



# Cambridge IGCSE

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**RELIGIOUS STUDIES**

**0490/01**

Paper 1 Worship, Beliefs, Scriptures and Sacred Places

**For examination from 2025**

MARK SCHEME

Maximum Mark: 80

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**Specimen**

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This document has **30** pages. Any blank pages are indicated.

**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptions for the question
- the specific skills defined in the mark scheme or in the generic level descriptions for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

**GENERIC MARKING PRINCIPLE 2:**

Marks awarded are always **whole marks** (not half marks, or other fractions).

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

**GENERIC MARKING PRINCIPLE 4:**

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptions.

**GENERIC MARKING PRINCIPLE 5:**

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

**GENERIC MARKING PRINCIPLE 6:**

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptions in mind.

**Guidance on using levels-based mark schemes**

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

If the candidate's work **convincingly** meets the level statement, award the highest mark.

If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).

If the candidate's work **just** meets the level statement, award the lowest mark.

**Assessment objectives****AO1 Knowledge and understanding**

Demonstrate knowledge and understanding of religious beliefs, practices, teachings and traditions, and how these are linked.

**AO2 Evaluation**

Evaluate the significance of religious beliefs, practices, teachings and traditions, using evidence and reasoned discussion of different points of view.

**Table A:****AO1 Knowledge and understanding**

Use this table to give marks for each candidate response for all part (b) items in Questions 1–9.

<b>Level</b>	<b>Description</b>	<b>Marks</b>
3	<p><b>Accurate and relevant knowledge and understanding</b></p> <ul style="list-style-type: none"> <li>• Thoroughly addresses the question using a range of detailed, accurate and relevant knowledge.</li> <li>• Demonstrates clear understanding through a well-developed and considered response.</li> <li>• Shows clear understanding of the relationship between beliefs/practices/teachings/traditions from the religion specified through clear and well-developed explanation.</li> </ul>	5–6
2	<p><b>Some accurate and relevant knowledge and understanding</b></p> <ul style="list-style-type: none"> <li>• Partially addresses the question using some accurate and relevant knowledge.</li> <li>• Demonstrates some understanding through a partially developed response covering some relevant points, or addresses a single point in greater depth.</li> <li>• Shows some understanding of the relationship between different aspects of the religion specified through partial explanation.</li> </ul>	3–4
1	<p><b>Limited accurate and relevant knowledge and understanding</b></p> <ul style="list-style-type: none"> <li>• An attempt to address the question using a limited range of knowledge.</li> <li>• Demonstrates limited understanding, limited development and/or limited coverage of relevant material, or a response in general terms.</li> <li>• Shows limited understanding of the relationship between different aspects of the religion specified.</li> </ul>	1–2
0	No creditable response.	0

**Table B:****AO2 Evaluation**

Use this table to give marks for each candidate response for all part (c) items in Questions 1–9.

<b>Level</b>	<b>Description</b>	<b>Marks</b>
4	<p><b>Clear and well-reasoned evaluation in response to the question</b></p> <ul style="list-style-type: none"> <li>• Considers in detail a range of points of view on the question, some of which should be religious-specific views, and the reasons for holding these views.</li> <li>• Discusses the question with critical and developed use of relevant evidence and argument to support and/or critique different views.</li> <li>• Makes a clear, considered and well-reasoned judgement on the question.</li> </ul>	7–8
3	<p><b>Clear evaluation in response to the question</b></p> <ul style="list-style-type: none"> <li>• Considers in detail different points of view on the question, some of which might be religious-specific views.</li> <li>• Discusses the question with developed use of relevant evidence and/or argument to support and/or critique different views.</li> <li>• Makes a clear and reasoned judgement on the question.</li> </ul>	5–6
2	<p><b>Some evaluation in response to the question</b></p> <ul style="list-style-type: none"> <li>• Gives more than one point of view relevant to the question; these are likely to be generic.</li> <li>• Discusses the question by identifying different views which might show partial development and/or argument or by considering a single view with some development and/or argument.</li> <li>• Makes a supported judgement on the question.</li> </ul>	3–4
1	<p><b>Limited evaluation in response to the question</b></p> <ul style="list-style-type: none"> <li>• Gives a descriptive response using material linked to the question, topic or religion and/or shows awareness of a single point of view relevant to the religion or question.</li> <li>• Offers an answer to the question with limited support of a single view which might be personal.</li> <li>• Limited or no judgement present.</li> </ul>	1–2
0	No creditable response.	0

**Section A Christianity**

Question	Answer	Marks
1(a)(i)	<p><b>Name <u>two</u> leadership roles in the church.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point up to a maximum of two marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• priest</li> <li>• bishop</li> <li>• minister</li> <li>• pastor</li> <li>• pope</li> <li>• church elder.</li> </ul> <p>Accept any other valid points.</p>	<b>2</b>
1(a)(ii)	<p><b>Outline features that might be part of a Sunday worship service.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point, development or exemplification in any combination, up to a maximum of four marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• taking Communion <b>(1)</b>; sharing bread and wine / remembering Jesus' sacrifice <b>(1)</b></li> <li>• singing hymns <b>(1)</b> as praise to / celebration of God <b>(1)</b></li> <li>• prayers <b>(1)</b>, which may be communal / silent or private prayer <b>(1)</b></li> <li>• listening to a sermon <b>(1)</b> to learn about Christianity <b>(1)</b></li> <li>• readings from the Bible <b>(1)</b> to illustrate a moral teaching <b>(1)</b>.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>

Question	Answer	Marks
1(b)	<p><b>Explain why it might be important for Christians to worship as a community.</b></p> <p>Use Table AAO1 Knowledge and understanding to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas. All valid material must be credited.</p> <ul style="list-style-type: none"> <li>• ‘Church’ describes both the place where public worship happens and the community of Christian believers, showing that being a community is central to Christian practice.</li> <li>• Worshippers are able to feel part of a larger whole and may also feel closer to God through their connection with fellow Christians.</li> <li>• Worshipping together shows love and devotion to God and demonstrates a commitment to their religion and to one another.</li> <li>• Community worship can also be an opportunity to learn more about the religion, from listening to sermons or discussing passages from scripture.</li> <li>• Some forms of communal worship also bring opportunities to experience the Holy Spirit directly such as speaking in tongues.</li> <li>• The Eucharist or Holy Communion is the central act of most Christian worship; it is primarily communal in nature, enabling all believers to be one with Christ and, through him, with one another.</li> </ul>	<b>6</b>

Question	Answer	Marks
1(c)	<p><b>Evaluate different views on whether clergy are needed for Christian worship.</b>  <b>You must refer to Christianity in your answer. Your response should consider different points of view when you evaluate the question.</b></p> <p>Use Table B AO2 Evaluation to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas. All valid material must be credited.</p> <p>Clergy might be important in Christian worship because:</p> <ul style="list-style-type: none"> <li>• Ordained clergy lead other Christians in worship, ensuring the form of worship is correct.</li> <li>• In most Christian traditions which have a formal clergy they are spiritual leaders, with pastoral responsibilities for the community's well-being as well as having practical roles in church services.</li> <li>• In churches with ordained clergy some aspects of worship can only be performed by the clergy, for example, Catholics believe that only an ordained Catholic priest can bless the bread and wine for the Eucharist.</li> <li>• Some Christians believe that ordinary people cannot communicate directly with God, so the clergy act as an intercessor.</li> <li>• Denominations that regard certain acts, such as marriage, confession or baptism as sacraments (acts that bestow or make visible the grace of God) usually require those acts to be performed by ordained clergy.</li> </ul> <p>Clergy might not be important in Christian worship because:</p> <ul style="list-style-type: none"> <li>• Some Christian denominations, such as Quakers, have no form of official clergy because they believe any person can connect with God.</li> <li>• In these denominations worship is focused on the worshipper hearing the voice of God (not necessarily in a physical way).</li> <li>• All Christians have responsibility for the welfare, both spiritual and physical, of others in the community of believers.</li> <li>• Worship refers to more than public / communal rituals in a church setting; there is no leadership role needed in private worship.</li> </ul>	<b>8</b>



Question	Answer	Marks
2(a)(i)	<p><b>Give <u>two</u> spiritual goals Christians might have when they go on a pilgrimage.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point up to a maximum of two marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• becoming closer to God</li> <li>• gaining a greater understanding of Christianity</li> <li>• offering penance</li> <li>• asking for sins to be forgiven</li> <li>• reflecting on the world.</li> </ul> <p>Accept any other valid points.</p>	<b>2</b>
2(a)(ii)	<p><b>Name <u>two</u> places that Christian pilgrims might visit in Jerusalem, <u>and</u> state what some Christians believe happened in those places.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award up to four marks: <b>one</b> mark for each relevant point up to a maximum of two marks AND <b>one</b> mark for development or exemplification up to a maximum of two marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Gethsemane <b>(1)</b>; Jesus was arrested <b>(1)</b></li> <li>• Church of the Holy Sepulchre <b>(1)</b>; Jesus was buried <b>(1)</b></li> <li>• Via Dolorosa <b>(1)</b>; the way Jesus walked to his crucifixion <b>(1)</b></li> <li>• Golgotha <b>(1)</b>; where Jesus was crucified <b>(1)</b>.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>

Question	Answer	Marks
2(b)	<p><b>Explain why Bethlehem is an important site of pilgrimage for some Christians.</b></p> <p>Use Table AAO1 Knowledge and understanding to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas. All valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Bethlehem is the town where Jesus is said to have been born, when his parents returned there for a census-taking.</li> <li>• In Bethlehem are the Grotto of the Nativity (said to mark where Jesus was born) and the Chapel of the Manger (marking the place where Mary laid Jesus after his birth).</li> <li>• It is also the place where Jesus was visited by the shepherds and the Magi, who brought gifts symbolising Jesus' destiny as the Messiah.</li> <li>• In places associated with events in Jesus' life Christians can reflect on those events and what they mean.</li> <li>• Even if they can't be proven to be the actual sites they remain part of the story.</li> <li>• The Incarnation – God becoming human and living on Earth. The incarnation of God in the person of Jesus is a core belief of Christianity and Bethlehem is where Christians believe it happened.</li> </ul>	<b>6</b>

Question	Answer	Marks
2(c)	<p><b>Evaluate the importance of pilgrimage in Christianity. You must refer to Christianity in your answer. Your response should consider different points of view when you evaluate the question.</b></p> <p>Use Table B AO2 Evaluation to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas. All valid material must be credited.</p> <p>Going on pilgrimage might help Christians:</p> <ul style="list-style-type: none"> <li>• feel a connection to their religion and the events which shaped it</li> <li>• feel part of a global Christian community</li> <li>• feel closer to God</li> <li>• seek healing or blessings</li> <li>• atone for sins or ask forgiveness</li> <li>• give thanks to God.</li> </ul> <p>These might be considered important because:</p> <ul style="list-style-type: none"> <li>• The pilgrim wants to develop spiritually or achieve a greater understanding of their religion.</li> <li>• Seeing the places where miracles or events in the life of Jesus happened can strengthen a person's faith.</li> <li>• The person may feel cleansed or given new strength, or they might have felt unable to lead a good Christian life until they had atoned for their past wrongdoing.</li> <li>• Choosing to accept the physical difficulties of a pilgrimage might be seen as pleasing to God.</li> </ul> <p>However, pilgrimage might be seen as less important than some other practices because:</p> <ul style="list-style-type: none"> <li>• Pilgrimage is common in Christianity, but it is not compulsory.</li> <li>• A pilgrimage for personal spiritual development might be seen as selfish when that time and effort could be put into helping others.</li> <li>• A person's true faith should not require historical evidence to support it.</li> </ul>	<b>8</b>

Question	Answer	Marks
3(a)(i)	<p><b>Give <u>two</u> things that Jesus predicted at the Last Supper.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point up to a maximum of two marks.</p> <p>Answers might include how Jesus:</p> <ul style="list-style-type: none"> <li>• predicted that he would be betrayed</li> <li>• predicted it would be Judas who betrayed him</li> <li>• predicted his own death</li> <li>• predicted Peter would deny him three times.</li> </ul> <p>Accept any other valid points.</p>	<b>2</b>
3(a)(ii)	<p><b>Give an account of Jesus praying in Gethsemane.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point, development or exemplification in any combination, up to a maximum of four marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Jesus asked the disciples to watch with him while he prayed <b>(1)</b> as he was troubled by what he knew was coming <b>(1)</b>.</li> <li>• Jesus prayed for God to take the cup from his lips <b>(1)</b>; the cup represents the suffering he knew lay ahead <b>(1)</b>.</li> <li>• Jesus cried/sweated drops of blood <b>(1)</b>.</li> <li>• Jesus then submitted himself to God's will <b>(1)</b> saying 'not my will but yours be done' <b>(1)</b>.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>
3(b)	<p><b>Explain why Christians might use the Bible as a source of moral teaching.</b></p> <p>Use Table AAO1 Knowledge and understanding to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas. All valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The Bible contains some specific moral rules, such as the Ten Commandments which forbid killing, lying and stealing.</li> <li>• Many Christians see these rules as the foundation of Christian ethics.</li> <li>• The life of Jesus, as described in the gospels, is another source of moral teaching; his example of turning the other cheek and forgiving those who hurt him are important demonstrations of Christian principles in action.</li> <li>• Jesus also shared parables with his followers which are recorded in the Bible. These illustrate moral teachings; the Good Samaritan is one example.</li> <li>• The Bible also contains material about the consequences of sin and the judgement of God, which Christians can use to support moral teaching and encourage moral behaviour.</li> </ul>	<b>6</b>

Question	Answer	Marks
3(c)	<p><b>Evaluate the significance of Mary, mother of Jesus, for different groups of Christians.</b>  <b>You must refer to Christianity in your answer. Your response should consider different points of view when you evaluate the question.</b></p> <p>Use Table B AO2 Evaluation to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas. All valid material must be credited.</p> <p>Mary, mother of Jesus, is a significant figure in Christianity because:</p> <ul style="list-style-type: none"> <li>• The physical incarnation of God in human form, in the person of Jesus, is a core element of most Christian belief and his mother is therefore important as the means through which this human birth was achieved.</li> <li>• Because he had a human mother, Jesus was both fully divine and fully human.</li> <li>• According to the Gospel of Luke and the Gospel of Matthew, Mary was a virgin when Jesus was conceived, making his birth a miracle.</li> <li>• Some Christians believe Mary's birth was also miraculous and that she remained a virgin all her life, exemplifying purity. The Catholic and Eastern Orthodox churches also teach that she was taken physically into heaven at the end of her life.</li> </ul> <p>Mary is a particularly important figure in Catholic teachings because:</p> <ul style="list-style-type: none"> <li>• Mary is seen as the mother of the Church as well as of Jesus.</li> <li>• Mary's life and actions are the model of Christian principles.</li> <li>• Catholics ask for her intercession with God, so that their prayers will be answered.</li> </ul> <p>While Jesus' humanity is a belief shared across Christian denominations, some Protestant denominations do not honour Mary directly because:</p> <ul style="list-style-type: none"> <li>• Worshipping a figure other than Christ or God is considered idolatry.</li> <li>• Mary's intercession is not required as most Protestants believe the individual worshipper can petition God directly.</li> <li>• Jesus is the most important figure, as the one who brought God's message to the world and the person who was sacrificed for human salvation. Mary is respected as the mother of Jesus, but her role in the religion doesn't extend beyond that.</li> </ul> <p>Mary is significant to all Christians, but she is more important to some Christians than others because of their interpretation of Christian teachings.</p>	8

**Section B Islam**

Question	Answer	Marks
4(a)(i)	<p><b>Name <u>two</u> of the places Muslims visit during the Hajj.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point up to a maximum of two marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Makkah</li> <li>• Madinah</li> <li>• Zamzam</li> <li>• Muzdalifah</li> <li>• Arafat</li> <li>• Ka‘bah</li> <li>• Safa</li> <li>• Marwa.</li> </ul> <p>Accept any other valid points.</p>	<b>2</b>
4(a)(ii)	<p><b>Outline what is meant by ‘wearing ihram’.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point, development or exemplification in any combination, up to a maximum of four marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Ihram clothing usually consists of two pieces of unstitched/seamless white cloth <b>(1)</b> wrapped around the body <b>(1)</b>.</li> <li>• The clothing is worn when a Muslim is in the state of ihram, meaning purity <b>(1)</b>, which is necessary for Hajj <b>(1)</b>.</li> <li>• The rules are more specific for men <b>(1)</b>, with women sometimes simply wearing modest clothing <b>(1)</b>.</li> <li>• Women wearing ihram must cover their whole body <b>(1)</b>, but they must not cover their faces <b>(1)</b>.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>

Question	Answer	Marks
4(b)	<p><b>Explain the significance of stoning the pillars on Hajj.</b></p> <p>Use Table AAO1 Knowledge and understanding to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• There are three pillars at Mina which are stoned several times during the Hajj, usually with stones gathered from Muzdalifah.</li> <li>• The Hajj itself is significant because it is one of the Five Pillars of Islam and all Muslims should perform it once in their lifetime; the events of the Hajj are significant both as part of that pillar and because they represent the pilgrimage made by the Prophet Muhammad (pbuh) at the end of his life.</li> <li>• Mina is the place where the Shaytan is believed to have appeared to Prophet Ibrahim (AS) who was about to sacrifice his son as per his dream in which he saw himself sacrificing his son and interpreted it as a command from God. The Shaytan was trying to make him disobey God. Ibrahim (AS) was told by the Angel Jibra'il to throw stones at the Shaytan and this is commemorated by stoning the pillars.</li> <li>• The number of stones thrown is the same number thrown by Ibrahim (AS), and the three pillars represent the three different appearances made by the Shaytan.</li> <li>• The action of stoning the pillars also represents the determination of each individual Muslim to resist temptation by Shaytan and, instead, to live their life according to the will of God.</li> </ul>	<b>6</b>

Question	Answer	Marks
4(c)	<p><b>Evaluate different views on whether going on Hajj is more significant than the other pillars of Islam.</b> <b>You must refer to Islam in your answer. Your response should consider different points of view when you evaluate the question.</b></p> <p>Use Table B AO2 Evaluation to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Hajj can be distinguished from the other pillars because:</p> <ul style="list-style-type: none"> <li>• Muslims are required to go on Hajj once in their lifetime. By contrast the other four pillars are ongoing or regular commitments.</li> <li>• Muslims who cannot physically travel or who would find the costs of the trip too great are not required to go on Hajj, while the other pillars are compulsory (although there are exemptions to fasting).</li> </ul> <p>Difference in nature does not necessarily mean a difference in importance, however, it could be argued that Hajj is the most important of the pillars because:</p> <ul style="list-style-type: none"> <li>• The once-in-a-lifetime nature of the Hajj makes it more significant to experience than something done daily or annually.</li> <li>• Going on Hajj takes a Muslim out of their ordinary lives, bringing them closer to God.</li> <li>• According to some hadith, the Prophet Muhammad (pbuh) said that going on Hajj cleansed a Muslim of all their sins, giving them the opportunity to start on a new and better path.</li> </ul> <p>However, it could also be argued that the Hajj is less important than the other pillars because:</p> <ul style="list-style-type: none"> <li>• A person could be very devout but not able to complete the Hajj and it would be unjust to consider them a worse Muslim because of it.</li> <li>• Things that a person does every day are likely to have a greater impact on their life and how they see themselves than something they do only once.</li> </ul>	8



Question	Answer	Marks
5(a)(i)	<p><b>Name <u>two</u> of the prayer times for salah.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point up to a maximum of two marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Fajr/morning</li> <li>• Dhuhr/midday</li> <li>• ‘Asr/afternoon</li> <li>• Maghrib/sunset</li> <li>• ‘Isha’/night.</li> </ul> <p>Accept any other valid points.</p>	<b>2</b>
5(a)(ii)	<p><b>Describe the adhan.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point, development or exemplification in any combination, up to a maximum of four marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Adhan is the call to prayer <b>(1)</b>, letting Muslims know that it is time for salah <b>(1)</b>.</li> <li>• Adhan is made from the mosque <b>(1)</b> by the Mu‘azzin <b>(1)</b>.</li> <li>• Adhan is traditionally made from the minaret <b>(1)</b> before each of the five obligatory prayer times <b>(1)</b>.</li> <li>• The call includes the declaration of the shahadah <b>(1)</b>.</li> <li>• The call tells Muslims to ‘hurry to salvation’ <b>(1)</b>.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>

Question	Answer	Marks
5(b)	<p data-bbox="304 232 1310 266"><b>Explain the significance of the sequence of movements in salah prayer.</b></p> <p data-bbox="304 304 1326 367">Use Table AAO1 Knowledge and understanding to mark candidate responses to this question.</p> <p data-bbox="304 405 1294 468">Answers may include some of the following ideas. All valid material must be credited.</p> <ul data-bbox="304 506 1326 1021" style="list-style-type: none"><li data-bbox="304 506 1326 568">• The sequence of movements (rak'ahs) is part of salah, the formal prayers Muslims carry out five times every day.</li><li data-bbox="304 568 1326 631">• Salah five times daily is a requirement upon all Muslims as it is one of the Five Pillars of Islam.</li><li data-bbox="304 631 1326 694">• Salah demonstrates submission to God and demonstrates the unity of all Muslims across the world.</li><li data-bbox="304 694 1326 757">• The movements include standing, bowing/bending forwards with hands on knees, prostration with the forehead on the floor and kneeling.</li><li data-bbox="304 757 1326 819">• Each position/movement accompanies a particular section of the prayer, for example, the initial standing position is when al-Fatihah (the opening verse of the Qur'an) is said.</li><li data-bbox="304 819 1326 1021">• Each of the salah prayers requires rak'ahs, although the number of times they must be repeated differs; the movements are an obligatory part of the prayer and must be done properly if the prayer is to count as correctly made.</li></ul>	<b>6</b>

Question	Answer	Marks
5(c)	<p><b>Evaluate different views on whether artefacts are important in Muslim worship.</b> <b>You must refer to Islam in your answer. Your response should consider different points of view when you evaluate the question.</b></p> <p>Use Table B AO2 Evaluation to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas. All valid material must be credited.</p> <p>The most common use of artefacts in Muslim worship relates to prayer and these artefacts might be considered important because:</p> <ul style="list-style-type: none"> <li>• Prayer must be offered in a clean place if it is to be accepted by God, and since salah is required at set times, wherever a person happens to be, the use of prayer mats ensures that this requirement is met.</li> <li>• Similarly, salah must be offered facing Makkah and, when outside a mosque or in an unknown place, a compass might be needed to determine the right direction.</li> <li>• The turbah (prayer stone) is used by Shi‘ah Muslims to ensure the worshipper is in contact with a natural part of earth during their prayers; the presence of a natural, inedible material which the forehead can touch during rak‘ahs is considered compulsory by some Shi‘ahs.</li> </ul> <p>Some artefacts are therefore important, at least for practical reasons, but it could also be argued that:</p> <ul style="list-style-type: none"> <li>• It is not the artefacts in themselves which are important, but rather meeting the spiritual requirements of prayer.</li> <li>• A Muslim who is somewhere clean does not require a prayer mat for practical reasons and its use is not compulsory; similarly, if the direction of Makkah is known there is no requirement for a compass.</li> <li>• There are no special requirements about how these artefacts must be made, stored or treated because they are not essentially sacred items.</li> </ul> <p>However, the question is not simply a two-sided argument because:</p> <ul style="list-style-type: none"> <li>• If sacred texts are categorised as artefacts then there is at least one Muslim artefact of great significance.</li> <li>• The Qur’an is the word of God and the physical text must be treated with respect.</li> <li>• Some artefacts are more important for some Muslims than others.</li> </ul>	8

Question	Answer	Marks
6(a)(i)	<p><b>Name <u>two</u> of the five roots of Usul ad-Din.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point up to a maximum of two marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Tawhid/oneness of God</li> <li>• ‘Adl/divine justice</li> <li>• Risalah/prophets</li> <li>• Imamah/authority of the imams</li> <li>• Mi‘ad/Day of Resurrection.</li> </ul> <p>Accept any other valid points.</p>	<b>2</b>
6(a)(ii)	<p><b>Outline what is meant by akhirah <u>and</u> mala’ ikah.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award up to four marks: <b>one</b> mark for each relevant point up to a maximum of two marks AND <b>one</b> mark for development or exemplification up to a maximum of two marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Akhirah refers to everlasting life after death <b>(1)</b> on the basis of actions during this life <b>(1)</b>.</li> <li>• Akhirah can take the form of Jannah/paradise <b>(1)</b> or of Jahannam/hell <b>(1)</b>.</li> <li>• Mala’ ikah means angels <b>(1)</b> being created to serve God <b>(1)</b>.</li> <li>• Angels were made before humans <b>(1)</b> and they have no free will <b>(1)</b>.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>
6(b)	<p><b>Explain the importance of zakah for Muslims.</b></p> <p>Use Table AAO1 Knowledge and understanding to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Zakah is one of the Five Pillars of Islam; it is the religious duty of charitable giving.</li> <li>• Zakah is considered different from other forms of charity, functioning as a form of social security and enabling the more equal distribution of wealth; it is therefore a practical demonstration of the value Islam puts on social justice and compassion.</li> <li>• Traditionally the amount given as zakah is 2.5% of an individual’s total wealth, given annually; it is seen as making the rest of that person’s wealth pure and cleansing the soul from greed.</li> <li>• Zakah also promotes a sense of community and care for one another.</li> <li>• Zakah is not thought of as a favour being done by the rich to the poor; it is a rightful claim that the poor have upon the wealth held by the rich.</li> </ul>	<b>6</b>

Question	Answer	Marks
6(c)	<p><b>Discuss the significance of belief in qadar for Muslim daily life. You must refer to Islam in your answer. Your response should consider different points of view when you evaluate the question.</b></p> <p>Use Table B AO2 Evaluation to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Arguments around whether qadar has central significance for all Muslims might mention that:</p> <ul style="list-style-type: none"> <li>• Qadar is one of the Six Articles of Faith of Sunni Islam; this means that a belief in predestination is one of the beliefs all Sunni Muslims should hold.</li> <li>• It is not one of the five roots of Usul ad-Din, which are considered the foundation of faith in Shi'ah Islam.</li> <li>• All Muslims are likely to agree that nothing can happen against the will of God.</li> <li>• References to predestination are made in the Qur'an, for example Surah Al-A'la states that God made everything and determined and guided its form, function and purpose.</li> </ul> <p>Arguments might consider qadar in relation to the nature of God because:</p> <ul style="list-style-type: none"> <li>• God is omniscient and knowing everything would include knowing what is going to happen in the future.</li> <li>• God is all powerful, which means nothing can happen that God does not allow to happen.</li> <li>• God is just and merciful which means people will be treated as they deserve.</li> <li>• Predestination could be seen as meaning there is no free will, as if a person is predestined to sin then they cannot choose to do otherwise, so it would not be fair to punish them for their sin.</li> <li>• It is therefore important to understand qadar properly in order to understand how predestination can exist at the same time as both free will and divine justice.</li> <li>• It could also be argued that God is beyond human understanding and faith requires Muslims to accept these apparent contradictions as part of how God made the world.</li> </ul>	8

**Section C Judaism**

Question	Answer	Marks
7(a)(i)	<p><b>Name <u>two</u> people with whom Jews believe G-d made covenants.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point up to a maximum of two marks.</p> <p>Answers are likely to include:</p> <ul style="list-style-type: none"> <li>• Abraham</li> <li>• Moses.</li> </ul> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Adam</li> <li>• Noah.</li> </ul> <p>Accept any other valid points.</p>	<b>2</b>
7(a)(ii)	<p><b>Outline what is meant by the term ‘the chosen people’.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point, development or exemplification in any combination, up to a maximum of four marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• The Jews were chosen by G-d <b>(1)</b> to be a light to all nations <b>(1)</b>.</li> <li>• Being a light to others means that Jews have a great responsibility to behave well <b>(1)</b>.</li> <li>• It is a belief in a special and unique relationship between G-d and the Jews <b>(1)</b>.</li> <li>• Being chosen by G-d means there are different ethical standards for Jews than for gentiles/non-Jews <b>(1)</b>.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>

Question	Answer	Marks
7(b)	<p><b>Explain how belief in the covenants affects the daily life of Jews.</b></p> <p>Use Table AAO1 Knowledge and understanding to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The covenant with Moses is the one which establishes the foundations of the law which Jews must follow in their daily lives.</li> <li>• The commitment to worshipping G-d alone is stated at the start of the Shema, a prayer which is said twice daily as a mitzvah. There is also a tradition of saying it before sleep.</li> <li>• The full Shema prayer also gives details of the agreement that the Jews will obey G-d's laws and G-d will provide for their needs. Daily practices such as wearing the tefillin and having a mezuzah on the doorpost are taken from the Shema's description of the covenant.</li> <li>• Keeping kosher is also an expression of the covenantal relationship; the mitzvah G-d gave about diet, food preparation and appropriate dress are only for the Jewish people, unlike the moral laws of the Noahide code, which can be considered universal.</li> </ul>	<b>6</b>

Question	Answer	Marks
7(c)	<p><b>Evaluate whether all mitzvot are still relevant in the modern world. You must refer to Judaism in your answer. Your response should consider different points of view when you evaluate the question.</b></p> <p>Use Table B AO2 Evaluation to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas. All valid material must be credited.</p> <p>The nature of the mitzvot is that:</p> <ul style="list-style-type: none"> <li>• In total 613 mitzvot are given in the Torah.</li> <li>• This breaks down into 248 ‘positive’ commandments (things which must be done) and 365 ‘negative’ ones (things which must not be done).</li> <li>• There are some constant mitzvot, including commandments to love and fear G-d and to worship G-d alone. These are considered to be unchanging rules that should always be in the minds of Jews.</li> <li>• Other mitzvot are situational and only apply when one is in that situation. For example, mitzvot relating to the treatment of animals are more clearly relevant to Jews who work or live on farms.</li> </ul> <p>The view that the relevance of some mitzvot has changed might be supported by observing:</p> <ul style="list-style-type: none"> <li>• Some mitzvot are impossible to follow in the modern world, such as those relating to worship in the Temple.</li> <li>• Situational mitzvot will never be relevant to a person whose life is totally separate from those situations; for example, fewer people in the modern world are involved in farming than has been the case over human history.</li> <li>• Some commandments from which orthodox Judaism exempts women – such as the commandment to wear tzitzit – are applied differently by liberal or reform communities; some commandments may have become relevant to more people as the world changes.</li> </ul> <p>The view that relevance does not change could be supported by arguing:</p> <ul style="list-style-type: none"> <li>• The mitzvot are all commandments from G-d which could be used to argue that their relevance is not based on the state of the world but on divine will.</li> <li>• Specific mitzvot not being relevant to a personal situation is not the same as claiming they are not relevant at all; a Jew keeping kosher would wish to know that the produce they buy or consume has been produced following the mitzvot even if they themselves do not to perform those commandments.</li> </ul>	<b>8</b>



Question	Answer	Marks
8(a)(i)	<p><b>Give <u>two</u> reasons Jews might visit the site of the Temple.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point up to a maximum of two marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• To remember the history of Judaism</li> <li>• To feel close to a sacred site</li> <li>• To feel closer to G-d.</li> </ul> <p>Accept any other valid points.</p>	<b>2</b>
8(a)(ii)	<p><b>Outline Jewish practices at the Western Wall.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point, development or exemplification in any combination, up to a maximum of four marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Men and married women cover their heads when they approach the wall <b>(1)</b> as they would in a synagogue <b>(1)</b>.</li> <li>• Prayers are written down <b>(1)</b> and put into cracks in the wall <b>(1)</b>.</li> <li>• People might tear their clothes <b>(1)</b> in mourning for the destruction of the Temple <b>(1)</b>.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>

Question	Answer	Marks
8(b)	<p><b>Explain why a pilgrimage to Yad Vashem might bring spiritual challenges for Jews.</b></p> <p>Use Table AAO1 Knowledge and understanding to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• Yad Vashem is the Holocaust memorial in Jerusalem; it honours the memory of the Jews killed in World War Two and the gentiles/non-Jews who risked their own lives to help Jews.</li> <li>• A pilgrimage offers opportunity to think about personal and spiritual matters and the site chosen is likely to contribute to the nature of these thoughts.</li> <li>• Grief, survivor guilt or shame that one has an easy life in comparison to the suffering of those caught up in the Shoah are common emotions associated with realising the scale of the Holocaust.</li> <li>• Jews might also experience anger with G-d for allowing it to happen.</li> <li>• Difficult or challenging emotions are potential spiritual challenges in that they could threaten belief in G-d or G-d's just and merciful nature.</li> <li>• The experience might also be overwhelming, leaving someone feeling cut off from G-d or further away from spiritual understanding than they were before their pilgrimage.</li> <li>• Since Yad Vashem is also a centre for education and research it is also possible that people visiting with spiritual purposes might find themselves distracted from those.</li> </ul>	<b>6</b>

Question	Answer	Marks
8(c)	<p><b>Evaluate the significance that the Western Wall might have for Jews today.</b> <b>You must refer to Judaism in your answer. Your response should consider different points of view when you evaluate the question.</b></p> <p>Use Table B AO2 Evaluation to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas. All valid material must be credited.</p> <p>The Western Wall is important in the history of Judaism because:</p> <ul style="list-style-type: none"> <li>• Jews believe that the Temple was built according to the instructions given by G-d so that the chosen People could worship as G-d required.</li> <li>• The Western Wall was part of the second Temple in Jerusalem and is considered holy because it is so close to the Temple site.</li> <li>• It is one of the only parts to survive when the Temple was destroyed in 70CE.</li> <li>• As a last remaining piece of the place which was once the centre of the religion the Western Wall is now a site of pilgrimage and prayer.</li> </ul> <p>However, it might be considered to have less religious importance today because:</p> <ul style="list-style-type: none"> <li>• While the whole site is holy, the historic Temple consisted of various areas, which were considered more sacred as they moved in towards the Holy of Holies at the heart of the Temple; the Western Wall was part of the outside structure.</li> <li>• Many Jewish sources regard the Foundation or Pierced Stone within the Dome of the Rock as the site of the Holy of Holies, making that location more significant in terms of its connection to G-d and Jewish history.</li> <li>• As the Temple no longer exists and the forms of worship there are impossible, some Jews might not consider what is left of it to be of great spiritual significance to them personally, being more concerned with living an halakhic life and obeying the mitzvot.</li> </ul>	<b>8</b>

Question	Answer	Marks
9(a)(i)	<p><b>Name <u>two</u> features of a synagogue.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award <b>one</b> mark for each relevant point up to a maximum of two marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Aron ha-kodesh/Holy Ark</li> <li>• Sefer Torah/Torah scrolls</li> <li>• bimah/raised reading desk</li> <li>• ner tamid/eternal light.</li> </ul> <p>Accept any other valid points.</p>	<b>2</b>

Question	Answer	Marks
9(a)(ii)	<p><b>Give <u>two</u> artefacts used during Shabbat <u>and</u> outline how they are used.</b></p> <p>AO1 Knowledge and understanding.</p> <p>Award up to four marks: <b>one</b> mark for each relevant point up to a maximum of two marks AND <b>one</b> mark for development or exemplification up to a maximum of two marks.</p> <p>Answers might include:</p> <ul style="list-style-type: none"> <li>• Shabbat candles <b>(1)</b> are lit to welcome in Shabbat <b>(1)</b>.</li> <li>• Challah <b>(1)</b> is shared to remind Jews of the manna given in the desert <b>(1)</b>.</li> <li>• The kiddush cup <b>(1)</b> holds blessed wine for people to share <b>(1)</b>.</li> </ul> <p>Accept any other valid points.</p>	<b>4</b>
9(b)	<p><b>Explain why some Jews use the mikvah.</b></p> <p>Use Table A AO1 Knowledge and understanding to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <ul style="list-style-type: none"> <li>• The mikvah is a bath that is used to clean the person immersed in it in a spiritual or ritual sense rather than literally washing off dirt.</li> <li>• Whether a person is in a pure state or not affects how they can worship and may impact on them keeping other mitzvot.</li> <li>• A person who is not in a pure state may also make things that they touch not pure; these things might also require the mikvah.</li> <li>• Some objects might need to be made pure before they can be used in the home.</li> <li>• In orthodox Judaism a menstruating woman is considered not to be pure; she immerses in the mikvah at the end of her period to cleanse herself.</li> <li>• Many Jews might also use the mikvah before their wedding or after a funeral if they have had contact with the dead.</li> <li>• Reform or liberal Jewish communities that accept converts to Judaism may use immersion in a mikvah as part of that conversion, symbolically moving the person from being a gentile/non-Jew to the highest level of ritual purity as a Jew.</li> </ul>	<b>6</b>

Question	Answer	Marks
9(c)	<p><b>Evaluate the importance of wearing the tallit for Jews in today’s world. You must refer to Judaism in your answer. Your response should consider different points of view when you evaluate the question.</b></p> <p>Use Table AAO2 Evaluation to mark candidate responses to this question.</p> <p>Answers may include some of the following ideas. All valid material must be credited.</p> <p>The tallit might be considered very important because:</p> <ul style="list-style-type: none"> <li>• It is an item of ritual dress that is used across all Jewish traditions.</li> <li>• The tzitzit on the tallit are described in the Shema as a reminder to Jews of the covenant with G-d and the mitzvot given to them as the chosen people, which are the foundation of Jewish practice.</li> <li>• Some orthodox Jews wear a tallit katan (small tallit) under their clothes at all times as they believe this is the proper fulfilment of the command to fasten tzitzit to the corners of their clothing.</li> <li>• A tallit is worn for the first time at a Bar Mitzvah (or Bat Mitzvah for Jewish communities that have this tradition), the rite marking a person’s transition from childhood to being a son or daughter of the commandment, personally responsible for keeping the mitzvot; the connection between wearing the tallit and this change of status suggests the symbolic significance of the tallit.</li> <li>• Some Jewish texts suggest that wrapping the body in this way is a means of feeling the presence of G-d all around them, giving the shawl a significance beyond the meaning of the tzitzit.</li> <li>• The tallit is also a visible mark of Jewish identity and may be valued for this reason.</li> </ul> <p>However, the tallit might be considered to be of less importance because:</p> <ul style="list-style-type: none"> <li>• It is the tzitzit which are really important; the shawl itself is not mentioned in the Shema – the instruction is for Jews to attach fringes to the corners of their clothing. Since most modern clothing does not have corners, the tallit could be seen as a means of fulfilling that commandment by creating a four-cornered piece of clothing.</li> <li>• In orthodox communities women do not wear the tallit, so its importance cannot be considered universal.</li> </ul>	8

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