judged worthy of al-Jannah (heaven) while the left indicates they are being sent to Jahannan (hell). For many Muslims there is a belief that all actions are predetermined by Allah so that a Muslim’s final place in heaven or hell has already been decided. This is written in a heavenly tablet before they are even born. AO2: It might be argued that since a person’s book of life is recorded by the angels it is not under the direct control of a Muslim; they cannot write it themselves. However, since what is written into it is their actions there could be a benefit to considering what will be recorded as	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.

Question		Indicative content	Marks	Guidance
		part of making decisions. Thinking about the book of life might give a sense that Islamic beliefs are important here and now because of the angels watching every action. This might also make Muslims consider the importance of small actions. Even if there is no human witness and a Muslim cheated without being caught the angels would see and record the event which might think twice before they act. Some might argue that Muslims should consider their book of life before choosing their actions since their afterlife will be dependent on it after judgement. Compared to life in this world, life in the hereafter has greater significance and Prophet Muhammad (pbuh) repeatedly warned Muslims not to stray from the straight path as this would lead to hell. Belief in the book of life provides justification for his warning. Even Muslims who believe that their destiny is prewritten might consider it important to reflect on the book of life, because they should not presume that they know their final destination, even though Allah does. Forgiveness and mercy are always possible and reflecting on what will be written in the book might encourage repentance even after a sin has been committed. Some Muslims believe that there is a delay before the angels record a sin, to allow for the possibility of sincere repentance. There is no requirement to consider the book of life as part of any act of worship but that does not mean it is pointless to think about it at all. Considering their book of life might help Muslims focus on Allah and make them more obedient and regular in their prayers, because of the focus on future judgement.		

Question		Indicative content	Marks	Guidance
2	(a)	Describe what Muslims mean when they call Adam the first Muslim. Responses might include: • Adam was the first human being created by Allah and fitrah, or the innate ability to recognise the oneness of Allah, is a fundamental part of human nature • Adam was a prophet in the long line of prophets that ends with Muhammad (pbuh); this means he was an ideal example of how to live and spread true knowledge about Allah; he is also considered a messenger, meaning he received direct revelations from Allah • Adam believed in tawhid and did not worship other things (such as idols) • Adam strove to live a life in obedience to Allah’s will and, when he failed in this, repented and asked for forgiveness, demonstrating important Muslim values • Adam built the Ka’ba, which remains the most sacred site for Muslims today • Adam was made a khalifa/given responsibilities by Allah.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Believing in Allah and worshipping Allah are distinct points. Recounting the creation story is not a response to the question.
2	(b)	Describe what some Muslims mean when they call Allah transcendent. Responses might include: • One of the 99 names of Allah is al-Quddus, which means that Allah is wholly above everything; the 99 names all demonstrate aspects of Allah’s nature • Allah is wholly outside the world/space and time • Allah does not need material things and/or Allah may not have a physical body • Human beings cannot fully comprehend Allah because Allah is so different • Transcendent is the opposite of immanent, which means being part of or present within the universe of space and time.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. The question specifies ‘some’ Muslims – responses do not have to be universally agreed upon to be correct.

2	(c)	Outline the idea of Nisab. Responses might include: • Nisab refers to the working of Zakat/ Zakah. • It means ‘threshold’ and as such it refers to the amount that a person has to earn or possess before paying Zakat/Zakah becomes obligatory; this idea was established by Prophet Muhammad (pbuh) • Islam does not require followers to go without themselves, or to become poor and hungry through paying Zakat/ Zakah, and Nisab is the means to prevent this while also requiring those who do have enough to make their contributions without being selfish • Nisab might be calculated according to assets such as livestock, crops or gold and silver; it might also be calculated according to a person’s yearly income through their salary.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. Nisab is not how much money a Muslim pays but how much they need to have before they are required to pay.
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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
2	(d)	Outline different beliefs held about justice by Shi’a and Sunni Muslims. [6] Learners might consider some of the following: Most Muslims, including many Shi’a and Sunni Muslims, believe justice is an important part of their faith and beliefs. It can refer both to Divine Justice (Al-Adl), which is one of the Shi’a roots of Usul ad-Din, and to social or human justice and how people treat one another. For Shi’a Muslims Divine Justice refers to Allah as the ultimate power who makes things fair and sees that justice is done. While this is not an explicit concept in the Sunni Articles of Faith most Sunni Muslims are likely to agree that Allah is just and commands justice. The 99 Names of Allah, which both Sunni and Shi’a Muslims might recognise and use, include Al-Hakam (the Just or Giver of Justice). For Sunni Muslims events on earth are all parts of Allah’s plan and, while some events might sometimes seem unjust from a human perspective, they will serve a deeper purpose which is beyond human understanding. For most Sunni Muslims the choices they will make are predetermined (this is the belief in al-Qadr) while Shi’a Muslims believe that Allah knows the choices a person will make but does not make that decision on their behalf. For Sunni Muslims predestination is part of divine plan, and that plan is inherently just because Allah is. For Sunni Muslims Allah’s justice is primarily expressed by the judgement that results from their free choices. Sunni and Shi’a Muslims agree that justice in the afterlife is given by Allah, through Allah’s judgement of people on the Day of Resurrection. Their deeds are reported by the angels and people sent to heaven or hell. Allah’s justice is given according to the actions and intentions carried out by each individual. There are differences of perspective about how far deeds and how far intentions are weighed up (even if the deeds are not completed). There are also differences of emphasis by some Muslims about how far Allah’s compassion weighs against punishment. Punishment is a necessary part of justice according to some, whereas others might emphasise forgiveness, despite the bad deeds a person has done in their life.	6 AO1	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. For a response to achieve the top level there must be reference to more than one belief about justice and clear reference to both Sunni and Shi’a Islam. However, this could take the form of saying that they have specific beliefs in common.

Question		Indicative content	Marks	Guidance
		Many Muslims believe that Allah commands justice from them and so they must work for justice in the world. This involves opposing acts of injustice wherever they find them which could be considered lesser jihad. For Shi'a Muslims it would also be part of the Ten Obligatory Acts which include encouraging what is good (Tawalla) and discouraging what is evil (Tabarra).		

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,	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

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	communities and societies		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

Question	Indicative content	Marks	Guidance
2 (e)	‘It is more important to communicate with Allah than complete the rituals of a raka’t.’ 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: A raka’t is an Arabic term which Muslims use to refer to a unit of prayer. It involves a set ritual of standing, bowing and prostrating according to a pattern established by the Prophet Muhammad (pbuh). Raka’t are therefore Sunnah. The physical actions of a raka’t are preceded by saying the intention, called the niyyah. This is a statement about what the Muslim is about to do, such as pray two raka’ts of the dawn prayer, and also that they make this prayer for Allah alone. All these rituals are followed by many Muslims five times a day, as they form part of Salah, which is one of the Five Pillars of Islam. Communication with Allah can be achieved in different ways according to the individual. One way is for a Muslim to make personal, du’a prayers in which they state requests and ask for forgiveness from Allah for their misdemeanours. There is also dhikr, or remembrance of Allah, a specific form of prayer of particular importance in Sufi Islam through which oneness with Allah is achieved. Reading the Qur’an means engaging with and reflecting upon the words of Allah. Allah can be communicated with in ways other than acts of worship; for many Muslims submitting to Allah’s will and striving to live a good Muslim life is a form of such communication. AO2: Islam is a religion which requires obedience to the will of Allah and this involves following the instructions given by Allah. While raka’t are not described in the Qur’an they are part of the Sunnah, and the Prophet Muhammad is the second source of authority, sometimes described as the living Qur’an. Following his example demonstrates obedience to Allah and would therefore be considered	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.

Question	Indicative content	Marks	Guidance
	important. It might be argued that without raka't Muslims cannot complete the pillar of Salah, daily prayer, which is considered an obligatory practice by most Muslims. However, some forms of Islam, such as Ismaili Shi'a, do not consider this form of salah obligatory (although it is virtuous) and might therefore regard other forms of communication with Allah as more important. However, Muhammad also often communicated with Allah in various ways, asking for help in difficult times and meditating. Muslims today do not have the same relationship with Allah as prophets, but can nevertheless follow their examples by asking for forgiveness and making requests. This kind of personal prayer (du'a) is an established tradition in Islam and is encouraged by the Qur'an, emphasising it's importance. It can help with personal worries and bring calm to the mind of a Muslim, knowing they have passed on their concerns to a greater power. However, following the stages of a raka't can also create such mental states, enabling a Muslim to focus on Allah and put aside all other concerns. Following ritual can help a Muslim avoid having to make choices or become confused about how to pray. It also helps them join prayer congregations which follow the same rituals, and so gain strength and inspiration in their faith. It might be argued that the rituals of a raka't are not separate from communication with Allah. During a raka't, a Muslim says words from the Qur'an but they may also feel a sense of deep devotion in the heart, and feel nearer to Allah than at any other time. This may be a form of communication. The rituals of a raka't may be repeated at other times, not just during the formal five prayers during the day. A raka't and a du'a request can be combined. Stating the intention to pray (niyyah) is also both a requirement to complete the raka't and a means of communicating directly and in a personal way with Allah. It could be argued that importance of raka't might vary with circumstance as someone ill, in danger or unable to pray the physical actions of a raka't can still communicate in their minds with Allah and would not be negatively judged by Allah for this.		

J625/02

Mark Scheme

June 2023

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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