

**GCSE  
RELIGIOUS STUDIES A  
8062/15**

Paper 1: Islam

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**Mark scheme**

June 2020

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Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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## Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

*Students may include some of the following points, but all other relevant points must be credited:*

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

### Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

### Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

### General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../. used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence
- Reference to different views
- Detailed information.

### **1 mark multiple choice questions**

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

### **2 mark short answer questions**

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

### **4 and 5 mark answer questions**

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

### **12 mark answer questions**

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

## Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Level of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

### Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

**Step 2 Determine a mark**

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

**Spelling, Punctuation and Grammar (SPaG)**

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

<b>Level</b>	<b>Performance descriptor</b>	<b>Marks awarded</b>
<b>High performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with consistent accuracy</li> <li>• Learners use rules of grammar with effective control of meaning overall</li> <li>• Learners use a wide range of specialist terms as appropriate</li> </ul>	3
<b>Intermediate performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with considerable accuracy</li> <li>• Learners use rules of grammar with general control of meaning overall</li> <li>• Learners use a good range of specialist terms as appropriate</li> </ul>	2
<b>Threshold performance</b>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with reasonable accuracy</li> <li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> <li>• Learners use a limited range of specialist terms as appropriate</li> </ul>	1
<b>No marks awarded</b>	<ul style="list-style-type: none"> <li>• The learner writes nothing</li> <li>• The learner's response does not relate to the question</li> <li>• The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>	0

0 1

**Islam: Beliefs**

0 1 . 1

**Which one of the following is one of the five roots of Usul ad-Din?**

**[1 mark]**

- A Being resurrected**
- B Giving Charity**
- C Praying Salah**
- D Visiting the Ka'aba**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: A Being resurrected

0 1 . 2

**Give two reasons why the prophet Ibrahim is important in Islam.**

**[2 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**One mark for each of two correct points.**

**Students may include two of the following points, but all other relevant points must be credited:**

Re-established Tawhid and key beliefs / passed on the scripture to his followers / ensured justice and fairness within society / enjoined good and forbade evil / warned them about the Akhirah / showed great faith in Allah by completing the tests, eg sacrificing his son / friend of God, etc / built the Ka'aba / Hajj is linked back to Ibrahim / showed people a way of life, etc.

**0 1 . 3** Explain two ways in which the authority of the Qur’an influences Muslims today.

[4 marks]

**Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies**

**First way**

Simple explanation of a relevant and accurate influence – 1 mark  
 Detailed explanation of a relevant and accurate influence – 2 marks

**Second way**

Simple explanation of a relevant and accurate influence – 1 mark  
 Detailed explanation of a relevant and accurate influence – 2 marks

**To be a ‘detailed explanation’ the ‘influence’ of the way must be included.**

**Students may include some of the following points, but all other relevant points must be credited:**

- It teaches them how to live a good life and so Muslims will abide by this. This includes doing good actions and carrying out their duty to God by praying and completing the Five Pillars, etc.
- They will not commit shirk as this is a grave sin. Examples of this are also creditworthy, eg idolising, drawing pictures, bowing to idols, etc.
- It will stop them from committing evil deeds, eg killing, lying, stealing as the Qur’an warns of the punishment for such action / ‘A life for a life.’ (5:45), etc.
- They will read it daily as it brings reward and blessing / ‘The reward of reciting one letter of the Qur’an is equal to 10 rewards.’ (Hadith).
- They fulfil the rights of others and try to become good Muslims, as this is what the Qur’an teaches.
- They help the oppressed and those in need / as the Prophet Muhammad did.
- They will donate to charitable causes as the Qur’an emphasises the importance of looking after the weak and vulnerable, etc.



**0 1 . 4** Explain two Muslim beliefs about the nature of God.

Refer to sacred writings or another source of Muslim belief and teaching in your answer.

[5 marks]

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 2 marks

**Second belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writing or another source of Muslim belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

- Muslims believe Allah is one, unique and eternal – Surah 112.
- Muslims believe Allah is transcendent and he is a being outside of time which means he can never be fully understood, ‘The transcendent, the superior.’ (59:23).
- He has 99 names / qualities, some of which are mentioned in the Qur’an “The most beautiful names belong to Allah: so call on Him by them.” (Quran, 7:180).
- These included Al-Ghaffar (the most forgiving), Muslims will thus turn to Allah to ask forgiveness after the daily prayers or when they have committed a sin.
- As-Salaam (the ultimate source of peace). Muslims believe that it is only by connecting with Allah that they will find true peace. ‘Only with the remembrance of Allah do the hearts find peace.’ (13:28).
- Ar-Rahman (merciful) and Ar-Rahim (compassionate). Allah will forgive those who sincerely repent / Muslims will recite these words before starting anything.
- Allah is just and fair (Adalat). He will judge humans for their actions and reward and punish them accordingly. (99:7), etc.

**0 1 . 5** ‘For Muslims, this life is more important than life after death.’

**Evaluate this statement.**

**In your answer you should:**

- refer to Muslim teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

**[12 marks]**  
**[SPaG 3 marks]**

**Target: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence**

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. <b>OR</b> Recognition of different points of view, each supported by relevant reasons / evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support.**

- This life will determine what happens in the next as Muslims will be judged on their actions.
- This life is all that they have control over.
- After people die, their book of deeds is closed / and so their future is decided, making this life more important.
- This is the only real life that people have and it is more important because people can unite to make the world a better place, eg helping others, removing injustice, etc.
- Both this life and the afterlife are equally important as the Qur’an teaches Muslims to pray for good in both. ‘Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.’ (2:201), etc.

**Arguments in support of other views**

- The afterlife is more important as it is eternal. ‘And the Hereafter is better for you than the first life.’ (93:4).
- The prophet Muhammad emphasised the importance of the afterlife over this life in numerous hadith / ‘This world is a prison for the believer.’
- This life is a test and so the reward is the afterlife, making it more important.
- The afterlife and reaching paradise is the ultimate goal for many Muslims making it more important.
- All injustices will be resolved in the afterlife / as Allah will judge everyone for their deeds.
- People will be reunited with family and loved ones in the afterlife, making it more important.
- The afterlife gives this life more focus / and ensures Muslims live a good life on earth, etc.

**[Plus SPaG 3 marks]**

**0 2** Islam: Practices

**0 2 . 1** Which one of the following is not performed during the Hajj?

[1 mark]

- A Circling the Ka'aba
- B Celebrating Ashura
- C Standing at Arafat
- D Stoning the devil

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: B Celebrating Ashura

**0 2 . 2** Give two of the Ten Obligatory Acts in Shi'a Islam.

[2 marks]

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**One mark for each of two correct points.**

**Students may include two of the following points:**

- Salah (prayer).
- Sawm (fasting).
- Zakah (charity).
- Khums (20% charity given in addition to zakah).
- Hajj (pilgrimage).
- Jihad (struggle).
- Amr-Bil-Marooif (directing towards good).
- Nahi Anil-Munkar (forbidding evil).
- Tawalla (love towards good).
- Tabarra (hatred towards those who oppose Allah).

**0 2 . 3** Explain two contrasting ways in which Muslims may perform Salah.

**[4 marks]**

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First contrasting way**

Simple explanation of a relevant and accurate contrast – 1 mark  
 Detailed explanation of a relevant and accurate contrast – 2 marks

**Second contrasting way**

Simple explanation of a relevant and accurate contrast – 1 mark  
 Detailed explanation of a relevant and accurate contrast – 2 marks

**Students may include some of the following points, but all other relevant points must be credited:**

- Some Muslims will perform wudu and cleanse themselves both physically and spiritually, those that cannot find water may perform tayyammum (using the earth in place of water).
- Some Muslims may pray at home whereas others may pray at the mosque or in congregation. In a hadith the prophet Muhammad said ‘Salah in congregation is 25 times more superior than salah performed alone.’
- Some women may decide to pray at home as this is in keeping with some prophetic traditions whereas others would attend the mosque – especially for the Jummah prayer (Hadith).
- Sunni Muslims will pray on any clean place regardless of the material. ‘The prophet Muhammad said ‘the earth was created pure so pray on it’. (Hadith).
- Shi’a Muslims will pray on any natural material eg clay and stone. Some may put a stone down to prostrate upon. They will avoid any artificial material especially when prostrating.
- Shi’a Muslims will combine the evening prayers and pray at three different times. Sunni Muslims will pray at 5 distinct times.
- Some Muslims will fold their arms during salah and others will not. This difference is apparent both within Sunni and Shi’a schools of thought / other difference may include the slight variations of actions / the saying of Amen audibly or silently, etc.

**0 2 . 4** Explain two reasons why the Night of Power is important for Muslims.

**Refer to sacred writings or another source of Muslim belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First reason**

Simple explanation of a relevant and accurate reason – 1 mark  
Detailed explanation of a relevant and accurate reason – 2 marks

**Second reason**

Simple explanation of a relevant and accurate reason – 1 mark  
Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writing or another source of Muslim belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

- Muslims believe this is the night in which the Qur'an was revealed. 'Indeed, We sent the Qur'an down during the Night of Decree' (97:1).
- The reward for praying during this night is equivalent to worship of 1000 months. (The Night of Decree is better than a thousand months (97:3).
- Muslims believe that Allah will forgive their sins on this night and so will use this night to reflect on their life and ask for forgiveness.
- The destiny of the coming year is decided on this night / and so Muslims pray for themselves and their loved ones.
- The prophet would sit in Itikaaf (solitude in the mosque) during the last 10 nights in order to find this night. This shows the importance of this event.
- The angels descend onto the earth during this night and spread peace. 'The angels and the Spirit descend therein by permission of their Lord for every matter.' 97:4), etc.

**0 2 . 5** 'For Muslims, the best way to serve Allah is by giving charity.'

**Evaluate this statement.**

**In your answer you should:**

- refer to Muslim teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

**[12 marks]**

**Target: AO2: 1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence**

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. <b>OR</b> Recognition of different points of view, each supported by relevant reasons / evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- Charity is considered as one of the Five Pillars / 10 Obligatory Acts and fundamental to being a Muslim / in the Qur'an (17:26 ). Muslims learn that they will be judged by how they helped those in need.
- The Qur'an emphasises the giving of charity. 'And establish prayer and give zakah, and whatever good you put forward for yourselves – you will find it with Allah. Indeed, Allah is seeing of what you do'. (2:110).
- Charity is the only pillar that helps others / and in numerous Hadith the Prophet emphasised the importance of serving others so that Muslims may serve Allah.
- 'None of you can be a true believer (in Allah) until you love for your brother what you love for yourself.' (Hadith) / This shows that true service to Allah is only through serving your fellow humans, etc.

**Arguments in support of other views**

- Charity is not a direct service to Allah, rather to his people / there are more direct ways to serve Allah e.g. Shahadah, hajj.
- Although giving charity is important, some Muslims may live in poverty themselves and may not be able to help others.
- Praying to him 5 times a day shows service directly to Allah / as this worship is solely for him.
- Fasting during the month of Ramadan shows true service as one goes through physical and mental barriers in order to please and serve Allah.
- Giving charity is easy for the wealthy and may mean that they neglect other duties like fasting and salah.
- Partaking in religious festivals / bringing children up to be good Muslims / serving parents / reading and following the Qur'an.
- There are no 'best' ways to serve Allah / as all actions lead to God. What may be best for some may not be best for others as each individual has his/her own way, etc.